أشرف السوانح

H̲AKĪMUL UMMAT
MAULĀNĀ ASHRAF ‘ALĪ THĀNWĪ

A BIOGRAPHY

VOLUME TWO

Translated by
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PRACTICES

Most of Hadrat Wālā's practices on various matters were described in detail under the chapter "Spiritual Instruction". Certain specific practices were also mentioned in various other chapters whenever the occasion demanded. His practices related to journeys and lectures were specifically related in the chapters on journeys and sound admonition. There is no need to repeat them. Furthermore, some books on this topic have already been published, e.g. *Maʿmūlāt Ashrafīyyah, Ashraf al-Maʿmūlāt, Maʿmūlāt Khānqāh*. I therefore do not have much to write in this chapter – there is neither a need for it nor do I have the time. However, I will relate certain special practices as they come to my mind.

Entering His House

Whenever Hadrat Wālā goes to his houses, he first knocks on the door and then calls for someone by name. He continues waiting outside until he is called from inside. If a child calls him in, he does not consider it sufficient. He does not enter the house until an adult calls him in. Since he does not like to cause the slightest inconvenience to anyone, if he perceives that the womenfolk are hastening to go into purdah, he calls out with genuine kindness: "There is no need to rush. You may go into purdah at ease, I am waiting."

If he goes to the house of someone else and purdah has already been observed, he still asks the owner of the house to go and check again. He does this because sometimes girls feel that there is still time before he can enter the house, so they remove the purdah in order to fulfil a short errand. Hadrat Wālā will only go in when he is absolutely certain. Even then, he asks the owner of the house to go in first.

Consideration For The Ease of Others In Every Task

On one occasion, Hadrat Wālā wrote replies to the letters of those who were residing in the Khānqāh and gave them to me after the fajr salāh to place them on the pulpit of the masjid so that those who had written the letters could take the replies from there. When handing the letters to me, he said: "Do not keep them stacked one on top of the other. Rather, place them separately so that the seekers will merely glance at them and

each one will identify his letter easily. In this way he will not be inconvenienced into having to look for them."

Glory to Allāh! Look at the consideration for the ease of others.

Abstaining From Carelessness In Every Matter

A man came for a taʿwīdh for the wife of one of his relatives so Hadrat Wālā refused. He said: "Why did her husband not come personally?" Hadrat Wālā then said to those who were present: "This is how unlawful relationships develop. Women are soft-hearted and are impressed by services of this nature. If any woman asks for a taʿwīdh via a non-mahram, I refuse."

Glory to Allāh! Look at his caution.

Intercession

Generally Hadrat Wālā does not intercede in favour of anyone because it constrains the addressee in most cases. If he happens to write a note of intercession for certain special associates, he gives the addressee full freedom in the matter by adding [for example]: "Provided you are not constrained in any way, it is not against any wisdom, no person's right is trampled, and it can be done without any difficulty." The essence of all these provisions is that the person must not feel constrained in any way.

Some people imposed on Hadrat Wālā to write a letter of intercession while he – out of his respectability – could not refuse. Hadrat Wālā wrote whatever they requested and gave it to them. He then wrote a separate letter to the person and sent it by post to him. He wrote therein: "I was compelled into writing a letter of intercession. Do not feel imposed by it in any way. Instead, do what you would have done without the letter of intercession." In order to satisfy himself further, Hadrat Wālā would request the addressee to send a letter confirming that he received the letter.

Hadrat Wālā says: "It is desirable to intercede in favour of people but it is obligatory to save others from harm or inconvenience. This is why I do this."

Some people wanted Hadrat Wālā to write letters of intercession to certain wealthy people requesting monetary help from them. Hadrat Wālā replied frankly: "Some of my own

relatives are more needy than you. Even if I had to beg, they would have been more deserving than you."

Hadrat Wālā also says with regard to intercession: "People are impressed by it and are unaware of its limits. The informality and simplicity of past times no longer exist. Extreme precaution is therefore essential in this regard."

He also says: "Some people obtained letters of intercession from me and stayed over for several months at the house of the person to whom the letter was written in the hope of receiving employment from the person. These shameless people lived with the person and had all their meals with him, while the poor fellow accommodated them solely because of his contact with me. Experiences of this nature caused me to become even more wary about writing intercessions."

There were some special needy people for whom Hadrat Wālā did not write a special intercession but one in general terms. There were yet others to whom Hadrat Wālā gave large sums of money and made a note of this in the letter of intercession. In this way, huge debts of some of these people were settled by virtue of the general nature of Hadrat Wālā's letter. There were others who took unlawful benefit from Hadrat Wālā's letter. They went around collecting money even after their debts were fulfilled. When Hadrat Wālā was informed of this, he summoned such people and compelled them to tear the letter in his presence. Hadrat Wālā is now very cautious about writing general letters of intercession of this nature.

Abstaining From Giving Opinions On Lawful Matters

Hadrat Wālā generally abstains from giving his opinions on lawful matters. He says: "You may consult experienced people in this regard. I will make du'ā'."

He also says: "Nowadays, people consider the person who gives an opinion to be responsible for the outcome. If the outcome is against their wishes, they accuse the one who gave his opinion. Whereas the reality of giving an opinion or a counsel is to help the person to come to a decision and to make it easy for him. The person must make the decision by himself.

Opinions Of Associates As Regards Illness

Hadrat Wālā does not consume any medicine suggested by anyone without first consulting his doctor. In fact, if he is under the treatment of a certain doctor and another doctor makes out a prescription for him, he clearly says to him: "I will show this prescription to my doctor and take this medicine after obtaining his permission."

If Hadrat Wālā's associates offer their different suggestions on what medication to take, as is the habit of people, he says to them: "Tell it to my doctor. If he permits, I will take the medication which you are suggesting."

In short, he neither offends anyone nor practises against the principles. Hadrat Wālā is so particular about following the instructions of his doctor that he will inquire about the smallest of ingredients in the foods to ensure that he is not consuming something which he was supposed to abstain from. No matter how much he feels like eating a certain food, he will not eat it without obtaining permission from his doctor first.

A well-wisher wanted to appoint a paid-doctor from his side. A relative of Hadrat Wālā who resides in Thānah Bhawan and is a doctor himself wanted to be appointed. Hadrat Wālā clearly said to him: "I cannot do anything as long as an expert in the field does not take your examination and affirms your affinity in this field because it is not permissible for a non-expert to treat people. Subsequently, Maulwī Hakīm Muhammad Mustafā Sāhib penned certain questions and sent them to Hadrat Wālā who in turn instructed the relative to write down the answers in his presence.

Salāh With Congregation

If Hadrat Wālā was delayed at any time in coming to the masjid for whatever reason, he would insist on someone else leading the people in salāh. In the meantime, he would perform his ablution and other necessities and join the congregation. He laid down a general principle that they should not wait more than fifteen minutes for the commencement of the congregation for salāhs for which there is a lot of time and they should not wait so long for the other salāhs. This was laid down so that the other worshippers are not inconvenienced.

Abstaining From Unnecessary Inconvenience

A sick person is residing in the Khānqāh. Acting on his request, Hadrat Wālā instructed for water to be placed on the pulpit before the fajr salāh for the sake of reading and blowing over it. The person continue this practice and Hadrat Wālā continued reading and blowing over it for quite some time. When Hadrat Wālā noticed that he was making it into a business, he sent a very lenient message to him: "I assumed that your stay here will not be very long, this is why I had stipulated this system. If you are going to depart within the next few days, well and good. If not, I will read and blow over a bottle of water and you can continue mixing and filling it, and drink from it. There is no need to blow over it daily."

Hadrat Wālā bears a lot of inconvenience for others, but never puts himself into unnecessary difficulty.

Abstaining From Storing Unnecessary Items

Hadrat Wālā takes stock of his possessions periodically. Items which are unnecessary are removed from his ownership. He says in this regard: "I am terrified at keeping any item which is more than necessary. It weighs heavily on my heart just to think that I own useless items even if it does not cause me any inconvenience to retain them."

He says: "There are certain items which are used automatically. There are others which I have to ponder over and think for which purpose I can use them. If I come across such items, I give them to my wives if they require them. if not, I sell them. I think Maulānā Shabbīr Ahmad Sāhib used to say that when Hadrat Imām Bukhārī *rahimahullāh* received gifts which were over and above his needs, he used to sell them. The Maulānā must have come across this in some book. I was overjoyed when I found support for my own practice."

In the same way, Hadrat Wālā does not store books in his ownership except for a few very special books. Quite some time ago he gave away many of his books to his relatives who are 'ulamā'. Many others he sends to Dār al-'Ulūm Deoband and Sahāranpūr as endowments. In short, Hadrat Wālā has a natural aversion for unnecessary items and always keeps his heart empty for Allāh's remembrance.

Abstaining From Wastage

Hadrat Wālā values Allāh's bounties so much that he does not allow the smallest of items to go to waste. For example, used envelopes are turned over and kept aside. Residents of the Khānqāh are permitted to use them when writing to him about their spiritual conditions. Some children insist on him to give him these envelopes to play with. Hadrat Wālā gives them a few.

Some people collected many envelopes in this way. Consequently, when I saw a considerable number of such envelopes with my son, I returned them to Hadrat Wālā who was extremely cautious and said: "If he asked me and took those envelops, they are under his ownership." I do not recall whether they were returned to my son or Hadrat Wālā said that he should be given a few paisa with which he could buy whatever he likes. Nevertheless, both points were mentioned.

While on the topic of reusing envelopes, I recall that when the issue of stocks of envelopes and paper for government offices was discussed, Hadrat Wālā's brother, Munshī Akbar ʿAlī Sāhib who was a court manager at the time, presented to an English Collector who was his senior an old envelope which he turned over just as is done by Hadrat Wālā. The Englishman wrote in praise of it stating that his manager innovated an excellent way of saving on envelopes and that this method should be adopted. Hadrat Wālā said in this regard: "Some of our Muslim brothers make objections against our practice by saying that it stems from miserliness. However, look at how an Englishman appreciated it. See how white-skinned people who nowadays are emulated in all matters affirmed our practice by stating that it is not miserliness but an excellent arrangement and self-sufficiency."

Anyway, Hadrat Wālā reuses envelopes as described above and stores other bits of paper in a box. When anyone asks for these bits, he gives to them. They in turn soften them in water and make small utensils and other items, or use them in other permissible ways. Instead of throwing the thick paper with which parcels are wrapped, Hadrat Wālā keeps them aside to be used for writing taʿwīdh. If there are large sizes of such paper, he uses it for the same purpose, i.e. for wrapping parcels. In the same way, strings, pins, nails, tin boxes, bottles, baskets, etc. which normally come with parcels are kept safely.

People normally consider these items to be useless and throw them away.

As a result of this excellent arrangement, Hadrat Wālā does not have to go around searching when he needs such items. In most cases, they are found where they were stored. He does not have to purchase them nor does he have to wait for their arrival which would waste his time. Apart from the above items, other essentials such as a knife, scissors, needle, cotton, a glue-pot and other necessary utensils are kept nearby in his Khānqāh so that he does not have to send anyone to his house when he needs these items. When Hadrat Wālā finds items which he needs from his storage place, he says: "I keep a small amount of household items here [in the Khānqāh] so that I do not have to depend on obtaining them from my houses."

Note: Glory to Allāh! Hadrat Wālā's practice is supported by the following Hadīth of *Shamā'il Tirmidhī*:

كَانَ لَهٗ عَتَادٌ فِيْ كُلِّ شَيْءٍ

Rasūlullāh sallallāhu ʿalayhi wa sallam had the material for every [essential] matter.

A Place For Everything

Hadrat Wālā places every item in its place in the most proper manner. Once he has finished using an item, he will get up immediately and return it to its original place. He does not defer carrying out a task to a later time. This is a principle which – by the grace of Allāh *taʿālā* – keeps Hadrat Wālā's heart free all the time and does not cause him any confusion in carrying out other tasks. He may have to bear some inconvenience at the time when he gets up immediately to replace an item in its place, but it keeps his mind completely at rest after that. Even in his houses, Hadrat Wālā ensures he returns an item from where he took it so that the person who placed it there does not have to go around searching for it. Similarly, when he receives money orders or cash amounts for the various purposes [e.g. zakāh, lillāh, money for the Khānqāh, money for students, etc.] he places them immediately in the various bags which are set aside for the various purposes. He also notes necessary details about every amount so that it would serve as a reminder for him.

Caution In Replying To Questions

The following practice of Hadrat Wālā is also based on absolute wisdom and far-sightedness, viz. he does not reply to several parts of a question. Instead, he makes necessary inquiries until he identifies the main aspect of the question. He then gives an answer to that particular aspect. If he were not cautious in this regard, people would err in applying the answer or resort to that aspect of the question which supports their claims.

Caution In Writing Forewords To Books

Hadrat Wālā does not write a foreword or evaluation to a book merely after looking at a book superficially because he considers this to be impermissible. If he does not get the time to read a book in detail – which happens quite often – he concentrates on a particular portion of the book, reads it in detail and writes an evaluation on that portion. If he is satisfied with what he read, he mentions it in his evaluation and also adds: "Hopefully the rest of the book will be the same." Before he had experience in this regard, he did occasionally act against this practice, but later when he came to know of certain errors in a book, he expressed extreme regret and published an announcement of his retraction.

Returning Borrowed Items Immediately

If an item or food is sent in a person's utensil or wrapped in his cloth, Hadrat Wālā is extremely particular about sending it back immediately after emptying the item.

Practice In Sending Replies To Letters

If Hadrat Wālā receives several letters from several people from a single place, he makes it a point to post all the replies at the same time so that some letters do not reach before others, the recipients do not get an opportunity to boast against each other [which is possible if they do not receive them on the same day] and no one's feelings are hurt.

If he receives several letters from several people from a single place but written by the same person, then he is not really impressed by this. Instead, he makes inquiries in this regard. Just recently he received six letters from the same place in the same post. He asked the following question in each of those six

letters: "Today I received six letters from the same place. Did someone encourage you to write or was it a mutual plot?"

Those Who Came From Distant Places

During the days when Hadrat Wālā used to undertake journeys he made it a practice to note the names of those who had informed him of their intention to come to Thānā Bhawan. He noted their names and the dates on which they were expected in his diary. He did this so that he would not go on a journey on those dates. He had also issued a general prohibition for anyone to come without informing him first.

Concern For The Purity And Cleanliness Of Utensils

After using bowls, tumblers and other utensils, Hadrat Wālā would turn them upside down so that lizards, rats, etc. do not walk over them and they are preserved from getting dirty.

Non-Mahram Women Are Prohibited From Staying Over

Hadrat Wālā does not permit non-mahram women guests from staying over in his houses. They must stay elsewhere and come to him to present their needs. However, if he has a close bond with their men-folk and the latter permit, he allows them.

Associates Are Free To Continue Relationships

If Hadrat Wālā is displeased with a person, he does not approve of his associates also changing their attitude to the person. In fact, he issues strict prohibitions in this regard. If a person himself does not wish to continue a special bond with the person due to some strong reason, Hadrat Wālā does not impose on him.

Adherence To Principles And Rules

Hadrat Wālā says: "Adherence to essential rules and genuine principles is so necessary that Rasūlullāh *sallallāhu 'alayhi wa sallam* himself adhered strictly to them. On one occasion Rasūlullāh *sallallāhu 'alayhi wa sallam* went out three miles from Madīnah to Qubā' to meet a Sahābī. Based on the rule of seeking permission, he called for the person three times, offered salām to him and sought permission to enter. When he neither received a response to his salām from inside nor anyone came outside to meet him, he returned. He had walked a short distance when the Sahābī ran behind him and caught

up with him. The man was not aware of the rule of seeking permission as yet, this is why he wittingly did not reply to Rasūlullāh's salām. He felt that the more he receives the salām from the blessed mouth of Rasūlullāh *sallallāhu ʿalayhi wa sallam* the more better it will be for him, after all, salām is a supplication for the person.

This is the excuse which he offered to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and took him back to his house. Now look at how Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself adhered to rules and regulations. He walked for three miles and was prepared to go back three miles, but was not prepared to act against the rules. He was neither offended nor did he complain."

Caution In Replying To Disputes

Hadrat Wālā's practice is replying to questions with regard to disputes is to write the reply in a manner which cannot be used by either party as a proof for itself. He receives many questions of this nature. One such question was received just today and is quoted here as an example together with Hadrat Wālā's reply:

Question: The Ahl al-Hadīth consider themselves to be practising on Hadīth. They adopt a cautious approach to clothing and ablution. They look up to the Imāms with respect and consider it unlawful to be disrespectful and audacious towards the Imāms. They practise raising of the hands and say Āmīn loudly. The Hanafī ʿulamā' issue fatwās of kufr and bidʿah against them. The pamphlets of the Radā Khānīs are distributed in order to humiliate them whereas there is a lot of rectitude in the writings of the ʿulamā' of Deoband. They are accused of things which they do not do. I therefore request answers to the following issues:

(1) Are the Ahl al-Hadīth Muslims or non-Muslims? (2) Are the Ahl al-Hadīth Sunnīs or bidʿatīs? (3) Is salāh behind the Ahl al-Hadīth permissible? (4) Is it permissible to offer salām to the Ahl al-Hadīth?

Answer: If the Hanafīs are doing exactly as mentioned in the question then the ruling is obvious, there is no need for an answer. But if the fact of the matter has been altered and written down, then the statements of the other party have to be

included in your question. An answer without it is of no benefit.

A Blank Piece Of Paper To Cover A Qur'ānic Ta'wīdh

When Hadrat Wālā writes a Qur'ānic verse for a taʿwīdh, he covers it with a blank piece of paper so that it becomes permissible to touch without ablution and no person is inconvenienced or guilty of sinning.

Practice When Going To The Houses Of Relatives

Hadrat Wālā does not enter the houses of even relatives (neither when he goes on his own accord nor when he is called) unless he is accompanied by a mahram male of that house or by the husband.

Giving Shoes As A Source Of Blessings

If an associate takes shoes from Hadrat Wālā as a source of blessings, Hadrat Wālā takes the precaution of washing and cleaning them because he does not know how the person will use them. It is impermissible to use them if they are impure. Hadrat Wālā says: "There were only two occasions in my entire life when people asked me for shoes."

Caution In Keeping Items For Safekeeping

Hadrat Wālā stores every item for safekeeping separately because if the items get mixed, the rulings of the Sharīʿah change and they are no longer trusts but debts. I only learnt of this today when additional rupees were needed for weighing a parcel. Hadrat Wālā took two separate amounts of rupees from two different envelopes which were given for safekeeping and handed them to me. He distinguished the two by placing those coins which had images of the queen in one envelope and those which had images of the king in the other. He explained the wisdom behind this to me as mentioned above.

By the will of Allāh *taʿālā*, Hadrat Wālā is aware and conscious of the ruling of the Sharīʿah in every matter and his mind goes to the most intricate matters immediately. Nowadays people in general do not pay any attention at all to such matters.

Monetary Charity

By the will of Allāh *taʿālā*, H̲ad̲rat Wālā's academic charity is displayed by night and day. As for monetary and non-monetary charities, these too continue on a large scale by the grace of Allāh *taʿālā*. It is H̲ad̲rat Wālā's practice from the very beginning to give one quarter of his income in the form of optional charities. This is apart from the obligatory charities. As far as I know, rarely would you come across someone who gives such a large percentage of his income as charity on a continuous basis. A poet says:

> This could only be done by you. After all, this is what true men do.

I came to know of this practice of H̲ad̲rat Wālā as follows: After I left my job as a Deputy Collector and was appointed as a Deputy Inspector, I was not given a boarding and lodging allowance for the governmental journeys which I had to undertake. The question which came up was where should I stay because it is not permissible in the Sharīʿah to impose on a person on the basis of a governmental influence. H̲ad̲rat Wālā informed me that if a traveller does not have any place to stay, it is permissible for him to stay over in a masjid. He advised me thus: "You must stay over in the masājid and when you leave, make it a point of giving some money for the masjid expenses. In this way, you will benefit the masjid and you will not experience any burden at having stayed there."

He added: "You must set aside a certain percentage – whatever is easy on you – from your salary for optional charities of this nature so that your self does not impose on you to withhold your money. Instead, you must constantly wait for such occasions because when you have accumulated an amount for charitable purposes, then instead of the self imposing on you to withhold it, you will want to free yourself of that amount. You yourself will worry about and search for good causes to spend it. The self will certainly try to impose on you to withhold the first time you decide what amount you are going to set aside every month, but after this one occasion, you will be saved from its imposition. When you then give for a good cause, you will give it with an open heart. However, when you are specifying the amount which you intend setting aside, do not say anything verbally or else it will become a vow and it will then become obligatory on you to spend in good causes. You

must merely think in your heart: 'I am setting aside a certain amount from my salary for spending in good causes. I am doing this solely to make matters easy for me and to systemize my affairs. I am not making it obligatory on myself.'"

Hadrat Wālā then said: "From the very beginning I too set aside one quarter of my income for charitable causes. This has made matters very easy for me."

Beggars

Hadrat Wālā is very principled in every matter. The charities which he gives are not given haphazardly. Rather, he has extremely wise principles for their distribution. For example, if a beggar comes to him and he has the intention of giving him two annas, he says to him: "I can give you two paisa." He does this so that the beggar will value the two annas. Hadrat Wālā will not give him anything until he expresses his agreement to receive the two paisa. Some beggars went away without taking anything so Hadrat Wālā said: "This shows that he is not needy, if not, he would have considered even the paisa to be a boon. After all, he would have suffered no loss had he accepted the paisa, he would have certainly benefited from them, no matter how little."

Hadrat Wālā says on such occasions: "People do not even know how to beg. If they are content with small amounts they will be able to accumulate a lot. If they go around begging for one or two paisa, many people will be prepared to give them. They ask for large amounts, that is why people do not have the courage to give the one or two paisa. Moreover, people generally do not have the means to give large amounts.

Monetary assistance

When giving monetary assistance to anyone, Hadrat Wālā is very particular about not causing the person to become greedy and a parasite. Hadrat Wālā will only help him after he has exhausted all his plans and resources, and is still in need. He will help the person wittingly so that he does not become unconcerned and genuinely values whatever he receives. If a student or seeker seeks monetary assistance, he says to him clearly: "Brother! Here we rely solely on Allāh *taʿālā*. I do not have any accumulated treasure here. If anyone sends money for distribution in good causes and it is in accordance with my principles, I spend it on deserving people. And that too, little at

a time so that it reaches all deserving people. This is why no one must rely on assistance from me. You must look for some type of job where you serve a masjid by giving adhān and so on, and I too will think about it."

In short, he does not allow a person to become unconcerned because this quality creates many evils in the self. At the same time, Hadrat Wālā himself thinks about ensuring that the person continues receiving according to his need. Consequently, if he asks for a loan, Hadrat Wālā will give him an amount lower than what he asked and say: "This is a gift, you must not worry about paying it back." Later, he gives the balance amount in the same way.

Based on many wisdoms, Hadrat Wālā does not render immediate assistance to the one who seeks it. He causes the person to get a bit concerned and then gives it to him. Hadrat Wālā has the utmost kindness with everyone in most dealings but does not let it become obvious to the person.

This is what is genuine honesty and sincerity, and fundamental affection and love because there are countless wisdoms and advantages in it. Hadrat Wālā has the rational affection of a father, not the mad love of a mother. He himself says: "I maintain a balanced external attention so that neither is a person's mind corrupted, nor do others feel offended and no one can be envious of another. So much so, I have certain close relatives with whom I have a very close bond. However, when I interact with them, I do not allow my intense bond with them to become obvious. This is why they are most respectful towards me and hold me in awe. Whereas my heart has a most informal and carefree relationship with them."

Hadrat Wālā does not bother in the least about being maligned for this approach of his. I have not come across anyone like Hadrat Wālā when it comes to his disregard for acceptance or rejection by people, or customary consideration and respect. That is the favour of Allāh *taʿālā* which He bestows on whomever He wills. Only a perfect reformer can possess such a quality. To sum up, Hadrat Wālā always ensures that his mind overpowers his temperament and Dīn supersedes his mind. Only a man endowed with steadfastness and self-control can have such qualities.

Moneys received for distribution

Hadrat Wālā periodically receives moneys for distribution in good causes. He spends them with absolute caution and due importance. However, he only accepts such amounts when the senders make a request in accordance with correct principles and rules of the Sharīʿah. If not, he declines with absolute independence. Examples in this regard were provided in the chapter on spiritual instruction. If he receives a large amount for distribution, he sends details of how it was spent to the sender. But if a sender himself asks for an account of how it was spent, Hadrat Wālā sends the entire amount back saying: "If the person does not trust us, why does he even bother to take this service from us?"

I have not come across anyone as particular and fastidious as Hadrat Wālā in ensuring the correct distribution of received moneys. He spends a lot of time and has to bear much pain and fatigue in ensuring their correct disposal. One sees him preparing lists of eligible recipients, noting estimates, laying down a plan of action for the distribution and making enquiries about the donor and so on. But he does all this without divulging the identity of the donor so that people do not start going to him and imposing on him to give them. In short, it is impossible to see any incompetence, disorganization or ineptitude in this regard. When Hadrat Wālā takes on a responsibility, he carries it out to the full. Major tasks and works are carried out by Hadrat Wālā with absolute calm and system without any confusion, interference to daily activities or any type of disruption. Hadrat Wālā himself says: "By the grace of Allāh *taʿālā*, the academic works which are carried out by major centres and after spending thousands of rupees are – by the grace of Allāh *taʿālā* – carried out here by a few poor people and with small amounts of money."

There are also those well-wishers who send amounts to Hadrat Wālā giving him full freedom to spend them as he wishes. Apart from using such amounts for good causes, he apportions a monthly "salary" to some poor people from such amounts. The present average "salary" is thirty rupees. However, based on many wisdoms, Hadrat Wālā made it the responsibility of these poor recipients to remind him every month – those who live far away must do so via the post and local people via a hand-delivered note. It has also been Hadrat Wālā's practice for

many years that from these amounts – provided it is possible – he purchases books and sends them to Deoband and Sahāranpūr. In most cases he purchases copies of *Iʿlā as-Sunan* and sends them so that this beneficial book may proliferate.

Teaching

When Hadrat Wālā was occupied with teaching he did not waste the time of the students with unrelated discussions and explanations as is the norm with most teachers nowadays. Instead, he would direct their focus solely on solving the meaning of the text. However, there were those rare occasions when he did investigate and explain a certain point in detail.

If a student presented a sensible argument against Hadrat Wālā's explanation he would not try to make up his own explanation as is the general practice of teachers. Instead, he would immediately accept the student's argument. Similarly, if a student presented a sensible objection against something which an author wrote, Hadrat Wālā would not defend the author as is the practice of teachers. He would immediately say: "The author has erred in this point." In this way, the time of the students was not wasted and the books and syllabus were completed very quickly. Hadrat Wālā adopted this practice so that students also become used to it. After explaining this practice, Hadrat Wālā said: "It is of tremendous benefit to teachers. They must make it their methodology."

It was also Hadrat Wālā's practice to present a simple and comprehensive explanation before commencing with a lesson. He would give examples when necessary and ensure that the students understood the subject matter thoroughly. He would then apply the text to his explanation. This practice is of benefit to teachers. And for the benefit of the students, he says: "Students must adhere strictly to just three points. After that whether they remember anything or not, I can guarantee that they will certainly develop academic capability. The points are: (1) They must study the lesson before hand. (2) They must understand it from the teacher's explanation. (3) They must then explain it in their own words. A fourth point is desirable, viz. they must engage in constant revision of past work. If they adopt these points, there will neither be any need for repeated memorization nor hard work."

The above statement was quoted in detail in a previous chapter.

Appointment Of Doormen

Hadrat Wālā suffered many offences and inconveniences from newcomers when it came to matters of introducing themselves and so on. This caused ill-feeling to both parties. It has become even more difficult for Hadrat Wālā due to his present old age and weakness, and is having a detrimental effect on his health. Hadrat Wālā's relatives and attendants insisted on him to appoint a doorman through whom people could converse with Hadrat Wālā. Hadrat Wālā was opposed to it because it smacked of a certain status. However, when – based on many wisdoms and advantages – this suggestion was respectfully presented to him repeatedly, he was forced to agree to it. Now when any newcomer arrives, he conveys information about himself through the doorman. Once all the initial stages are crossed in this way, the person is permitted to meet Hadrat Wālā. This proved to be very easy and comforting to both parties. All praise is due to Allāh *taʿālā.*

Initially Hadrat Wālā was quite uncomfortable with this arrangement but once he recalled support for it from Ahādīth, his rational disapproval was removed. However, he still feels a bit burdened by it because it is against his temperament.

I consider it important to present a short investigation on the issue of appointing a doorman – also known as a *bawwāb* or *hājib*. If there is a need or wisdom, e.g. newcomers informing of their arrival, their seeking permission to meet or their wanting to convey some message; then it is permissible to make arrangements for a doorman either temporarily or permanently in order to facilitate matters for both parties and to make things easy for them. Permissibility for this arrangement can be gauged from the following practices of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the Sahābah *radiyallāhu ʿanhum.*

١. عن ابن عباس عن عمر في حديث طويل قال: دخلت على حفصة وهي تبكي. فقلت أطلقكن رسول الله صلى الله عليه وسلم؟ قالت: لا أدري، هو ذا معتزل في هذه المشربة. فأتيت غلاما له أسود فقلت: إستأذن لعمر...إلى قوله فإذا الغلام يدعوني. فقال: أدخل فقد أذن لك. فدخلت فسلمت على رسول الله صلى الله عليه وسلم...الخ. وفي بعض الروايات قول عمر يا رباح!

استأذن لي إلى قوله وإنه أذن له عند ذلك...الخ. (جمع الفوائد عن الشيخين والترمذي والنسائي، تفسير سورة الطلاق).

Ibn ʿAbbās radiyallāhu ʿanhu narrates from ʿUmar radiyallāhu ʿanhu in a lengthy Hadīth. He [ʿUmar radiyallāhu ʿanhu] said: I went to Hafsah and found her crying. I asked: "Did Rasūlullāh sallallāhu ʿalayhi wa sallam divorce you?" She replied: "I do not know. There he is sitting aloof in that drinking fountain." I went to his black slave-boy and said: "Seek permission for ʿUmar." Soon thereafter the boy called for me and said: "You may go in, he [Rasūlullāh] has permitted you to come in." I went in and offered salām to Rasūlullāh sallallāhu ʿalayhi wa sallam… Another narration states that ʿUmar said: "O Rabāh! Get permission for me to go in"…he was then given permission.

٢. عن أبي موسى في حديث طويل فجلست عند الباب فقلت لأكونن بواب النبي صلى الله عليه وسلم اليوم.فجاء أبو بكر فدفع الباب فقلت من هذا؟ فقال: أبو بكر. فقلت: على رسلك. ثم ذهبت فقلت يا رسول الله، هذا أبو بكر يستأذن. فقال: أئذن له. وفيه ثم جاء عمر ثم جاء عثمان وفي رواية: قلت: لأكونن اليوم بواب النبي صلى الله عليه وسلم ولم يأمرني. وفي أخرى أنه صلى الله عليه وسلم دخل حائطا وأمرني بحفظ باب الحائط. (جمع الفوائد عن الشيخين والترمذي باب فضائل الصحابة المشتركة).

Abū Mūsā radiyallāhu ʿanhu narrates in a lengthy Hadīth: "I sat at the entrance and said to myself: I will be the doorman of Rasūlullāh sallallāhu ʿalayhi wa sallam today. Abū Bakr came and knocked on the door. I asked: "Who is it?" He replied: "Abū Bakr." I said: "Wait a bit." I then went to Rasūlullāh sallallāhu ʿalayhi wa sallam and said: "O Rasūlullāh! Abū Bakr is seeking permission to come in." He said: "Let him come in." The narration continues: Then ʿUmar arrived and then ʿUthmān. Another narration states: "I said to myself: I will be the doorman of Rasūlullāh sallallāhu ʿalayhi wa sallam today although he did not order me to be one." Another narration states: "Rasūlullāh sallallāhu ʿalayhi wa sallam entered an orchard and asked me to guard the entrance of the orchard."

٣. عن مالك بن أوس في حديث طويل قال بينما أنا جالس عنده (أي عند عمر) أتاه حاجبه يرفأ فقال: هل لك في عثمان وعبد الرحمن بن عوف والزبير وسعد بن أبي وقاص

يستأذنون؟ قال: نعم. فدخلوا فسلموا وجلسوا ثم جلس يرفأ يسيرا. ثم قال: هل لك في علي وعباس؟ قال: نعم. فأذن لهما فدخلا وجلسا...الخ. (البخاري، كتاب الجهاد، باب فرض الخمس).

قال الكرماني: يرفأ بفتح التحتية وسكون الراء وفتح الفاء مهموزا وغيره مهموز. هو علم حاجب عمر رضي الله عنه. وقال ابن حجر ويرفأ هذا كان من موالي عمر أدرك الجاهلية ولا يعرف له صحبة. وحج مع عمر في خلافة أبي بكر رضي الله عنه.

Mālik ibn Aus narrates in a lengthy Hadīth: While I was sitting with him [ʿUmar radiyallāhu ʿanhu], his doorman, Yarfa', came to him and said: "ʿUthmān, ʿAbd ar-Rahmān ibn ʿAuf, az-Zubayr and Saʿd ibn Abī Waqqās are seeking permission to come in. Must I let them come in?" He replied: "Yes." They came in, offered salām and sat down. Yarfa' then sat for a short while and said: "ʿAlī and ʿAbbās would like to come in. Do you permit them?" He said: "Yes." He permitted them, they entered and sat down.

Kirmānī rahimahullāh said: "Yarfa' is the name of the doorman of ʿUmar radiyallāhu ʿanhu." Ibn Hajar rahimahullāh said: "Yarfa' was one of the freed slaves of ʿUmar. He was around during the Jāhilīyyah period but his Companionship [with Rasūlullāh sallallāhu ʿalayhi wa sallam is not established]. He performed hajj with ʿUmar radiyallāhu ʿanhu during the Caliphate of Abū Bakr radiyallāhu ʿanhu."

Look at how such senior S̲ah̲ābah could not go to meet Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* without the intermediary of a doorman. In the second narration, the statements of Abū Mūsā *rad̲iyallāhu ʿanhu*: "he did not order me" and "asked me to guard the entrance of the orchard" are not contradictory. Initially, he appointed himself as a doorman and then was given permission to be one by Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*.

A H̲adīth of H̲ad̲rat Anas *rad̲iyallāhu ʿanhu* makes mention of a grief-stricken woman. It states:

فأتت بابه فلم يجد على بابه بوابين. (كما في جمع الفوائد عن الشيخين وأبي داؤد والترمذي، باب الصبر على النوائب).

She went to his [Rasūlullāh's] door and did not find any doormen there.

This is not a continuous negation. It refers to the original habit of Rasūlullāh *sallallāhu ʿalayhi wa sallam* while the present practice refers to a specific time due to a specific reason. There is therefore no contradiction. However, if a doorman is appointed out of pride, arrogance, to display one's status and rank or as a formality, then there is no doubt about its despicability. Allāh *taʿālā* knows best.

Natural Fastidiousness And Attention To Proportion And Sequence

If the slightest drop of ink or any similar liquid were to fall on Hadrat Wālā's clothing, finger, etc. he finds it most detestable and takes particular care to wash it off immediately. If he has to catch a cold, he will knot one corner of his handkerchief so that when he has to clean his nose he will use just that one corner without messing the entire handkerchief. At the same time, when he has to wash it, it is easy for him to wash just that one corner. When eating rice, he leaves the side which he is not eating completely level while the plate from the side from which he is eating is left absolutely clean. He does this so that if anyone wishes to eat his left-over food, he does not feel it dirty. He said on one occasion: "I am so particular about sequence and proportion that when I clean myself with clods of clay after having relieved myself, I start by using the largest clod, then the one smaller than it and so on."

If anyone brings a utensil of water which is filled to the brim, he does not drink from it until some of it is poured out. He is extremely discomforted when it is filled to the brim and is unable to drink even a little from it. He is unable to eat or drink any person's left over food or drink. However, he is not reluctant to eat with a person from the same plate. He finds it uncomfortable for a person to sit to his left side – where his heart is – when sitting in a vehicle. He emphasises at home that the water can which is filled for the sake of washing hands before eating must not be filled more than half so that it is not difficult to carry when washing the hands. If any strong-smelling item, e.g. guavas, is kept in a room, Hadrat Wālā cannot fall asleep. In short, as regards his fastidious temperament, Hadrat Wālā is the Hadrat Mirzā Jān Jānā *rahimahullāh* of his time.

A Time-Table For The Salāhs

Hadrat Wālā has laid a very fine system for the times of salāh in strict accordance with a sundial. He set a time-table according to it and had it published and printed. When a salāh time is to be changed, the mu'adhdhin is instructed to make an announcement one day before hand. A time-table for the present salāh times is also displayed in the masjid. Watches are set as quickly as possible against a sundial so that there are no differences between the two. The times for the salāhs on the two ʿīds are announced and displayed several days before hand. This is especially done on a Friday so that the villagers who come will learn of the time. The time for the ʿīd salāh is set very much earlier than what it is in the town so that fewer people are able to reach here as opposed to the town. Despite this, the crowd is quite large here. It is desirable to keep the salāh for ʿīd al-ad-hā early while for ʿīd al-fitr a bit later. Hadrat Wālā sets the time accordingly for these two days. In other words, the salāh for ʿīd al-ad-hā is set at one and half hours after sunrise, and for ʿīd al-fitr at two hours after sunrise.

Hadrat Wālā's statement with regard to his practices in acts of worship

The above-mentioned practices are related to one's habit and they have been mentioned because they can be emulated. Some readers may want to know his practices as regards acts of worship. I consider it appropriate to quote a statement of Hadrat Wālā in this regard. It is most beneficial and contains a useful investigation. A scholar wrote to me and requested me to ask Hadrat Wālā about his practices during the month of Ramadān. I must then write back to the scholar with this information.

When I presented this request to Hadrat Wālā, he said: "First of all, it should be known that it is the spiritual masters who have devotional practices. I am merely a student. If you had to pen my practices, they will amount to nothing except blackening a page. Secondly, even if a person does have certain practices, it is futile to inquire about them because we do not emulate practices of followers but of the Prophets *ʿalayhimus salām* or of those whom we are instructed to emulate in the Sunnah, e.g. the Khulafā' Rāshidīn or the senior Sahābah *radiyallāhu ʿanhum*. In short, apart from those who have been mentioned, the verbal teachings of others are followed and not their

practical practices because it is possible – in fact, most probable – that their practices are peculiar to them and not suited to the conditions of those who want to emulate them. For example, if the number is large and the follower cannot do that number, it will be harmful to him. Similarly, if a person's practices are less due to his special condition, emulating him will also be harmful to others. Because for example, it is written that the salāh of Abdāls is very short but without any defect. And their outward optional actions are very few. So if a person is not of this level, few practices will be harmful to him."

"Anyway, the practical devotional practices of a person should not be emulated. If they are not to be emulated, than to ask about them is also futile. In fact, inquiries in this regard could result in the person [who carries out the practices] experiencing retraction. It may well be that he wants to keep some of his acts of worship hidden from others. Therefore, inquiries in this regard should not be made. It is another matter if knowledge about them is acquired incidentally. Even in this case, a person must not practise on them without asking the person. However, the statements and actions of the Prophets *'alayhimus salām* may be emulated unless any proof to the contrary is established."

SOCIAL RECTIFICATION

The Importance Of Social Rectification

Social etiquette is an extremely essential department from among the many departments of Dīn. Unfortunately, not only do the masses but even a majority of the elite do not consider it to be a part of Dīn.

Based on his position as a Hakīm al-Ummat and Mujaddid al-Millat, Hadrat Wālā paid special attention to this department and focussed on it with much detail – in a manner which is probably unprecedented for several centuries. He said on one occasion: "I may not be a Mujaddid-e-Millat but I am certainly a Mujaddid-e-Muʿāsharat (one who revives and rectifies society)." Hadrat Wālā is so particular about the rectification of society that he spends night and day in reprimanding people in this regard without the slightest fear of any criticism from anyone. He does not bother in the least about the accusations of the feeble-minded. As a saying goes:

> The creation is occupied in accusations and criticisms while the true lover is engrossed in his task.

It is not possible to encompass all the social etiquette which Hadrat Wālā teaches. Since a very large number of people revert to him, he has to interact with all sorts of people and he is faced with various dealings with them. There is general disregard for social etiquette so he gives precedence to teaching this aspect first. This is why he gives verbal and practical instruction on every misdemeanour with a very fine comb. Another special reason for this is that based on his natural temperament and the demands of the Sharīʿah, Hadrat Wālā himself is very particular about his own excellent etiquette.

Many points on this subject were mentioned in previous chapters and there is no need to repeat them here. I will therefore confine myself to quoting the prelude and a few etiquette from Hadrat Wālā's excellent book, *Ādāb al-Muʿāsharat* (Social Etiquette). A few miscellaneous etiquette are quoted from *Bahishtī Zewar* as well.

Prelude

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ

A (complete) Muslim is one from whose tongue and hands other Muslims are safe.[1]

The Harm Of Ignorance As Regards Social Etiquette

All praise is due to Allāh *taʿālā* and peace and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. At present, from the five parts of Dīn, the masses consider only two to be a part of Dīn, viz. beliefs and acts of worship. The ʿulamā' who are concerned with the external self believe a third part, viz. transactions, to be a part of Dīn. The spiritual masters consider a fourth part to be a part of Dīn, viz. rectification of internal character. However, there is a fifth part – social etiquette – which almost all three sections of the Muslim nation [masses, ʿulamā' and spiritual masters] consider it to be doctrinally out of Dīn, while some of them consider it to be practically out of Dīn. This is why the other parts are generally or specifically taught or encouraged in lectures and talks, but this part [social etiquette] is never mentioned even verbally. It is therefore totally forgotten both in knowledge and in practice. I consider the lack of mutual love and unity (which is strongly emphasised by the Sharīʿah) to be caused by evil social etiquette. When there is ill-feeling and animosity between people, they remove and prevent goodwill and friendliness, both of which are the strongest bases for mutual love and affection. The notion that good social etiquette has nothing to do with Dīn is refuted by the Qur'ān, Ahādīth and statements of the wise sages.

Social Etiquette In The Qur'ān And Hadīth

A few verses and Ahādīth are quoted to serve as examples.

Allāh *taʿālā* says:

> O believers! When you are asked to make room in the assemblies, then make room. Allāh will give you

[1] Bukhārī.

ample room. When you are asked to get up, then get up.[1]

Look at the consideration one has to give to one's fellow companions.

> Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said that when sitting together to eat, a person should not take several dates at once unless he takes permission from those who are eating with him.[2]

Look! A matter which is extremely insignificant is prohibited solely because it is unmannerly and because it would be detested by others.

> Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said: "A person who eats garlic or onions should remain aloof [from an assembly]."[3]

A person is prohibited because it would cause a slight disturbance to others.

> Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said: "It is not permissible for a guest to stay over for so long that he imposes on the host."[4]

This H̲adīth prohibits us from imposing on others and constraining them.

> Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said that when eating with others, a person should not stop eating – even if he has eaten to his fill – until the others stop because they may feel shy and stop eating merely because he has stopped while they are still hungry.[5]

This proves that we should not do anything which would cause embarrassment to others. Some people are naturally shy to take an item while in a gathering and they find it burdensome. Alternatively, if they are asked for something in the presence of others, they are ashamed to refuse or to excuse themselves. In

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[1] Sūrah al-Mujādilah, 58: 11.
[2] Bukhārī and Muslim.
[3] Bukhārī and Muslim
[4] Bukhārī and Muslim.
[5] Ibn Mājah.

the first case, the heart may desire to take the item and in the second case the heart may not want to give an item. Such persons should neither be given in an assembly nor should anything be taken from them in an assembly.

> It is related in a Hadīth that Hadrat Jābir *radiyallāhu ʿanhu* came to the house of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and knocked on the door. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "Who is it?" He replied: "It is me." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said in a tone of disapproval: "It is me, it is me."[1]

This shows that we must speak clearly so that others can understand what we are saying. To speak in vague terms which makes it difficult for others to understand entails causing them confusion.

> Hadrat Anas *radiyallāhu ʿanhu* said: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the most beloved to the Sahābah *radiyallāhu ʿanhum*, yet no one stood up when they saw him because they knew that he disapproved of it."[2]

This means that any special way of showing respect to a person or serving him in a way which is against his temperament should not be done even if one wants to do it. The wish of the other must be given preference. Some people insist on extending certain services to the elders which causes pain to the latter.

> Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that it is not permissible to sit in-between two people (who wittingly sat next to each other) without their permission.[3]

We learn from this that we must not do anything which would agitate others.

> A Hadīth states that when Rasūlullāh *sallallāhu ʿalayhi wa sallam* needed to sneeze, he would cover

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[1] Bukhārī and Muslim.
[2] Tirmidhī.
[3] Tirmidhī.

his mouth with his hand or garment in order to stifle the sound.

This means that we must show so much of consideration to those sitting near us that even a loud sound must not frighten or alarm them.

Hadrat Jābir *radiyallāhu ʿanhu* narrates: When we used to attend the assembly of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, a person would sit wherever he found a place.[1]

In other words, a person who enters later must not cut through to go to the front. This proves the etiquette of an assembly.

Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu*,[2] Hadrat Anas *radiyallāhu ʿanhu*[3] and Hadrat Saʿīd ibn al-Musayyib *radiyallāhu ʿanhu*[4] state that when visiting a sick person, one should not sit too near the patient. The visitor must sit for a short while and leave.

Look at the fine consideration which a person has to bear in mind so that he does not cause the slightest burden to the other. Sometimes, a patient needs to change his position, stretch out his legs or finds it difficult to engage in a conversation. However, those whose sitting nearby brings comfort to the person are excluded from this prohibition.

Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* explains the reason behind the necessity of taking a bath on a Friday. He says that most of the people were labourers whose perspiration and dirty clothes caused an odour to emanate from them. Taking a bath was therefore made obligatory. This ruling was abrogated later on.

We learn from this that it is obligatory to abstain from causing the slightest discomfort to others. Note: The Ahādīth which are not referenced have been quoted from *Mishkāt* and *Taʿlīm ad-Dīn*.

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[1] Abū Dāwūd.
[2] Narrated by Razīn.
[3] Narrated by Bayhaqī.
[4] Narrated by Abū Dāwūd.

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* got up very silently from our bed on the night of Barā'ah, put on his shoes silently, opened the door silently, went out without a sound and shut the door noiselessly.[1]

Look at the consideration shown to a sleeping person. Look at how all these actions were performed noiselessly so that the sleeping person is neither disturbed nor awakened suddenly which would cause alarm.

Hadrat Miqdād ibn Aswad *radiyallāhu ʿanhu* relates a lengthy story wherein he states: We were the guests of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and sleeping over at his place. We used to sleep after ʿishā. Rasūlullāh *sallallāhu ʿalayhi wa sallam* came in (and since it was possible for the guest to be either awake or asleep) he would offer salām in a tone which would be heard by the one who was awake but would not disturb the one who was asleep.[2]

The same consideration as learnt from the previous Hadīth is learnt from this incident. There are many other Ahādīth on this subject. The books of jurisprudence clearly state that salām should not be offered to a person who is eating or drinking, conducting a lesson, engaged in dhikr and so on. We learn from this that the Sharīʿah disapproves of disturbing a person who is occupied in a necessary task because it would cause his heart to be diverted. Similarly, the jurists state that a person suffering from halitosis should not be permitted in the masjid. All this shows us that it is extremely essential to put an end to all causes of disturbance and discomfort.

Etiquette – The Soul Of Society

After looking at the above-quoted proofs collectively, it becomes absolutely clear that the Sharīʿah emphasises that no action or condition of a person must cause the slightest discomfort or harm, burden or heaviness, constriction or restriction, bother or agitation, dislike or displeasure, confusion or worry, or disquiet and anxiety to another person or persons. Rasūlullāh

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[1] Sunan Nasa'ī.
[2] Muslim.

sallallāhu ʿalayhi wa sallam did not restrict himself to highlighting this by his words and actions alone. Rather, when he saw any inattention in this regard in his attendants and companions, he imposed on them to observe the correct etiquette and also taught them practically by delegating tasks to them. A Sahābī brought him a gift and entered without offering salām and without seeking permission to enter. Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed him to go outside, come back, say the salām and say: "I am here."[1]

The basis of good character and mannerisms with people is an order which negates any harm or discomfort reaching any person. This is described in a very comprehensive statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* when he said:

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ

A (complete) Muslim is one from whose tongue and hands other Muslims are safe.[2]

Etiquette Precedes Everything

Anything which causes harm or discomfort – even though it may appear to be monetary or physical service, or respect and reverence – is included in bad character because comfort is the core of creation and is given preference to service, while mere service is like the peel without the core. The uselessness of it is obvious. Although social etiquette are third in line after beliefs and compulsory acts of worship, shortcomings as regards beliefs and acts of worship are detrimental to one's own self while shortcomings as regards social etiquette cause harm to others. And it is more serious to cause harm to others than to one's own self. Thus, on this basis, social etiquette takes precedence over beliefs and acts of worship. After all, there must be some reason why Allāh *taʿālā* mentioned good social etiquette before salāh, fear, moderation in spending and belief in His oneness. He says in Sūrah al-Furqān:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْأَرْضِ هَوْنًا وَّإِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا

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[1] Tirmidhī and Abū Dāwūd.
[2] Bukhārī.

The servants of the Merciful are they who walk humbly on the earth. When the ignorant ones address them, they reply: "Peace!"[1]

[The above verse makes reference to social etiquette].

It is then followed by:

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا

Who spend their night before their Sustainer, prostrating and standing.[2]

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا

[The servants of the Merciful are they] who, when they spend, are neither extravagant nor niggardly; but are on a middle way between the two [extremes].[3]

وَالَّذِيْنَ لاَ يَدْعُوْنَ مَعَ اللهِ اِلٰهًا اٰخَرَ

Who invoke no other sovereign with Allāh.[4]

The above three verses make mention of salāh, fear, moderation in spending and belief in Allāh's oneness. All these entail obligatory acts of obedience and beliefs. Precedence to social etiquette over obligatory acts is only in certain aspects, but in all aspects over optional acts of worship.

A Hadīth states that someone spoke of two women in the presence of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. One of them used to engage in excessive salāh and fasting (this refers to optional salāh and fasting because excessiveness can only be in optional acts), but she used to inconvenience and vex her neighbours. The second woman did not perform too many salāhs and fasts (she sufficed with the obligatory acts) but did not offend her neighbours in any way. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that the first is destined to the Hell-fire while the second is destined for Paradise.[5]

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[1] Sūrah al-Furqān, 25: 63.
[2] Sūrah al-Furqān, 25: 64.
[3] Sūrah al-Furqān, 25: 67.
[4] Sūrah al-Furqān, 25: 68.
[5] Targhīb wa Tarhīb on the authority of Ahmad, Bazzāz, Ibn Hayyān, Hākim and Abū Bakr ibn Abī Shaybah.

Although social etiquette does not take precedence over transactions and dealings as regards the above aspect – because shortcomings in this regard certainly harms others – it [social etiquette] is more important than transactions and dealings on the basis of another aspect. That is, even though the masses may not consider them to be so, the elite consider transactions and dealings to be part of Dīn; while social etiquette are only considered to be part of Dīn by the super elite and not so by most of the elite. Some of them may consider social etiquette to be part of Dīn but do not believe it to be as important as transactions and dealings. This is why they display less practical importance to it. As for the rectification of internal character, it falls in the same ruling as compulsory acts of worship. The aspect of precedence of social etiquette over acts of worship as mentioned above is applicable here as well.

To sum up, the precedence and importance of social etiquette over all other departments of Dīn – whether partially or totally – has been established. Despite this, the majority of the masses and some of the elite do not pay any practical attention to it. Those who do practise on it do not bother in the least to reprimand, teach and rectify others whether the others are outsiders or their own associates. Since quite some time I perceived the need to note some essential social etiquette which are encountered quite often. Although I constantly correct my associates verbally in this regard, I certainly have the tendency of becoming angry and annoyed. May Allāh *taʿālā* pardon me and rectify me.

I teach and speak about these matters in most of my lectures, but as per the following saying, the power of the written word exceeds that of the spoken one:

العلم صيد والكتابة قيد

Knowledge is a prey and writing it down is its trap.

I therefore felt the need to write it down. However, it was constantly deferred and the present time was the time destined by Allāh *taʿālā*. All praise is due to Allāh *taʿālā* for having afforded me the opportunity now. I will note the etiquette as I recall them or as they occur. I will not follow any particular sequence. If this booklet is read to children – in fact, to adults

as well – then Allāh willing the joys of Paradise will be experienced in this very world. As the saying goes:

> That place is a Paradise where no harm is caused to another and where no person has a motive with another.

Inspiration is from Allāh *taʿālā* alone.

Etiquette

Asking for an item

Do not ask for anything from a person regarding whom you have ascertained with certainty that he will not be able to refuse although it is most dear to him. Do not ask him for it even if you are borrowing it or taking it as a loan. However, if you are certain that he will not feel burdened or will freely refuse if he feels burdened, then there is no harm in asking. The same applies to asking someone to carry out a task for you, making a request to him or asking him to intercede on your behalf. Nowadays people are quite careless in these matters.

Carrying the shoes of an elder

If you intend carrying the shoes of an elder, do not take them into your hands while he is still removing them from his legs because it could cause him to fall down.

Serving and attending to a person

There are certain services which a person does not like to be done to him. You should therefore not insist on rendering a service which inconveniences the person and which he clearly prohibited or is gauged through indications.

Sitting near a person

If you have to sit next to a person do not sit so close as to cause him anxiety nor so far that it becomes difficult to converse with him.

Consideration to a person who is occupied

When you see a person occupied in some work, do not disturb him because it would cause his heart to become diverted and he will feel a burden on his heart. In fact, you should not even go and sit directly in front of him.

Inform the host if you do not intend eating

If you go as a guest and do not wish to eat – whether because you have already eaten, you are fasting or for any other reason – then inform your host immediately on arrival. Let it not happen that he makes arrangements and bears fatigue in making them, and then when it is the time to eat you tell him that you will not be eating. All his arrangements and food would have gone to waste.

Do not accept an invitation without permission from the host

A guest must not accept an invitation from someone else without obtaining permission from his host.

Inform the host before leaving

If a guest needs to go anywhere, he must inform his host first so that the host is not inconvenienced into having to search for him at the time of meals.

Presenting a need to a person

If you go anywhere for the fulfilment of a need, inform the person the moment you get an opportunity. Normally when a person is asked for the reason for his coming, he says he merely came to meet the person. The latter is then at ease and does not expect you to present any need to him. If you were to present your need later on, it will cause the person much inconvenience.

Speaking to a person

When speaking to a person, sit in front of him and address him. It is annoying to address a person from behind.

Returning an item to its place

If an item is used by several people, the person who uses it last must return it to the place from where it was taken. It is most important to do this.

Replace a bed or sofa to its place

There are times when a bed or sofa is removed from its place. If it is brought forward so that people could sit or lie on it, it must be kept aside once people have finished using it.

Do not look at the letters of others

You should neither read a letter which is not addressed to you nor look at a person writing a letter when you know he is writing to someone other than yourself.

Do not look at the documents of others

Similarly, if documents are left lying in front of a person, do not pick them up to read them. The person may have intended keeping the documents of another person confidential from you but had left them on his desk.

Do not eat the food of another without his permission

If a person is proceeding to eat somewhere or has been invited to eat somewhere, you must not accompany him because the person who invited him may call you in out of embarrassment while his heart does not really want you to join in. Some people accept such invitations very quickly resulting in eating the person's food without his real approval. If the person refuses the invitation, it would be an indignity to the house-owner. Furthermore, the house-owner's hesitance in the first instance when he sees [the uninvited person], is in itself an injury to the house-owner.

Reminding a person of a task

If you have to present a need to a person and you had already made mention of it to him before, then when you present it a second time, you must still provide full details. Do not give incomplete details by relying on what you had said before or by expecting him to work out the details. It is possible that the person does not recall the previous time when you mentioned it to him. Consequently, he will misunderstand you or not understand at all.

Drawing the attention of a person from behind

Some people have the habit of sitting behind a person and when they wish to speak to him, they clear their throats to catch his attention. This is a very disturbing habit. It is better to sit in front of the person and tell him whatever you have to say. If you have to draw the attention of a person who is occupied, you may do this [clearing the throat or any other similar method] only if there is an absolute need. Otherwise, it is better to sit in a place where he does not know of your arrival

and to remain waiting there until he completes his task. If not, this could also cause him distress. Once the person has completed his task, you may go forward, sit before him and say whatever you have to say.

Shaking hands with a person who is in a hurry

If a person is walking swiftly and you can see that he is in a hurry to go somewhere, do not stop him to shake his hands because it may disturb him. Similarly, do not stop him to speak to him.

Shaking hands with everyone in an assembly

When some people arrive in an assembly, they shake hands separately with each person irrespective of whether they know the person or not. This wastes a lot of time and the entire assembly gets occupied in this. It is better to just go and shake hands with the person whom you came to meet. However, if you know the others as well, there is no harm in shaking hands with them.

Speak clearly

Some people are in the habit of speaking a few words audibly and others silently. Consequently, the entire statement is not heard or it is heard incompletely. In both cases, it is possible that the addressee may misunderstand or be confused. Both could cause ill-feeling. Every part of whatever you have to say must be said absolutely clearly.

Listening to what is said

Listen attentively to what is said and if you are in doubt about anything, ask the speaker immediately. Do not act on your own assumption without having understood what was said. Sometimes, acting on one’s misunderstanding causes harm to the speaker.

Inform seniors of the completion of a task

If a senior asks you to carry out a task, make sure you inform him of its completion once you have carried it out. Seniors generally wait to be informed.

Do not interfere in matters of the host

If you go as a guest somewhere, never interfere in matters of the host. However, if the host delegates a certain task to you, there is no harm in seeing to it.

Etiquette with elders

If you are with your elders, do not do anything independently of them without their permission.

Give a clear reply

A new comer was asked: "When do you intend to leave?" He replied: "When you ask me to." Hadrat Wālā said: "This is a vague answer. How should I know what your situation is, what is to your advantage and how much of time you have at your disposal? You ought to have replied by informing me of your intention. And if you are so overcome by respect, obedience and handing over matters to me, you should have said: 'My intention is to leave on such and such day, but it depends on your order.'" In short, do not give a reply which burdens the questioner.

Students must abstain from worldly activities

A student asked for a ta'wīdh for labour pains on behalf of someone else. Hadrat Wālā said to him: "A student must not present the worldly needs of others. If anyone makes such a request to him he must excuse himself by saying that it is disrespectful for him to do such a thing."

Inform your host of your intentions

A student had visited previously and had stayed over at someone else's house. He came a second time with the intention of staying over at the Khānqāh, but did not mention this. Consequently, no food was sent to him. It was learnt later on that he asked for food. Hadrat Wālā said to him: "You ought to have informed me of your intention, how could I have known? Since you had stayed elsewhere previously, I could not have asked you about your intentions."

Addressing the attendant of the host

A guest said to the attendant of the host: "Get me water." Hadrat Wālā said: "One should never adopt an authoritarian

tone, it is most unmannerly. One should rather say: 'Can I have some water please?'"

Interfering in the conversation of an assembly

If a certain conversation is taking place in an assembly, a newcomer should not enter into it by offering salām in order to draw attention to himself. Instead, he must enter silently with his gaze lowered and sit down. He may then offer salām, etc. once he finds the opportunity.

Do not insist on a person to eat

Do not insist on a guest to eat. It is unbecoming.

Sitting behind a person

It is most burdensome to sit behind a person. The person in front finds it most difficult to get up and move around. One should avoid doing this.

Do not remove a person's shoes from their place

If a person's shoes are left in a certain place, do not remove them to make place for your own shoes. This generally happens when people enter masājid and other similar venues. The person who leaves his shoes in a certain place has the most right over that place. It will cause him a lot of inconvenience if he were to return to that place and finds his shoes not there. As the saying goes: Paradise is the place where there is no inconvenience.

Do not disturb a person occupied in dhikr

If a person is engaged in his personal forms of dhikr, do not go and sit nearby waiting to speak to him. This diverts the heart from the dhikr. Remain seated in your place.

Abstain from formalities

You must always be clear in what you have to say and abstain from formalities and long drawn out preludes and introductions.

Abstain from intermediaries

If you have to send a message to anyone, do it personally. Do not unnecessarily use others as intermediaries to convey your message.

Abstain from offending a person who presents a gift

If you receive a gift, it is most offensive to give it in charity immediately after receiving it. You may give it after some time when the giver is not able to learn of it.

Do not impose your will on the assemblies of others

A villager was speaking and began making certain ill-mannered statements. One of those who were present in the assembly stopped him through gestures. Hadrat Wālā reprimanded the man severely by saying: "What right did you have to stop him? You are intimidating the people and turning it into Pharaoh's assembly. If you claim that the villager was ill-mannered, then I can say that Allāh *taʿālā* has also given me a tongue to stop him from it. Why are you interfering?" Hadrat Wālā then addressed the villager: "You may say whatever you wish without any hindrance whatsoever."

Making clear who an item is brought for

A man brought some flour, placed it one side and said: "I have brought this." He did not clarify for whom he brought it. Hadrat Wālā gave it back to him and said: "It will not be accepted unless you tell me who you brought it for – for me or for the madrasah – at the time when you present it to me."

Using an item of another without permission

I needed a book which belonged to the madrasah and which was loaned to a friend of mine. The friend was not present at the time. I asked someone to search for the book in the place where my friend normally sits but it could not be found. I got up and went to search for it myself but could not find it. Suddenly someone's gaze fell on a student who was sitting nearby and studying a book, while the book which I was looking for was placed under the book which he was studying. This student was reprimanded because – first of all – he used an item belonging to someone else without the latter's permission, and this is impermissible. Secondly, he caused several people to be inconvenienced in searching for the book.

Inform seniors of the completion of a task

If a senior asks you to carry out a task, make sure you inform him of its completion once you have carried it out. Seniors

generally wait to be informed and remain uneasy until they are informed.

The manner of using a hand fan

A person who is fanning another has to take several factors into consideration. First of all, he must clean the hand fan thoroughly with his hands or a cloth because there are times when it lies on the ground and gets dirty with dust, tiny pebbles and other similar things. If a person were to pick it up and fan another without cleaning it, these tiny particles could get into the eyes and hurt the person. Secondly, the person who is fanning must not be so close to the other that he ends up hitting him with the fan, nor so far away that he does not perceive any wind. Also, do not fan with too much force which could distress the person. Thirdly, be considerate of others who are sitting nearby so that they are not disturbed. Fourthly, when the person whom you are fanning intends to get up, ensure you move the fan away from him so that you do not hit him with it. Fifthly, if he starts removing a piece of paper or other similar light item, stop fanning him [or else the piece of paper will fly away].

Presenting a gift

Certain temperaments are most burdened at accepting gifts from people who have certain needs to be fulfilled by the person. For example, you request him to make duʿā' for you, ask him for a taʿwīdh, request him to intercede on your behalf, request him to accept you as a murīd and so on. You must be very careful in this regard. A gift must be given solely out of love, it must not be give out of any motive. Do not present the gift at the time when you express your need to him or else it will seem as if you gave the gift because you wanted your need to be fulfilled. Similarly, when presenting a gift do not cause the person to think that you gave it because you have a need to be fulfilled.

There is no need to render unnecessary services

Before the fajr s̲alāh a person filled a water can and placed a miswāk over it with this in mind that when I leave home for the masjid, I will perform wud̲ū' there. Incidentally, I had wud̲ū' when I came to the masjid so I proceeded directly inside. On reaching there, my eyes fell on the water jug and I recognized my miswāk on it. I concluded that the water can was placed for

me. I made inquiries in order to ascertain who placed it there. After posing the question several times, the person who placed it admitted that he had in fact placed it. I spoke to him briefly before the <u>s</u>alāh and at length after the <u>s</u>alāh, and said to him: "Look, you filled the water can solely on the assumption that I will perform wu<u>d</u>ū' but you did not assume that I may already be in a state of wu<u>d</u>ū'." Consequently, your assumption was wrong. Had my eyes not fallen on the water can, and the person who placed it was himself not present here, the water can would have remained filled in that state and no one else could have used it because - firstly - the fact that it is filled means that someone had filled it for his own use and placed it there. Secondly, placing the miswāk over the water can is an absolute indication that it is reserved for someone and others cannot use it [because this is what is generally understood]. Since no one can use it, you have unnecessarily reserved an item which is for the general use of the public. And this is totally against the intention of the person who endowed it to the masjid. Thus, how can this action be permissible? This is with regard to the water can. As for the miswāk, you removed it unnecessarily from its safe place and placed it in an unsafe place. Furthermore, you did not even make arrangements to watch over it so that once the person for whom you left it there finishes using it, you may return it to its original place. You assumed that the person will use it and then return it to its place. By doing this, you placed the miswāk in danger of getting lost. Look at how many impermissible actions and inconveniences your service caused! You must never do this in future. You must either take permission to do it or you may do it when you see the person making preparations to perform wu<u>d</u>ū'. If not, unprincipled services will cause inconvenience, and not the comfort which they were supposed to bring about."

<u>Note</u>: The same can be said about innovations; they appear to be acts of obedience – like this outward "service", but many harms are concealed within them. These are not recognized by people of little understanding. As was the case with this service which contained intricate harms unknown to the one who rendered it.

Making a request

A student in the madrasah wrote his need for clothing on a piece of paper and sent the note with another student. The

student who sent him was summoned and asked the reason for not coming himself. He replied: "I had some other work to do so I sent it with the other student." He was told: "First of all, your action smacks of disrespect because although you are living in one place [in the madrasah hostel] you did not come personally just because you had some other work and not because you were feeling shy or ashamed (because this could have been a valid excuse). You merely sent a message with another as though you are an equal. Secondly, it smacks of disinterest because you acted carelessly. Thirdly, you took a service from another person. It shows you are learning to order people around from now." Hadrat Wālā added: "The punishment for your ill-mannered conduct is that I am deferring your request for four days. You must then come personally and make your request." The student came personally on the fourth day and his request was received gladly.

Method of intercession

The intercessions of today comprise more of a compulsion and pressurizing where a person wields his authority over others. This is unlawful in the Sharī'ah. If you intercede do it in a manner that does not interfere in the least with the free-will of the person. Intercession of this nature is not only permissible but merits reward.

Resorting to the influence of another to get your own work done

Similar is the case with resorting to the influence of another to get your own work done. For example, you are close to a senior person so you use your closeness to get your work done or your need fulfilled from a person who has faith in the senior person or is influenced by him. You know through circumstances that the person will not do that work happily for you, he is just doing it because of your closeness to the senior person and so that the latter is not displeased with him. It is unlawful to get your work done in this manner or to make such a request.

Abiding to appointed times

A person asked for a ta'wīdh. I [Hadrat Wālā] asked him to come at a certain time. He did not come at the specified time but came later and asked for the ta'wīdh. He added: "You had asked me to come and I have come now." He did not mention when he was asked to come. I asked him: "Brother, what time did I ask you to come?" Only then did he mention the time. I

said: “This is another time now, it is not the time when I had asked you to come.” He offered an excuse of being occupied with some work. I said: “Just as you had a reason for not coming at that time, I have a reason and an excuse for not seeing to you at present. How can I devote myself to just one type of work and not do any of my own work?”

Eavesdropping

A student asked a ruling via another student, and stood hidden in one place so that he could overhear the answer. I happened to spot him so I called for him, reprimanded him and asked: “What is the reason to eavesdrop like a thief? Has anyone stopped you from coming here? If you were feeling shy, you could have asked for the reply from the one whom you sent. It is sinful to eavesdrop because it may well be that the speaker wants to keep a certain point concealed from the one who is hiding.”

The manner of giving way to a person

A person was drawing a floor fan. I got up for some work, so he tugged the rope of the fan towards himself so that the fan does not strike my head. I explained to him not to do that because if I were to stand at the spot where the fan was because that spot is now empty and the rope were to slip from his hand or it were to snap, the fan will strike my head. Instead, he ought to leave the rope of the fan completely so that the fan could roll to its place and come to a standstill. The person standing up would then take his precaution when getting up.

A guest must inform of his dietary requirements

It is the duty of a guest to inform his host of his dietary requirements on his arrival. For example, if he has less chillies in his food or he abstains from certain foods and so on. Some people put on airs only when the food is laid out on the table.

Waving a fan on the eating table

Sometimes sugar is placed on the table. Some attendants wave the hand or floor fan in such a way that the sugar flies from its container. At other times, it flies from the spoon. An attendant must be wary of these things.

Taking one's own decisions in matters of others

A sealed envelope was sent to me from my brother's house with a worker so that it may be posted. I myself had asked for the letter because it had something to do with me. On the way, the worker saw the post courier proceeding to the post office with a bundle of post. The worker thought to himself that when the letter which he was asked to bring to me reaches the post office, it will only leave by post tomorrow. So he gave it to the courier so that it would leave with all the post today because the courier will hand it over to the post master. In the meantime, I was waiting for the letter and thinking to myself that my brother's family will send the letter just now. When it did not come to me, I made inquiries and this entire story unfolded. I called for the worker and said: "How could you have made your own decisions in a matter which was entrusted to you? You did not know what reason there was in sending the letter to me first. You do not know whether I would have wanted to give the letter to the courier to take over to the post office. Your own decision put an end to all these reasons. What was the need for you to interfere? All you had to do was convey the letter to me." The worker apologized and said that this will not happen in future.

Standing in front of a person

A student came to seek permission to go to the bazaar and remained standing. I became occupied in some work and he continued standing there, waiting for me. I felt his standing there burdensome because it appeared like he was imposing on me. I explained to him thus: "A person feels restricted. When you saw me occupied, you ought to have sat down. You could have then spoken to me once you saw me free."

Consider the correct manner of presenting a gift

A guest placed two rupees in my pen-pot as a gift and did not inform me about it. I woke up for the ʿaṣr ṣalāh and kept the pen-pot aside. After the ṣalāh I asked for the pen-pot because I needed it. When it was brought to me I noticed the two rupees in it. I asked about who had placed the money in it and a man admitted after much hesitation. I gave the money back to him saying: "If you do not know how to give a gift, it is not even necessary for you to give a gift. Is this how a gift is given? First of all, a gift is given to bring comfort and joy to a person. Now

that I had to worry so much in making inquiries about it, the objective of the gift has been lost. Secondly, if someone had taken the money from the pen-pot, neither you nor I would have known. You would have been under the assumption that you gave me two rupees while I would not have benefited from it in the least. I would then have to count your favour for nothing. Thirdly, even if no one took the money and it came to me, how would I have known who gave it and for what? Since I would not have known this, I would have had to bear the burden of keeping it for a few days as a trust. It would then have to be used as a lost item."

"These are all formalities. A simple and straightforward manner would have been to give it directly in the hand of the person you wish to give. If you were worried about giving it in the presence of others, you could have given it in privacy. If you could not find a private opportunity, you could have said that you want to speak to me in privacy. You could have then given it to me. When a person receives a gift, it would be appropriate for him to make mention of it. This could be done in the presence of the giver or in his absence in the case where he would feel embarrassed."

Giving a gift by calling the person to one's house

On one of my journeys, some people called me to their house and wanted to give me a gift. I explained to them that by doing this, others will assume that it essential to take a person to one's house in order to give him a gift. Poor people will then hesitate about inviting a person to their house. It will cause them remorse. If anyone wishes to give me a gift, he must come directly to me and speak to me so that my freedom is not hindered.

The right of a trust

A man arrived from Sahāranpūr on a Friday on the 12 o'clock train. One of his relatives sent a block of ice for me. The man reached the Madrasah at a time when the students had not gone for the Jumu'ah salāh as yet. He left the ice in a large tray and proceeded to the Jāmi' Masjid. After the salāh, one of my friends whom I had requested to deliver a lecture commenced with his lecture. This friend was shy to deliver a speech in my presence so I left the masjid and went to the Madrasah. The man [who brought the ice] sat for the talk and came to the

Madrasah after a long time. He then presented the ice which was wrapped in a cloth.

First of all, I felt it inappropriate to have ice wrapped in cloth. It ought to have been wrapped in a blanket, canvas or placed in sawdust. However, this was done by someone else and therefore out of his control. However, he displayed shortcomings in the work which was entrusted to him. He ought to have conveyed the ice to my house the moment he reached. If this thought did not cross his mind for whatever reason, he should have come immediately after the Jumu'ah salāh. If he did not feel like coming at that time [and wanted to listen to the talk], he should have informed me when I was leaving the masjid and I would have taken the ice away.

He now came and gave it to me after two hours. Almost all of it had melted by then. Just a little remained. When I learnt of the entire incident, I explained what he ought to have done and tried to make him understand. However, I realized that my entire explanation was not sufficient for his temperament. I therefore refused to accept it. I did this so that he will remember for the rest of his life. He became quite distressed. I said: "You wasted an entrusted item which belonged to someone else. You now want to give me after you wasted it away. I do not wish to be indebted to anyone without any reason. You may use the remaining ice. Either you should not have accepted the responsibility or you should have fulfilled its right in full."

Consideration to a sleeping person

I came to the Madrasah in the morning from the forest and sat down on the veranda. A relative was sleeping there so I sat down very silently. The person who takes the post brought the letters which were to be posted by me. I checked them and handed them over to him so that he may take them away. He took them and placed them loudly in a tin box which is kept there for this purpose. The post cards made a loud sound when they touched the tin box. I explained to him that one has to be considerate of those who are sleeping.

A money-order should not be sent with a letter

A person wrote a letter in which he requested replies to certain issues. He also wrote that he is sending a five rupee money-order. Because he made mention of the money-order, I did not

send a reply to his letter because I felt I should wait for the money-order so that I could send the receipt for it at the same time. Many days passed and I still did not receive the money-order. In the meantime, my heart was imposing on me to write a reply to his other issues. I was trapped in this conflict for several days. Finally, I wrote to him saying: "Either you should have not made mention of the money-order in the letter or you should have written about some other issues which needed a reply."

Abstain from fruitless complaining

A man came with his son and complained about a certain maktab, saying: "The principal expelled my son." I explained to him in a kind way that I have no influence over that maktab. He said: "I heard that you are its patron." I replied: "I am only informed of the salaries that are to be given, I do not interfere with its administrative affairs." He began complaining about the principal again so I said: "What is the benefit of talking about something which will not bring any results? It amounts to nothing but backbiting." When he was about to leave after a short while, he came back to me to shake hands with me. Again he said: "That principal did a great injustice by expelling my son." Since I had already explained my position to him and had stopped him from complaining, I became extremely angry when he repeated his complaint. I reprimanded him severely and said: "It is most unfortunate that despite whatever I said, you are still repeating something which is fruitless and against my temperament." The man tried to give some explanations but they were all in vain. I sent him off in that condition.

Abstaining from formalities

A man who had come here previously came after ʿishā and began walking towards where I was sitting and reading something. He was approaching at a slow pace, stopping periodically and watching me at the same time. I gauged that he wants to come to me but is holding back because he wants to be given permission. First of all, I do not meet anyone after ʿishā, especially a person whom I have already met. This makes it worse when a person has no purpose; he merely wants to sit and talk – as is the habit with most people. When I am occupied in my waẕīfah, I find it difficult to turn my attention to anything else, especially when it is unnecessary. Furthermore, the exterior form of seeking permission imposes

on me to say something. All these factors intensified my disapproval. I eventually had to stop my waz̲īfah and had to tell him: “This is not the time to sit with me.” He replied: “I was merely going to drink water.” This caused me to become even more annoyed because he was now fabricating a point. He insisted that he was certainly going to drink water. I asked: “Why, then, did you adopt a manner which causes doubts? You ought to have gone from the other side and without pausing periodically.”

Do not make a statement without verifying it

I asked a student about a certain worker: “What is he doing?” The student replied: “He is sleeping.” I learnt later on that he was awake in his house. I explained to the student: “First of all, it is wrong to consider something to be definite merely on your assumption. When you considered it to be uncertain, you ought to have expressed your assumption to me. You should have said: ‘He is probably sleeping.’ This answer too is a lower answer. The actual answer which you should have given is this: ‘I do not know. I will go and check, and come back and inform you.’ You should then check, ascertain the facts and inform me. The other harm of your assumption is that if I had not established that he was awake, and was still under the assumption that he is asleep, then most of the times I feel that a sleeping person should not be disturbed and it is unkind to wake him up unnecessarily. It is also possible that it may have harmed some necessary work even though the necessity was not very intense. The harm would be tolerated because it was more intolerable to awaken a sleeping person. If it was learnt later on that he was in fact not sleeping, the effect of the condemnation of not being able to carry out the necessary work would have fallen on the heart, and the supposedly sleeping person would become angry on the one who claimed that he was asleep. Now all these problems would have occurred because of saying something without verifying it first. One must always be cautious in this regard.”

Clarify the purpose of your arrival

A man came so I asked him: “What is your reason for coming here? Do you want to say something?” He replied: “No, I merely came to meet you.” When he was about to depart, he asked me for a taʿwīdh after the maghrib s̲alāh – between the fard̲ and Sunnah s̲alāh. I said: “There is a time and place for everything.

This is not the time for making out a taʿwīdh. When you arrived I had asked you and you said that you merely came to meet me. What is the meaning of making such a request now? You ought to have made the request at that time when I asked you. People consider it etiquette to remain silent [when they are asked the reason for their coming] but I consider it unmannerly. What it means is that the other person is our worker and we can ask him for whatever we want whenever we like, and he must carry it out. Now you yourself just think how much of work I have at present. First of all, I have to perform my Sunnah and optional s̲alāhs, then I have certain things to say to those who are occupied in dhikr and listen to them, and I have to feed the guests. It is so sad that etiquette and manners have completely disappeared from the world."

"You must come at another time for the taʿwīdh. Remember, wherever you go, you must first mention the purpose of your arrival, especially when you are asked. I pose this question to every newcomer so that he may say whatever he has to say. In this way, neither is he inconvenienced nor am I. I pose this question because most people come here with needs and some of them cannot speak due to their shyness and bashfulness. Or they cannot express a private matter in the presence of others. When I ask them, they tell me what there need is or inform me that it is a private matter which needs some privacy. Once I find an opportune moment, I call then in private and listen to what they have to say. But if a person does not say anything at all, how can I know what he wants? Obviously I do not have knowledge of the unseen."

Listen attentively before giving a reply

A person who was engaged in dhikr was given the time off after maghrib to come to me so that I could teach and dictate different ways of dhikr to him. I called for him [at the appointed time]. He was at a distance so he did not reply verbally. Instead, he got up from his place and proceeded towards me. I did not know that he heard me and was already walking towards me, so I called out for him a second time on the assumption that he did not hear my first call. He reached me by then, so I asked him: "Why did you not reply? You did not consider me worthy of a reply?"

"When a person replies to a call, the caller learns that his call was heard. But if no reply is given, the caller is inconvenienced

and has to call out a second and a third time. This inconvenience has to be borne solely because of your disregard and laziness because you did not reply verbally. What was so difficult about just saying "Yes"? Nowadays, various sciences are taught everywhere but the teaching of character is non-existent. I am now perturbed so I cannot teach you now. I will set aside some other time for you. You must bear this point in mind."

Interjecting a person's speech

I was teaching a seeker and had not finished my point as yet when he began relating his dream to me. I said: "What is this? I have not completed my point as yet and you are starting a new subject!"

> O intelligent fellow! A statement has a beginning and an end. Do not speak in-between.
>
> A man of planning, intelligence and understanding does not speak in-between.

By interjecting what I was teaching, it means that it was your objective to relate your dream to me and the teaching was just a waste of time according to you. It is as though all my teaching is gone to waste. Don't ever do this again. Now get up and leave, I will teach you at some other time. You have not appreciated my teaching at present.

Sitting near a person who is occupied in his work

I have learnt from experience that by sitting unnecessarily near a person who is busy in his work causes his heart to become occupied and bewildered. This is more so when a person sits near him and looks at him repeatedly. Be extremely cautious in this regard.

The gist of the above etiquette

The gist of all the above etiquette is that you must not place any burden, distress or constriction on another person through your words, actions or conditions. This is the essence of good character. The person who bears this rule in mind will not need too many details. This is why I did not increase this list. However, together with bearing this rule in mind, a person will have to do one additional thing, viz. before every action or statement, he must think to himself whether it will cause any

harm or not. If he does this, he will err very little. After a few days his temperament will automatically be set right and he will not even have to think before saying or doing anything because it will become like second nature to him.

A Few Etiquette From Bahishtī Zewar

Do not sit for longer than necessary

If you go to meet someone, do not sit there for so long nor speak for so long that the person gets fed up or is distracted from his work.

Reply to the one who issues an instruction

If a person asks you to carry out a certain task, you must certainly reply verbally in the affirmative or negative so that the person knows the exact position. Let it not happen that the speaker assumes that you heard what he said while you did not hear; or he assumes that you will carry out the task while you do not wish to carry it out. This will cause the person to rely on you unnecessarily.

Do not ask for anything from your host

When you go as a guest to any place, do not ask for anything. Sometimes the thing which you ask for maybe very insignificant but the host may not have it at that time and will not be able to fulfil your request. This would cause unnecessary embarrassment to the host.

Do not spit in the presence of others

Neither spit nor blow your nose if others are seated near you. If you have to do either of this, go to one side away from them and do it.

Do not speak of nauseating things

When eating, do not speak of things which would cause disgust to those who are seated. Some people of sensitive temperaments are severely affected by this.

Do not cause despair to a sick person

Do not speak before a sick person or to his family in a manner which would cause him or them to lose hope and break their heart unnecessarily. Instead, speak of things which would raise

their spirits. Allāh willing, all pain and affliction will be removed.

Do not speak through gestures

If you have to speak secretly about a third person and he is also present there, then do not speak by pointing at him with your hands or eyes. He will fall into unnecessary doubts. This only applies if what you are speaking about him is approved by the Sharī'ah. If it is not approved, then it is a sin to even start such a conversation.

Do not dirty your clothes

Do not allow a foul smell to develop on your body and clothes. If you do not have a set of fresh clothes which you can change into, wash the clothes which you are wearing.

Sweeping where people are seated

Do not sweep where others are sitting.

A guest must leave a little food

When a guest has eaten to his fill, he must certainly leave some food on the table so that the hosts do not assume that the food was insufficient. This would cause them embarrassment.

Do not block the path

Do not block a path with obstacles such as furniture, utensils, bricks, etc.

Do not ask about sores and pimples in private parts

Do not ask a person about sores, pimples, etc. which he has in private parts.

Be careful when throwing pits and seeds

Do not throw pits and seeds over a person [you could strike him with them].

Do not give an item by throwing it

If you have to give an item to a person in his hand, do not throw it from a distance. Go personally and give it in his hand.

Abstain from enquiring about a person's domestic matters

If you are not informal with a person, do not ask him about his domestic matters.

Do not spread sad news without verifying it

If you hear about a person's grief, worry or illness, do not convey it to others without verifying it first – especially to his relatives.

Do not carry away a dish for refilling

If there is a need for curry on the table, do not take away the dish in which the curry is for refilling. Bring another dish instead.

Speaking in the presence of children

Do not speak shameful things in the presence of children.

(A few etiquette from *Bahishtī Zewar* end here).

Etiquette For Seniors

Most of the etiquette up to this point applied to one's equals or one's seniors. I now list four etiquette which seniors have to bear in mind or are obligatory on them in their interaction with juniors.

Abstain from fastidiousness

Seniors must not be too fastidious and fussy whereby they become angry over trivial matters. Undoubtedly, just as others are unmannerly towards you, you too will commit certain misdemeanours if you were to live with your seniors. Bear this in mind and overlook. Explain to the juniors in a kind and affectionate manner one or two times. If this does not help, you may express your anger with the intention of their rectification. If you do not forbear and overlook in the least, you will forever be deprived of the reward of patience. Since Allāh *taʿālā* has appointed you as a senior, people from everywhere will revert to you and you will encounter people of different temperaments and various personalities. How can they all be equal at once? The following Hadīth ought to be borne in mind:

المؤمن الذي يخالط الناس ويصبر على اذاهم خير من الذي لا يخالط الناس ولا يصبر على اذاهم.

A believer who mixes with people and bears their offences patiently is better than the one who does not mix with people and does not bear their offences.

Do not impose the non-obligatory

If – from circumstantial information – you feel or are certain that a person will never pay heed to what you are to say to him, then never instruct him to do something which is not obligatory in the Sharīʿah.

Consider the comfort of attendants

If anyone serves you physically or monetarily even without your having asked for it, you must consider his comfort and do not allow any shortfall in whatever will be of use to him. In order words, do not allow him to remain awake for long periods of time, do not accept from him more than what he can afford, if he invites you then do not permit him to make too many preparations, do not allow him to invite too many others to the meal.

Strike a balance between severity and softness

If you have to express your displeasure to a person or this happens incidentally, then at some other time do something which would make him happy. If you have really wronged him, you must apologize for your transgression without hesitation and obtain his pardon. Do not consider this to be below your dignity. You and him will be equals on the day of Resurrection.

If you find your temperament changing in the course of conversing with a person who is very unmannerly, then do not converse with him directly. Call someone who is aware of temperaments and is rational, and converse with the person through him. You must do this so that the change in your temperament does not change and his unmannerly behaviour does not have an effect on you.

Do not make anyone your special confidant

Do not make any particular attendant or associate so close to you that others start snubbing him or he snubs others. Also, if he relates stories about people, you must stop him. If not, people will fear him and you will start having bad thoughts about people. Similarly, if he conveys a message on behalf of anyone or intercedes in favour of anyone, you must prohibit him severely. If not, people will start considering him to be an intermediary, they will start flattering him and giving him gifts or he himself will start making requests to them.

In short, all people must have direct contact with you, do not appoint anyone as your intermediary. Yes, you may specify one or two people to attend to you, that is another matter. However, you must never allow them to influence you in any way in your contacts with people. In the same way, do not leave the responsibility of seeing to guests to anyone. You must personally see to them. Although you will have to bear more fatigue, it will be to the people's advantage and their ease. Any way, seniors are there to bear fatigue and burdens. A poet rightly said:

> You do not know, the day when you become the moon, the fingers of the entire world will point towards you.

I now conclude these etiquette with a rule which is not based on principle. Some of the etiquette apply to everyone in every situation. There are others from which the informal one who is served and the attendant are excluded. Since the ascertainment of such a level of informality is based on sentiment and inclination, I am leaving the specification of such etiquette to sentiment and inclination. I now conclude this booklet with a couplet which combines both form and informal etiquette:

> The paths of love are etiquette. O friends! Teach yourselves etiquette.

Completed on 8 Muharram 1332 A.H. in Thānah Bhawan.

Miscellaneous Etiquette

Finally, I present a few miscellaneous social etiquette which I [the compiler of this biography] learnt from various sources.

The harm of mismanagement and disorder

Hadrat Wālā had given money to a person and asked him to buy āmlā (India gooseberry) jam for him. The lid of the jam can was also made of tin. The man mistakenly handed it to Hadrat Wālā while it was upside down. In other words, the lid-side was at the bottom. Hadrat Wālā took it and placed it in a cupboard as he received it. After some time, he noticed the cupboard and floor messed with syrup. When he checked carefully, he realized that the tin was placed upside down and that the lid side had a small hole from which the jam flowed out as a syrup. He was severely inconvenienced at having to clean the

cupboard and floor. Hadrat Wālā said in this regard: “First of all, the person who brought it should have shown me the right side of the can. If he did not do that, he should have at least turned it over and given it to me. Look at the damage caused by so little negligence. Every task – no matter how small – is in severe need of order and arrangement.”

Hadrat Wālā says quite often: “The Sultanate which went out of the hands of the Muslims went out solely because of mismanagement and negligence. A kingdom can have unbelief but it can never have mismanagement.”

Hadrat Wālā expresses a lot of remorse when he sees the mismanagement and disorder of the Muslims. He says: “Their misdeeds have caused Sultanate the to be taken away from them.”

Character and etiquette take precedence over dhikr and spiritual practices

Hadrat Wālā says: “I do not pay as much attention to dhikr and spiritual practices as I do to rectification of character and etiquette. The reason for this is that the latter is connected to others [while dhikr is connected to the self].”

Writing titles

If a title is written out of pride – as is the case nowadays – then Hadrat Wālā draws attention to it and asks: “What benefit apart from pride is there in it?”

The harm of futile activities

Hadrat Wālā said: “I take an oath and say: If a person were to ponder over his futile activities he will realize that they certainly conveyed him towards sin. For example, I have personally experienced this: A person comes to me and asks me unnecessarily: ‘When will you go to such and such place?’ This question weighs heavily on me, and it is a sin to place a burden on a Muslim’s heart. Even if the questioner is sincere, I feel burdened and think to myself: ‘What right does he have to inquire about my personal actions?’ In short, a futile activity certainly borders on sin. A futile activity may be lawful in the beginning, but its end is certainly a sin.”

Asking one’s students to carry out certain tasks

If Hadrat Wālā asks a student of the Madrasah to carry out a short, insignificant but essential task for him during class

time, he says to the student: “You must certainly take permission from your teacher before doing it.”

Messages to women must be conveyed via their mahrams

Hadrat Wālā strictly forbids a woman attendant conveying any item or note to him even if it is sent by a woman. Instead, it must be given in the presence of the husband who will then convey it as he wills. If the husband is not at home, it must be conveyed by one of the woman’s Mahram males. In the same way, the reply must also come via the husband or Mahram.

There are countless other social etiquette which Hadrat Wālā teaches by day and night. How much more can I write on this subject?

WRITTEN WORKS

Comprehensiveness Of His Written Works

By the help and grace of Allāh *taʿālā*, Hadrat Wālā has authored 666 books up to now. The list of these books are attached towards the end of this biography. There were scholars in the past who authored a similar number of books. There is no essential department of Dīn on which Hadrat Wālā did not author a book and on which he did not investigate and research thoroughly. It is normally the task of a Mujaddid to remove every evil which the people have initiated and to display Dīn in its original form.

I'lā' As-Sunan

Hadrat Wālā wrote books on tasawwuf, tafsīr, Hadīth, jurisprudence, scholastic theology, tajwīd – basically, on all departments of Dīn. However, he did not devote himself directly to Hadīth. The reason for this is that when he turned his attention to compiling a book which provided Hadīth proofs for all chapters of Hanafī jurisprudence – and also wrote, as a way of example, a book on this subject, *Jāmiʿ al-Āthār maʿa Hāshiyah Tābiʿ al-Āthār* – then a short time later he found others who could take up this task. Thus, *Iʿlā' as-Sunan* whose first volume was titled *Ihyā' as-Sunan* was written under his supervision. He personally checked through it and made necessary corrections. By the grace of Allāh *taʿālā*, this is continuing to the present day. Had he not found others to take up this task, he had certainly made an intention to serve this most important subject. He considers it extremely important and essential, and has already spent thousands of rupees towards it. He has been devoting a lot of time to it since a long time. He says quite often: "If no other work is done in this Madrasah and just this one book is prepared, it will be a phenomenal achievement of this Madrasah because it is a totally new book on the subject."

Special Inclination Towards Tasawwuf And Tafsīr

Hadrat Wālā has particular affinity with tasawwuf, tafsīr and logic, and has the highest level of expertise in these fields. As for his affinity with tasawwuf and tafsīr, Hadrat Hājī Sāhib

rahimahullāh had given him specific glad tidings in this regard at the very beginning of his journey. Mention was made of this in the chapter on bayʿah. This glad tiding proved to be absolutely true by the grace of Allāh *taʿālā.*

Uniqueness Of His Written Works

Pick up any of Hadrat Wālā's books and start studying them from one side and you will find Dīnī facts clarified to you as clear as the day, and you will experience inner satisfaction.

Completeness Of Subject Matter

When Hadrat Wālā picks up his pen to write on a certain subject, he does not allow any essential aspect of it to be overlooked. He presents a complete and fully proven discussion. His proofs are authentic, strong, rational and traditional, after which, an intelligent and justice-seeking person will have to accept and will not have the slightest room to make any objections. His tone is so non-confrontational and loving that the themes continue settling in the heart as the reader continues reading. Hadrat Wālā himself gives a reason for this: "All praise is due to Allāh *taʿālā*, my intention from the very beginning is to write the most truthful points and this is what I do. That is why they generally appeal to the hearts. After all, a Hadīth states:

الصدق طمأنينة والكذب ريبة

Truthfulness is tranquillity and falsehood is doubtfulness.

General Acceptance

By the grace of Allāh *taʿālā*, Hadrat Wālā's written works enjoy general acceptance which is rarely found in the written works of an author while he is still alive. Consequently, some of his books have been printed by the hundreds of thousands and are still being printed, and spreading to the East and West. Some of his books are found in every home, even in the homes of his opponents. Some are being translated into different languages, others are being printed as selections, and yet others are being arranged into chapters. Details in this regard are obvious from the attention which scholars are giving to his works. These are provided towards the end of this biography. Many scholars became excellent authors through the written works of Hadrat Wālā. The arrangement and composition of his statements have

been penned with so much dedication and are still being penned that an example of this cannot be found for several centuries in the past. Any word which issues from his mouth is considered to be worthy of being written in gold.

The fact of the matter is that even when Hadrat Wālā makes an ordinary statement and says something by the way, it is filled with sciences and facts and is worthy of being written in gold. Most of his ordinary conversations are also related to Dīn or have a Dīnī angle to them.

I recall a very old statement of Hadrat Wālā on the general acceptance of his written works. It was a very long time ago when he was talking about the antagonistic attitudes and practices of his opponents. He went into a fervour and said: “All the enemies may make their own efforts, you will see that – Allāh willing – my books will proliferate and spread to such an extent that no one will be able to stop their proliferation.”

Subsequently, this is exactly what happened. I recall my own couplets on this subject:

> All those who try to wipe out the truth will be wiped out themselves. They can make thousands of efforts, your chronicle will not be wiped out.
>
> The spot on the heart will glitter and become like the sun even if thousands of dust particles are cast on it.

Lives Are Revolutionized By His Written Works

There are thousands of incidents and testimonies to the general acceptance and complete benefit of Hadrat Wālā’s written works. These cannot be encompassed. Every day Hadrat Wālā receives letters from new seekers, all of whom write about how their lives changed completely from his books. The atheistic beliefs of many Western educated people were rectified and they became genuine Muslims to the extent that some of them were conferred with khilāfat by Hadrat Wālā. Many fashion worshippers became Allāh worshippers and adopted Islamic clothing from head to toe. Many of those who were engrossed in innovations and customs gave up the ways of their forefathers without even bothering about the opposition of their families and relatives. In fact, many of them left their previous mentors and reverted to Hadrat Wālā. I personally

saw many non-Muslims and people belonging to deviated sects applauding Hadrat Wālā's discussions and requesting his books with absolute enthusiasm. As the saying goes:

الفضل ما شهدت به الأعداء

Virtue lies in what enemies testify to.

Benefit Of His Mawā'iz

An extremist bidʿatī Maulānā who was an arch enemy of Hadrat Wālā came across an article of Hadrat Wālā on the subject of the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He read the article before realizing that it was written by Hadrat Wālā and praised it highly saying: "It has been written by a true lover of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and an erudite scholar." But he fell silent when he was informed that it was written by Hadrat Wālā. Some deviated Sufis who – Allāh forbid – did not consider salāh to be essential began performing their salāh after reading Hadrat Wālā's published lecture, *Rūh al-Arwāh*. I personally saw many people affected by Hadrat Wālā's published lectures titled *Rāhat al-Qulūb* and *Tarīq al-Qalandar* when these were read to them. Not only Muslims, even non-Muslims were impressed by them. A materialist lecturer memorized a few of Hadrat Wālā's lectures and he used to say: "May Allāh *taʿālā* bless him [Hadrat Wālā] because my income has been taken care of. I deliver these lectures wherever I go. I receive many gifts and people think that I am a senior scholar." Rarely would you find a house not having *Bahishtī Zewar* and *Munājāt Maqbūl*.

Tafsīr Bayān Al-Qur'ān

Hadrat Wālā's commentary of the Qur'ān, *Bayān al-Qur'ān*, is considered to be unparalleled. Nowadays, it is Hadrat Wālā's translation of the Qur'ān which is by and large printed with the pocket Qur'āns. Hadrat Maulānā Anwar Shāh Sāhib [Kashmīrī] *rahimahullāh* was well-known for his erudition and deep knowledge. He used to say: "I developed an interest in reading Urdu books after reading *Bayān al-Qur'ān*. Previously, I felt that Urdu books did not contain lofty sciences." Presently, a very learned scholar is translating the Qur'ān into English. He has most of the former and latter commentaries of the Qur'ān before him. He constantly writes to Hadrat Wālā and sings praises about *Bayān al-Qur'ān*. He writes: "I did not benefit

from any commentary of the Qur'ān as much as I benefited from *Bayān al-Qur'ān.*"

In short, the general acceptance and perfect benefit of Hadrat Wālā's written works are well-known and acknowledged in our times. If anyone did not get an opportunity of reading any of his books may do so now and he too will acknowledge it. I have experienced it in the course of compiling this biography – *Ashraf as-Sawānih* – that if I coincidentally came across any writing of Hadrat Wālā, I found it filled with jewels of facts and realities. I say with absolute confidence that any person who studies Hadrat Wālā's writings with reflection, understanding and an open mind, he will find every work as I found it [i.e. filled with jewels of facts and realities] and will become of us. I compiled a couplet in this regard:

> The one who reads your letter of yearning with reflection will find a book hidden in every word.

May Allāh *taʿālā* confer every Muslim with the enthusiasm to acquire Dīn and inspire every Muslim to benefit from Hadrat Wālā's written works as he ought to. Āmīn.

Most Important Written Works

Every book of Hadrat Wālā is extremely beneficial and essential, however there are a few which hold a distinguished position because of the peculiar qualities which they contain. For example, *Tafsīr Bayān al-Qur'ān, Kalīd Mathnawī, Qasd as-Sabīl, Tarbīyyatus Sālik, Islāh Inqilāb, Hayāt al-Muslimīn, al-Intihibāt al-Mufīdah, Ahkām al-Ītilāf, Masā'il as-Sulūk, at-Takashshuf, at-Tasharruf, Nashr at-Tīb, at-Tanbīh at-Tabarī, as-Sunnah al-Jalīyyah, Akhbār Baynī, Sajjādah Nashīnī, Talyīn al-ʿArā'ik, Bawādir an-Nawādir, al-Iqtisād fī at-Taqlīd wa al-Ijtihād, al-Iʿtidāl fī Mutābaʿatir Rijāl* and others.

The Acceptance Of Bahishtī Zewar

The divinely inspired general acceptance which Hadrat Wālā's books enjoy is absolutely clear and do not need any explanation. Just look at *Bahishtī Zewar* alone. It has been printed by the hundreds of thousands and is found in almost every home. In his introduction to the book, Hadrat Wālā had expressed his desire in this regard [that it be in every home] and Allāh *taʿālā* fulfilled this desire of his.

Janāb Maulānā ʿAbd al-Karīm S̲āh̲ib Gamthalwī relates a dream of a righteous man with regard to the acceptance of this book in the sight of Allāh *taʿālā*. The Maulānā's article in this regard is quoted verbatim:

> Janāb Maulwī Rustam ʿAlī S̲āh̲ib of Malānpūr, district Ambālah related to me - ʿAbd al-Karīm - on several occasions that quite some time ago (probably in 1328 A.H. or slightly before that) my brother, H̲ājī Rah̲matullāh S̲āh̲ib related in my presence to H̲ad̲rat Rāipūrī *rah̲imahullāh* saying: A few days ago I had a dream in which I saw an extremely exotic garden. People said to me that H̲ad̲rat Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* has arrived in this garden. I entered the garden and tried to present myself before Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. However, the doorman did not permit me to go beyond the door of his blessed room. I tried to enter from another door but a doorman was also there. I eventually remained standing at the entrance and continued looking at Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. He was promulgating laws while his attendants were presenting pieces of paper to him. When they finally stopped presenting the pieces of paper to him, he looked up and his blessed gaze fell on me. He said with much affection to the doormen: "Explain to him in the Urdu language." They picked up some of those pieces of paper which were in front of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* and gave them to me. I am illiterate so I could not read them. I turned the papers around and looked at them carefully. Some of the writing was in a large script while some was in a small script. However, I studied them deeply until the images on the pages were imprinted in my mind. My eyes opened after that. I looked at some books (I, ʿAbd al-Karīm, cannot recall if H̲ājī Rah̲matullāh S̲āh̲ib looked at the books wittingly or happened to see them incidentally). When my eyes fell on *Bahishtī Zewar*, I immediately recognized it to be the same book. I asked someone to read it to me and I understood it very well."
>
> H̲ad̲rat Rāipūrī *rah̲imahullāh* said: "It is a blessed dream and is proof of the acceptance of *Bahishtī*

Zewar. Allāh willing, you will be blessed with an opportunity of visiting the Haramayn Sharīfayn."

Maulwī Rustam ʿAlī Sāhib relates: A few days later my brother was given the opportunity of visiting the Haramayn Sharīfayn in the company of Hadrat Rāipūrī *rahimahullāh*. He is extremely enthusiastic about having *Bahishtī Zewar* read to him. Because he has heard it so many times, he has memorized all the rules and regulations explained in the book and understands them very well. Although he cannot read it himself, he constantly teaches it to the boys and girls in the family.

Blessings In Hadrat Wālā's Time

Allāh *taʿālā* conferred Hadrat Wālā with the highest level of writing ability from the very beginning. When he was still a student and only 18 years old, he wrote *Mathnawī Zer wa Bumm* in the Persian language. Hadrat Wālā's numerous written works received divine assistance right from the beginning. Consequently, when he was living in the service of his shaykh and mentor, Hadrat Hājī Sāhib *rahimahullāh*, he undertook the Urdu translation of *Kitāb Tanwīr* of Hadrat Ibn ʿAtā' Iskandarī *rahimahullāh* under the suggestion of Hadrat Hājī Sāhib *rahimahullāh*. This translation is titled *Iksīr fī Ithbāt at-Taqdīr*. This work was written in 1312 A.H. When Hadrat Hājī Sāhib *rahimahullāh* saw him doing so much of work in so little time, he gave him the following glad tiding: "Allāh *taʿālā* has placed blessing in your time." One undoubtedly sees a lot of blessing in Hadrat Wālā's time. Most experienced people acknowledge that the work which he carries out in a certain time cannot be accomplished by others.

Reasons For Blessings In His Time

Perseverance

There are a few external reasons for this divine help. The first reason is that when he commences with a task, his heart develops an extremely strong demand to complete it to the extent that he cannot rest until it is completed. Apart from other essential matters, he remains fully absorbed in it by day and night and only takes a breather when he completes it. I clearly remember when he was approaching the completion of

the commentary of *Kalīd Mathnawī*, he developed such an imposing demand on his self to complete it that he spent his entire day and whole night writing. He did not sleep for a single minute and continued writing until he completed it just before fajr. He said: "I never had the occasion of remaining awake the entire night before this. I now have a fever because I bore fatigue against my norm. However, even in this fever I am experiencing a type of tranquillity because it came after completing my task."

Although the demand to complete his tasks is an innate quality in Hadrat Wālā, there is also a special reason behind it. He says in this regard: "I like to keep my heart empty all the time so that if I get the inspiration to turn towards Allāh *taʿālā*, there is no obstacle and my heart is able to turn to Him easily."

Presence Of Sciences

The second form of divine help is that when Hadrat Wālā writes on a subject he does not have to think too much about it. I saw his pen flowing when writing even very complex matters. Although he makes many additions and alterations in the course of writing and after writing, he says in this regard: "Because of the many additions and alterations in my manuscripts, most of them appeared very unclear and I considered this to be a defect in me. However, I heard the statement of an expert who said that this is not a defect but an accomplishment because it is an indication of a working mind. It shows that the mind is working a lot and is not stopping at any point. Instead, it is progressing and moving ahead."

Safeguarded Against obstacles

The third reason for blessings in his time is that he is safeguarded against obstacles. Hadrat Wālā says: "It took me about two and half years to write *Tafsīr Bayān al-Qur'ān*. My ears never got heated in the course of this time although there were many plagues here during that period." Hadrat Wālā also says: "There was a severe plague in the town during the time when I was writing the *Tafsīr*. I made duʿā' to Allāh *taʿālā*: 'O Allāh! Allow me to live until I have completed the *Tafsīr*.' Consequently, by the grace of Allāh *taʿālā*, not even my ears got heated. All praise is due to Allāh *taʿālā* the *Tafsīr* was completed." Hadrat Wālā had also stopped journeying during this period.

I recall one other incident which portrays how he was safeguarded against obstacles. He received almost fifty letters on one occasion. The railway times had changed so he used to receive the post very late after the zuhr salāh. This resulted in having very little time to write the replies. This is how Allāh *taʿālā* helped him on that day: While writing the replies, no one came to him to ask for taʿwīdh or to make other requests. Normally, while he is replying to letters there is a constant movement of people coming to him for various reasons. Moreover, we noticed very often that when he had to check certain references in certain books, he would find them very easily. He did not have to search too much.

One day while he was writing the commentary to *Mathnawī*, he needed to find out about a certain terminology or general habit of pigeon trainers. Hadrat Wālā was perplexed as to where he will find a pigeon trainer whom he could ask. Incidentally a man came and asked Hadrat Wālā for a taʿwīdh. He knew that the man was a pigeon trainer so he asked him about the terminology. That particular place in the *Mathnawī* was immediately solved. Hadrat Wālā made mention of this incident at that place in the commentary.

Abstaining from extremism

The fourth reason for Hadrat Wālā's numerous written works is his abstention from extremism. Janāb Maulānā Habīb ar-Rahmān Sāhib *rahimahullāh* the former deputy principal of Dār al-ʿUlūm Deoband expressed his opinion in this regard. Hadrat Wālā quotes his opinion and says: "He is absolutely right. No work can be accomplished with excessive head scratching. My gaze is focused solely on what is necessary. Too much of investigating and researching confuses the heart. This is why my words are very concise but absolutely sufficient and clear to express my point. I never lengthen a point unnecessarily. But if there is a need to go at length for the sake of clarity, then I do not abstain from going at length."

Noting down points

During those days when Hadrat Wālā used to do a lot of writing, he used to keep a pencil and paper with him. Whenever any point came to his mind, he would note it down immediately. In fact, there were times when he used to place a pencil and paper under his pillow when he went to sleep at

night so that if any point or idea comes to his mind, he would put on the lamp immediately and note it down.

If, during the days when he was writing part ten of *Bahishtī Zewar* which contains some of the ills and bad habits of women, he happened to go to any person's house and came across any bad habit committed by the women there, he would note it immediately in his diary. Similarly, his mind is not unoccupied when he goes for his walks. He is engrossed in thinking about difficult issues and rulings, and when he works out any point, he notes it immediately in his diary so that it does not disappear from his mind. In fact, there were times when he returned from the fields especially for this reason, i.e. to make a note of a point. He would then go back to the fields to complete his walk.

Another reason for noting such points down is that Hadrat Wālā never places any unnecessary burden on his brains to remember any point or matter, and does not defer any task for a later time. He says: "I don't defer a task to another time. I do it immediately even if I have to bear some inconvenience at the time of carrying it out. Once it is completed, I feel absolutely free and unburdened. I then experience a lot of comfort. If I did not do this, most procrastinated work would have remained unfinished. I remain worried all the time until it is completed. Whatever time passes in this way passes in worry. Why, then, should a short inconvenience not be tolerated? Even if a short while is found for rest after its completion, that time will be spent in rest and absence of worry. This will bring peace to the mind and joy to the heart."

When Hadrat Wālā relates these practices which are related to his written works, he says: "If a servant of Dīn were to occupy himself in earning a livelihood under such conditions, how will he able to serve Dīn?"

Following a strict time-table

The fifth reason for Hadrat Wālā's numerous written works and blessings in his time is that he is very particular about adhering to his times. He says: "Had I not stuck to a strict time-table, the little service of Dīn which I could do would never have been accomplished." The following incident portrays how strict he was in this regard: Hadrat Wālā's respected teacher Maulānā Mahmūd Hasan Sāhib *rahimahullāh* arrived

as a guest of Hadrat Wālā so he made all the necessary arrangements for his comfort and rest. When the time for his writing work arrived, he respectfully sought permission from his teacher and became occupied in his writing work. He could not concentrate so he stopped after a while and presented himself before his teacher once again. However, he did not leave out his work completely.

Obtaining Books For His Written Works

Hadrat Wālā says: "In the course of writing some of my books, I needed to obtain other books to find out just one small point. Such books were obtained from other places at great cost and with a lot of care. Once I noted just that small point from them, I would return them immediately. A person will read this small point and continue, but he does not know how much of effort was put into writing it. When writing *Tafsīr Bayān al-Qur'ān* there were certain places which needed deep thought and reflection. I would go for a walk for quite some time, think and ponder over the point, and make duʿā' to Allāh *taʿālā*. Only then would I be satisfied. As for some of the places where I was not satisfied, I expressed it clearly and said: 'If a better explanation is found elsewhere, it must be selected.'" There are two such places in the *Tafsīr*, one in Sūrah al-Barā'ah and the other in Sūrah al-Hashr. This is one of the special and peculiar qualities of Hadrat Wālā. Most scholars consider it below their dignity to admit their incapability and deficiency.

Searching For Support From Past Scholars

Hadrat Wālā says: "When writing *Bayān al-Qur'ān* I made it a point of only writing what I personally understood. However, I was not satisfied with it until I found support for it from the commentaries of the pious predecessors." In this regard, the commentary may seem to have been taken from the commentaries of past scholars but in reality it is solely and entirely Hadrat Wālā's commentary. A lot of time went in adhering to this principle and many commentaries had to be checked at every step of the way. Those who read *Tafsīr Bayān al-Qur'ān* are not even aware of this. If Hadrat Wālā did not find any support for his explanation from the commentaries of past scholars despite searching for it, he wrote his explanation and then added: "This is from the knowledge which was bestowed to me [by Allāh *taʿālā*]."

Hayāt al-Muslimīn

Hadrat Wālā made an all out effort to write in a very clear, flowing and comprehensive style when writing *Hayāt al-Muslimīn*. He says in this regard: "I do not think I had to bear as much fatigue in any of my other books. This was the only book – most of whose subject matter is titled *Rūh* – for which I had to prepare two manuscripts for some topics, and three manuscripts for other topics."

Hadrat Wālā says with regard to this book: "People do not look at it in this way, but it is so beneficial and sufficient for the physical and spiritual success of the Muslims that I – Allāh willing – expect forgiveness as a reward for writing it."

Worldly Benefits Must Not Be Attached To Written Works

Hadrat Wālā fulfilled the right of every book, and that too, solely for Allāh's pleasure. He never acquired any type of worldly benefit from any of his written works. In fact, after a book was printed, he did not even expect to receive a copy of it. It was therefore far-fetched for him to lay down such a condition. However, if anyone presented a copy out of love to him, he did not refuse to accept it. Hadrat Wālā gives an open permission to print any of his books in any quantity. Printers and publishers made hundreds of thousands of rupees from printing Hadrat Wālā's books, and the livelihoods of many are running through his books.

An Englishman Is Astonished

An Englishman asked Hadrat Wālā: "How many rupees did you receive for writing your *Tafsīr*." When Hadrat Wālā informed him that he did not receive any money, the man was astonished and said: "Why, then, did you work so hard in writing this book?" Hadrat Wālā replied: "We believe in a life after this life. I will receive its recompense in that life. There is also a worldly benefit in it, viz. when I see my fellow Muslims reading it and benefiting from it, it will bring joy to me."

Hadrat Wālā's reply had a special effect on the Englishman. His demeanour showed that it made a great impact on his heart.

The Issue Of Copyrights

Hadrat Wālā wrote books solely as a service to Dīn and purely for the pleasure of Allāh *ta'ālā*. His objective is to spread and

proliferate Dīn. This is why he neither registered any of his books himself nor did he permit anyone to do so. To register one's books or have them registered is absolutely impermissible in the Sharīʿah. Consequently, based on a Sharʿī need, Hadrat Wālā made an announcement in this regard and had it published and printed in Jumādā al-Ūlā 1335 A.H. It is quoted here to serve as a general information.

> No copyright and any other such right is taken from anyone here. Therefore no one has the right to have any book registered. That is all. 1st Jumādā al-Ūlā 1335 A.H.

This insignificant servant [the compiler is referring to himself] makes the same announcement in emulation of Hadrat Wālā with regard to this work, *Ashraf as-Sawānih*. I wrote this book solely for Allāh's pleasure with the intention of benefiting the general public and without any recompense. May Allāh *taʿālā* bless me with sincerity, accept this work and make it beneficial. I give an open permission to anyone who wishes to print it. I do not give anyone the right to reserve any printing and publishing rights. Instead, I desire for as many printers and non-printers to publish and print this book so that it may proliferate far and wide, and its benefit may reach everyone completely. Inspiration is from Allāh *taʿālā* alone.

Printing A List Of His Written Works

As is the case with other essential matters, Hadrat Wālā is extremely cautious and particular about his written works. He makes it a point of noting down every written work whether big or small in his diary. He also has the list published periodically. Apart from the benefit of having a complete list, a major wisdom behind this is that no one can attribute a book wrongfully to him. Hadrat Wālā also published a general announcement stating: "Any manuscript which does not have my signature or does not have any changes and alterations made in my handwriting should not be considered to be mine."

Retracting From Slip Ups

The greatest precaution which is from among Hadrat Wālā's supreme qualities is that if he comes to know – either by himself or from others – of any incidental slip ups in any of his writings, he retracts from them and also publishes his

retraction. He gave his retractions the title of *Tarjīh ar-Rājih* and continues to this day. Once Hadrat Wālā is convinced of his lapse, he reverts from it. If he is still in doubt about it, he writes a reply to it and adds: "Other 'ulamā' should also be consulted." A Maulānā related to me a statement of Hadrat Maulānā Anwar Shāh Sāhib [Kashmīrī] *rahimahullāh* in this regard. He said: "*Tarjīh ar-Rājih* is a completely new phenomenon of our times. It was practised by the pious predecessors. It is sufficient to demonstrate the distinguished position, perfect integrity and sincerity of Maulānā Thānwī (Hadrat Wālā)."

Hadrat Wālā also had certain distinguished scholars to check his written works – *Bahishtī Zewar, Imdād al-Fatāwā* and *Tafsīr Bayān al-Qur'ān*. When he was convinced of any slip ups, he had them corrected in the original and had them published.

In short, Hadrat Wālā is extremely cautious about any of his writing causing harm and misunderstanding to anyone at any time. Consequently, his booklet on his bequests contains a section on his written works. One may refer to it.

A few peculiar qualities of Hadrat Wālā's written works are also mentioned in the list of his books which is attached towards the end of this book.

Hadrat Wālā's Letters

Apart from the writings which have been published, there are thousands of Hadrat Wālā's letters in the hands of seekers. Although they are not published, they also contain many important themes. I witnessed this on numerous occasions and found each letter to be like a book on its own. However, since it was impossible to copy and preserve every single letter, general benefit could not be derived from them. Anyway, whatever has been preserved is a boon in itself. May Allāh *ta'ālā* reward Hadrat Wālā with the best of rewards, may he be able to guide the Muslim community for a long time, may the blessings of his written works continue until the day of Resurrection, and may Allāh *ta'ālā* enable the Muslims to benefit from them.

آمين، بحرمة سيد المرسلين صلى الله عليه و على آله وأصحابه وأزواجه وذرياته وأتباعه أجمعين.

ELUCIDATION OF KASHF AND KARĀMAT

H̲ad̲rat Wālā Denies Being A Man Of Kashf

The general trend is to include a chapter on the kashf and karāmat of the one whose biography is written. I too felt the same way. I and a few friends also know of certain incidents which could have been easily included under this chapter as is the trend with contemporary biographers. However, when I mentioned this to the one whose biography I am writing [i.e. H̲ad̲rat Wālā], he objected very strongly.

He took an oath and said: "I do not know of a single incident which could be referred to as a kashf or a karāmat. A major cause for assuming something to be a kashf is that some people come here with a certain idea in their heart and they get an answer for it before they can express it to me. However, the reality of it is that Allāh *taʿālā* knows when a certain person speaks and gives an answer to it [the doubt in the person's heart], then the one in whose heart was a doubt is pacified and consoled. This is why Allāh *taʿālā* instils the answer in the heart of the one who is going to give the answer. The answer is then expressed by his tongue. So this is not kashf about what we are speaking at present. It is only kashf when the answerer is also informed that the questioner has a certain doubt in his heart. And I do not have knowledge of this, so it is not kashf."

H̲ad̲rat Wālā Denies Being A Man Of Karāmat

Similarly, certain incidents which we consider to be karāmat were mentioned before H̲ad̲rat Wālā. He replied by referring to some of them as coincidental matters, results of foresight, correct temperament, fathomed by the intelligence, or the results of experience. As regards something which is fathomed by the intelligence, he quoted a statement of Amīr ʿAbd ar-Rah̲mān Khān S̲āh̲ib Marh̲ūm, the governor of Kabul: "A matter which is learnt through kashf can be fathomed by the intellect as well. The only difference is that kashf is like a telephone from which the exact words are heard while the intellect is like a telegraph wherein one's rational and intellectual powers are utilized because the exact words are not heard [in the case of a telegraph], rather, the conversation is through gestures via the knocking sound of the telegraph."

Similarly, Hadrat Wālā referred to some of the incidents as a benefaction from Allāh *taʿālā* which is more general than a karāmat. A presence of a general incident does not necessarily make it a karāmat, only a special or specific incident can be referred to as such. Hadrat Wālā also said that it is not necessary for the person performing the karāmat to be aware of it. This is why not having knowledge of it does not necessarily entail denial of a karāmat. At the same time, it does not necessarily entail the existence of a karāmat. Thus, the most which can be said in this regard is that the possibility of a karāmat is established. Therefore, the realization of a karāmat is not certain. This is the purpose of denying it. It is prohibited to claim the certainty of a matter without proof based on the verse:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Do not pursue anything of which you have no knowledge.[1]

The Position Of Kashf And Karāmat

Hadrat Wālā also said: "If I was really a man of kashf and karāmat I would have admitted it because it is not from among the objectives nor a thing of virtue. The elders have said that the position of karāmat is even lower than verbal dhikr. Thus, a person claiming to be a man of karāmat or admitting that he is one is similar to a person saying that his eyes have the power of seeing and his ears have the power of hearing. Instead, rejecting it entails ingratitude and denial of a bounty."

When we related some incidents which we assumed to be karāmat to Hadrat Wālā and he gave an explanation for them, then some of us said to him: "This is even greater than a karāmat." He replied: "Then you too possess something which is greater than karāmat, i.e. īmān. Why do you not include it among your virtues? Yes, you count it among the blessings of Allāh *taʿālā*, and I too permit you to include them [the incidents which you refer to as karāmat] among the blessings of Allāh *taʿālā*."

He also said: "Since we have established that kashf and karāmat are neither proven nor virtuous, the ruling as regards tasarruf will be more applicable, i.e. ignorance about it

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[1] Sūrah Banī Isrāʾīl, 17: 36.

certainly entails its denial. This is because an intent and knowledge are from among the essentials of tasarruf. So if a person denies an intent and knowledge of it, its occurrence will automatically be denied. Moreover, it is also found among those who are on falsehood. And this in itself denies its virtue."

Hadrat Wālā says very often: "Nowadays people include every strange thing about their shaykh as a karāmat, whereas every strange thing cannot be a karāmat. Rather, a karāmat is an extraordinary event regarding which one can never say that it is caused by some natural cause. So much so, there is no possibility of the spiritual master exercising his influence over it."

A Written Statement

The above are Hadrat Wālā's verbal statements wherein he denied having any kashf and karāmat. I now quote one of his writings in this regard which I coincidentally came across in *Tarbīyyatus Sālik*.

A shaykh who belonged to another spiritual lineage was suffering from a confused heart. He described his spiritual problems, especially an inundation of troublesome thoughts which hurt him severely. He also wrote in this regard: "One day I was inundated by these thoughts. I turned towards Hadrat Wālā and was overcome by a drowning condition. I heard Hadrat's consoling words – not with the ears of my heart but with my external ears, totally on the surface. I was not dreaming, I was taking a walk at the time. I experienced tranquillity instantly, smiled involuntarily, and said to those who were present: 'I clearly heard Hadrat speaking now. He is giving a comforting and solacing speech about me.' One day while I was in the maghrib salāh, I clearly saw the blessed image of Hadrat Wālā in the first sajdah. I saw it with my eyes open."

Hadrat Wālā wrote back: "Incidents of this nature are sometimes the influences of one's imagination, and sometimes Allāh *ta'ālā* displays an unseen subtlety in the image of a known person in order to bring solace to the person without the person whose image was shown even knowing about it. However, there are times when incidents of this nature occur – as supernatural events - with the knowledge of the person whose image was shown and sometimes they occur wittingly.

However, all praise is due to Allāh *taʿālā* that I do not possess the rank of performing supernatural acts. Each of the above two situations are possible in your case and each of them is a type of divine steering for you."

Elucidation Of Kashf And Karāmat

As per the instruction of Hadrat Wālā, instead of writing on kashf and karāmat in this biography, a chapter on the elucidation of kashf and karāmat has been written. Instead of relating incidents which portray kashf and karāmat, Hadrat Wālā's elucidation and clarification of this subject has been provided. This point is one of the peculiarities of this biography and one of the special terminologies of Hadrat Wālā from which biographers must take a lesson.

Hadrat Wālā's Spiritual Karāmāt

Special attention has been given in this biography to present Hadrat Wālā's very powerful and undeniable spiritual karāmāt and to relate incidents in this regard. These include his renovation of the Muslim nation, its rectification and his extraordinary steadfastness. As the saying goes:

الإستقامة فوق الكرامة

Steadfastness supersedes karāmat.

As for the incidents which are normally related under the chapter on kashf and karāmāt, some of them will – Allāh willing – be related to serve as examples in the next chapter titled Divine Blessings.

Spiritual Karāmāt Supersede Physical Karāmāt

The superiority of spiritual karāmāt over physical karāmāt is an accepted fact according to all erudite scholars. Hadrat Shaykh Akbar *rahimahullāh* writes about karāmāt in chapter 184 of his *Futūhāt*:

وهي على قسمين: حسية ومعنوية، فالعامة ما تعرف من الكرامة إلا الحسية مثل الكلام على الخاطر والأخبار بالمغيبات الماضية والكائنة والآتية، والأخذ عن الكون، والمشي على الماء، وإخراق الهواء، وطي الأرض، والإحتجاب عن الأبصار، وإجابة الدعاء. فالعامة لا يعرف الكرامة إلا مثل هذا.

وأما الكرامة المعنوية فلا يعرفها إلا الخواص من عباد الله. والعامة لا يعرف ذلك. هي أن تحفظ على آداب الشريعة وأن يوفق لإتيان مكارم الأخلاق واجتناب سفسافها ولمحافظة على أداء الواجبات مطلقا في أوقاتها، والمسارعة إلى الخيرات، وإزالة الغل للناس من صدره، والحسد والحقد وسوء الظن، وطهارة القلب من كل صفة مذمومة، وتحلية بالمراقبة مع الأنفاس، ومراعات حقوق الغير في نفسه وفي الأشياء، وتفقد آثار ربه في قلبه، ومراعات أنفاسه في خروجها ودخولها، فيتلقاها بالأدب إذا وردت عليه ويحرجها عليه خلعته الحضور. فهذه كلها عندنا كرامات الأولياء المعنوية التي لا يدخلها مكر واستدراج. فإن ذلك كله دليل على الوفاء بالعهود وصحة المقصود والرضا بالقضاء في عدم المطلوب ووجود المكروه، والا يشاركك في هذه الكرامة إلا الملائكة المقربون وأهل الله المصطفون الأخيار. وأما الكرامة التي ذكرنا أن العامة يعرفها فكلها يمكن أن يدخلها المكر الخصي. ثم إذا فرضناها كرامة فلا بد أن تكون نتيجة استقامة أو ينج استقامته لا بد من ذلك، وإلا ليست بكرامة. وإذا كانت الكرامة تنتج استقامة فقد يمكن أن يجعلها الله حظ عملك وجزاء فعلك، فإذا قدمت عليه يمكن أن يحاسبك بها. وما ذكرنا من الكرامة المعنوية فلا يدخلها شيء مما ذكرناه.

He writes a few lines further:

فأنفس ما أكرمهم الله به من الكرامات العلم خاصة.

سئل أبو يزيد عن طي الأرض، فقال: ليس بشيء فإن إبليس يقطع من المشرق إلى المغرب في لحظة واحدة وما هو عند الله بمكان. وسئل عن إخراق الهواء، فقال: إن الطير يخرق الهواء والمؤمن عند الله أفضل من الطير، فكيف يحسب كرامة من يشاركه فيها طائر. وهكذا على جميع ما ذكر له. ثم قال: إلٰهي إن قوما طلبوك بما ذكروه فشغلتهم به وأهلتهم له، اللّٰهُمَّ إن أهلتني بشيء فأهلني بشيء من أشيائك، أي من أسرارك. فما طلب إلا العلم لأنه أسنى تحفة وأعظم كرامة.

All praise is due to Allāh *taʿālā*, Hadrat Wālā is – by the grace of Allāh *taʿālā* – also honoured by all the spiritual karāmāt which Hadrat Shaykh Akbar *rahimahullāh* made mention of in the above texts. This biography – *Ashraf as-Sawānih* – is filled with details in this regard. Hadrat Wālā's most distinguishing karāmāt are his Dīnī services which are far superior to physical karāmāt and much more beneficial – for others and for Hadrat Wālā himself. The benefit for others is obvious because a large number of Allāh's creation is receiving Dīnī benefit from his services. This service is not little but countless as attested to by

the many letters which he receives from seekers, and in which they express this to Hadrat Wālā. It is more beneficial than physical karāmāt for Hadrat Wālā himself because those services would earn him rewards and proximity to Allāh *taʿālā*. As for physical karāmāt, they do not result in proximity. Yes, in some instances, the performance of karāmāt is as a result of the proximity. The karāmāt of the spiritual masters are of this category.

Anyway, physical karāmāt do not necessitate proximity although they may stem from proximity. In fact, some masters who performed karāmāt expressed the wish that they should not have been able to perform them while others made duʿā' that the performance of karāmāt from them must terminate because there are certain tribulations in them, e.g. self-conceit, popularity, crowds of people and so on. This is why when Hadrat Wālā replied to a shaykh in the letter which was quoted previously, he said to him: "All praise is due to Allāh *taʿālā* I do not possess the rank of performing supernatural acts."

I read the following couplet of Hadrat Hāfiz *rahimahullāh* on the subject of not possessing anything:

> All the seeds which deceive the heart have adorned jewellery. This is our beloved who has come with Allāh-bestowed beauty.

I also read the following couplet:

> A beautiful face has no need whatsoever for water, colour, and other artificial forms of beautification.

In short, this biography does not have any chapter on kashf and karāmat, and the reasons for it were given above. The absence of this chapter and the difference between physical and spiritual karāmāt bring to my mind a couplet of Hadrat Jāmī *rahimahullāh*. I conclude this chapter with it.

> O leader! A tale has been related by relating some of
> the karāmāt of the shaykh of this city.

DIVINE BENEFACTIONS

The Focus Of Hadrat Wālā's Associates

As promised in the previous chapter, I will relate a few incidents which people consider to be kashf and karāmat when in actual fact, as per the statement of Hadrat Wālā, they are not part of kashf and karāmat. They are merely incidental matters or based on foresight and sound temperament, or solely parts of divine benefactions. Details in this regard were provided in the previous chapter.

However, the fact of the matter is that the associates of Hadrat Wālā never looked at him as such because through his blessed company, they have all been taught and know that physical karāmāt are not worthy of any attention when compared to spiritual karāmāt. Furthermore, they have heard countless times from Hadrat Wālā that a seeker who keeps himself occupied in his task [of seeking Allāh *taʿālā*] does not even hope to see the karāmāt of his shaykh. This is because he is witnessing the karāmāt of his shaykh within himself all the time. A seeker who is not witnessing this must conclude that either he is not fully occupied in the path, he has no affinity with his shaykh, or his shaykh is not an erudite shaykh.

The Purpose Behind Kashf And Karāmat Discussions

Really if we look, we will find that most discussions and interest in kashf and karāmāt are to be heard more in those places where there is a throng of seekers of this world. And most of those who perform supernatural feats have seekers of this world rallying around them. This is especially nowadays because seekers of Dīn are generally few in number, and those who revert to the Ahlullāh mostly do it for their worldly benefit. However, all praise is due to Allāh *taʿālā* that Hadrat Wālā has laid down his programme of training in such a manner that none can remain with him except those who are seekers of Dīn, and that too, seekers who are genuine seekers. Hadrat Wālā himself said on one occasion: "It is impossible for any Tom, Dick and Harry to stay here. Only a genuine seeker can remain here. Without wanting to draw a comparison – this is similar to the statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* which he made in describing a quality of Madīnah. He said:

كالكير يفي الخبث

Like a bellows which gets rid off filth and grime.

Hadrat Wālā's Method of Rectification

This is the blessing of Hadrat Wālā's method of rectification. Its essence is Sharʿī reckoning which a reformer has to resort to on occasions of necessity. Consequently, when Hadrat Wālā reprimands seekers, they are really deserving of that reprimand because they come with very chronic spiritual ailments which can only be treated through reprimands and restrictions. A striking example of this occurred very recently. Hadrat Maulānā Shāh Fadl ar-Rahmā Sāhib Ganj Murādābādī *quddisa sirruhu* was a renowned spiritual master who had a very large following. He used to reprimand, scold and rebuke most of those who went to him and used to receive them very sternly. He was well-known for this and most people knew about it. On one occasion, a person took the courage and asked him: "Hadrat, why do you behave so sternly on whoever comes here?" He replied: "Brother! What do you know? Each person has a hundred devils with him. I vent my anger on those devils."

As the saying goes: "When a Qalandar says something, he says it after seeing and experiencing it." The Ahlullāh are the spies of the hearts and they are complete manifestations of the following statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اتقوا فراسة المؤمن فإنه ينظر بنور الله

Fear the foresight of a believer because he looks with the light of Allāh.

If the spiritual masters scold and reprimand a person, he must be convinced – without any proof – that there is certainly a defect in him. When Allāh *taʿālā* bestows him with the light of insight by virtue of companionship, he will clearly see his defects either immediately or in the future. If not, it will certainly be exposed to others very quickly or after some time. We observe this night and day with Hadrat Wālā. Some incidents in this regard were related in previous chapters, and I just now remembered one incident. Hadrat Wālā diagnosed pride in a seeker but he never understood it. Only after five years he admitted saying: "Yes, it is only after such a long time

that I realized that Hadrat Wālā's diagnosis was absolutely correct. I definitely have pride in me." After relating this incident, Hadrat Wālā normally quotes this saying: "The filth of the self is not realized even after many years."

Hadrat Wālā's Statement

I recall a fresh statement of Hadrat Wālā on the subject of his programme of rectification which he made while relating an incident yesterday, 7 Dhū al-Hijjah 1354 A.H. The story is as follows: Hadrat Wālā had written a beneficial article in reply to a certain seeker's letter. I suggested to Hadrat Wālā that it will be good to include the article in *Husn al-ʿAzīz*. Hadrat Wālā said: "The person who has taken up the responsibility of transcribing such letters has to pay the one who is to transcribe them. This is why I am very cautious when selecting letters for transcription so that it does not burden him. I only send those letters for transcription which – according to my temperament – are really worthy of transcription. Apart from this, the fact is that there is no letter which does not contain some beneficial point or the other."

He added: "I value the money of others more than my own. I do not burden anyone with even a single paisa. Nor do I ever make any request [for money] from anyone. I can go to the extent of saying that no one can show me a single incident from my entire life wherein I made a request to anyone which burdened him from the onset by myself. Look at how much consideration I show to others. Yet I am accused of being very strict. My only strictness is that I treat ailments of the self. Like a doctor – the poor fellow sits silently without saying anything. However, since it is his job to perform an operation, he has a scissor and lancet as well. Now if a patient comes to him with an injury which is beyond a mere plaster, he will certainly use his lancet even if the patient were to scream and cry a thousand times. After all, that is the job of the doctor. What fault is it of his? The fault is with the patient who allowed his wound to deteriorate to the point of needing a lancet. If he wanted to save himself from the lancet even in this condition, he should not have come to the doctor in the first place. The doctor certainly did not ask him to come."

Focus On The Essential Treasure

By virtue of this method of rectification of Hadrat Wālā it is only the genuine and true seekers who remain by the grace of Allāh *taʿālā*. Unlike the seekers of this world, they neither wait to witness kashf and karāmat nor do they pay any attention to it. Instead, they remain engrossed and immersed in acquiring the essential treasure which Hadrat Wālā possesses, i.e. Dīn. This is why no one even bothered to investigate such incidents which are normally included as kashf and karāmat. Nonetheless, whatever incidents come to mind spontaneously will be presented to the reader.

As explained in detail in the previous chapter, Hadrat Wālā's greatest and most glaring karāmat is his undeniable extraordinary steadfastness and Dīnī services. This book, *Ashraf as-Sawāniḥ*, is filled with incidents and episodes in this regard. As regards divine benefactions, Hadrat Wālā constantly says out of gratitude and appreciation: "All praise is due to Allāh I receive help and guidance from Allāh *taʿālā* all the time. Although I do not hear any voice, but it is as if Allāh *taʿālā* is saying to me at every step of the way: 'Look! This is how We favoured you here. Look! This is how We helped you here.'"

A Few Incidents

I suffice with this short prelude at this point because the previous chapter in its entirety is really a prelude to this chapter. As promised, I now present a few incidents related to the present chapter, Divine Benefactions. I learnt of these incidents either directly or indirectly from reliable sources. Some of them have already been related in previous chapters wherever it was considered appropriate to relate them. It is therefore possible for someone to think that there is repetition here. However, since the incidents which I already related are not before me at present, it is difficult for me to avoid repetition. Furthermore, bearing in mind that the theme will probably be different, it cannot be considered a repetition entirely.

Hadrat Wālā's birth

Hadrat Wālā's very existence is in itself an undeniable powerful and amazing karāmat. This is most apparent from the incident of Hadrat Wālā's blessed birth. Details in this regard were given

in the appropriate chapter. Details as to how it is a karāmat are given here. The linguistic meaning of karāmat is “paying tribute, honouring”. A karāmat is called a karāmat because Allāh *taʿālā* honours His righteous servant through it. Thus, Allāh *taʿālā* paid tribute to Hadrat Wālā from the very beginning when his parents had completely given up hope of getting any children. A well-known Majdhūb of the time, Hadrat Hāfiz Ghulām Murtadā Sāhib *rahimahullāh*, made duʿā’ for them and also gave the glad tidings of his birth by naming him [before his birth]. Thus, Hadrat Wālā came into this world by virtue of the duʿā’ and glad tidings of that pious man.

To be born through the blessings of the duʿā’ and glad tidings of accepted servants of Allāh *taʿālā* is also a great honour. Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself says with reference to his own merits:

أنا دعوة أبي إبراهيم وبشارة عيسى عليهما السلام.[1]

I am the result of the supplication of my father, Ibrāhīm, and the glad tiding of ʿĪsā ʿalayhimas salām.

Details with regard to Hadrat Wālā’s blessed birth were given in chapter four. The reader may refer to it. Hadrat Wālā related this incident in *Amwāj Talab* in Persian. It is quoted here:

The story of out birth (both brothers) is quite strange. Perhaps it will not be inappropriate to continue this discussion and mention it as it was heard from the seniors of the family and from those who were present at that time. The gist of the story is that whilst in Meerut my late father picked up such a serious skin allergy that whatever they tried proved useless. Eventually the physicians said to my father that there is one medication for this sickness which, though very effective, may render you infertile. My father accepted the treatment not because of the fact that none of his male issues survived thus far, but rather he believed that remaining sound and healthy holds priority over the concern of the progeny continuing. The medication was administered and his health was restored. However, the thought of being infertile created some concerns. Taking his yearly leave he left Meerut and came home. He related the entire story to my mother. She also became greatly perturbed

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[1] الخصائص الكبرى للسيوطي، ج ١، ص ٩.

by this news. Eventually the story reached my maternal grandmother. Around that time a great saint, Hāfiz Hadrat Ghulām Murtadā Sāhib was in the area. Because of his previous association and friendship with my maternal grandfather he had come over. My grandfather explained the entire predicament and complained that her (my mother's) children do not survive to which this saint mysteriously replied: "In the struggle between ʿUmar and ʿAlī they are dying. From now onwards entrust it to ʿAlī. The children will remain alive." This mysterious answer could not be understood by anybody besides my mother. With the insight Allāh *taʿālā* had blessed her with she unravelled this mystery. She explained that the father of the children is a Fārūqī (hailing from the progeny of Hadrat ʿUmar *radiyallāhu ʿanhu*) and she the mother was an ʿAlawī (from the descendants of Hadrat ʿAlī *radiyallāhu ʿanhu*). Until now the new-born was named by the father's name. For example, the name would be kept Fadl-e-Haq. (Hadrat s father's name was ʿAbd al-Haq). Hence from now on if a child is born, name him after the mother by adding the name ʿAlī. The saint smiled and said, "This woman is very intelligent. This is exactly what I meant." He also predicted that she will have two sons. One should be named Ashraf ʿAlī and the other Akbar ʿAlī. Both of them will remain alive and enjoy a bright future. Hence, two sons were born and remained alive and up till now are enjoying a happy and comfortable life.

Manifestation of a lofty rank in childhood

Hadrat Wālā said: "I personally remember and I also heard from the elders in my family that whenever I had to undertake a journey, it would be cloudy on that day [making the journey easy and comfortable]."

I [the compiler] say: The fact that the elders in his family make specific mention of this shows that it used to happen most of the time and it was considered to be a peculiarity of Hadrat Wālā. While on this topic, I just recalled another incident which took place in his childhood. Hadrat Wālā had also heard from the elders of his family that he could not tolerate looking at any person's exposed stomach. If he incidentally saw an exposed stomach, he would vomit. Consequently, youngsters of his age used to taunt him by exposing their stomachs to him. This demonstrates Hadrat Wālā's extraordinary fine and fastidious nature during his childhood. It is considered to be a special

quality of nobility which expressed itself in a unique manner. It was neither seen nor heard of in any child. It has therefore been related in this chapter.

Providing answers without knowing the question

I received affirmation of this from countless people and I myself experienced it on numerous occasions. Any person who comes to Hadrat Wālā with a certain concern in his heart or has a certain objection to make, Hadrat Wālā gives an answer to it before the person can even express his concern or objection. If anyone comes with an internal worry, Hadrat Wālā will say something either directly to the person or in a general assembly whereby the person is consoled and pacified. This quality is a confirmation of the following couplet of the *Mathnawī*:

> O that personality whose mere visit is an answer to every question. Problems are solved by you without having to get into discussions and investigations.

Consequently, based on similar observations, certain scholars expressed with conviction to Hadrat Wālā that he is certainly a man of kashf. However, Hadrat Wālā took an oath and denied it. As related in the previous chapter, he explained it by saying: "Allāh *ta'ālā* knows that when a certain person gives an answer, the person who is in doubt will be satisfied. This is why He instils the answer in the heart of the answerer."

A famous scholar wrote about his conviction in this regard [that Hadrat Wālā has kashf] and sent the letter to Hadrat Wālā. Hadrat Wālā denied his thoughts, but when the person still did not accept and considered Hadrat Wālā's denial to be out of humility, then Hadrat Wālā wrote: "That trader is very fortunate who himself displays the defect in his goods but the buyer insists that it is not defective, it is very valuable."

I recall my own incident about getting an answer to my objections without even expressing them to Hadrat Wālā. It was a very long time ago when Hadrat Wālā was delivering a lecture in Allāhābād. In the course of the lecture, Hadrat Wālā said that a person should not become distressed by whisperings because they are not inside the heart. Rather, Satan casts them from the top. When I heard this, the thought came to my mind that it seems as if the whisperings are really inside the heart. No sooner I thought this, Hadrat Wālā immediately said: "Although it seems that they are inside the heart, the reality is

that only their reflection is inside while they remain on top of the heart. For example, when a fly is sitting on a mirror, it seems as if it is sitting inside. Whereas, the mirror is only reflecting it, while it is sitting on the mirror." I was immediately satisfied by this explanation and the objection which had come to my mind was removed.

Testimony of the heart when interacting with people

We also witnessed this on countless occasions: When Hadrat Wālā treats a person in a particular manner at a particular time, it is proven later on that the person was fully eligible for that type of treatment. This notwithstanding the fact that at the time, onlookers would have considered his treatment of the person to be most astonishing. Quite some time ago a youngster came, expressed his confidence in Hadrat Wālā and requested bayʿah. Hadrat Wālā disregarded him and in order to defer his matter, he asked the youngster to study *Islāh ar-Rusūm* to make up his mind.

I felt sorry for the youngster so I bought a copy of *Islāh ar-Rusūm* with my money and gave it to him. After he departed, we learnt that he had become angry with his father and fled here [to Thānah Bhawan]. Hadrat Wālā reprimanded me saying: "When I treat any person in a particular manner, I do not want any of my associates to interfere because when Allāh *taʿālā* takes a certain work from a person, He bestows him with understanding of that work. There is no achievement of mine in it. Consequently, my heart accepts some people immediately while it does not accept others. Although I do not have any proof for accepting or rejecting anyone at the time, by the grace of Allāh *taʿālā*, the testimony of my heart is proven correct later on. This is similar to a person swallowing a fly unwittingly. Although he has no knowledge of the fly, his stomach recognizes it very well. It will never accept. It will throw it out immediately."

Hadrat Wālā also says in this regard: "My heart inclines spontaneously towards some people and I myself feel that the person should request bayʿah. Consequently, when this happened, in most cases Allāh *taʿālā* caused the person to request for bayʿah. Since I realize that Allāh *taʿālā* sent him because of my wish, I do not refuse. I accept his bayʿah without hesitation."

In short, we witness countless incidents which demonstrate the correctness of the testimony of Hadrat Wālā's heart.

An incident related by Shaykh Muhammad 'Umar Allāhābādī

Shaykh Muhammad 'Umar Allāhābādī Sāhib is a murīd of Hadrat Maulānā Muhammad Husayn Sāhib Allāhābādī *rahimahullāh*. The latter was a Pīr Bhāi of Hadrat Wālā. About thirty years after his shaykh passed away, Shaykh Sāhib [Muhammad 'Umar] was returning from Pīrān Kalyar Sharīf so he came to Thānah Bhawan to visit Hadrat Wālā. Shaykh Sāhib relates: "When I informed my travelling companion of my intention to stop over at Thānah Bhawan on our return in order to meet Hadrat Maulānā Thānwī, he agreed but said: 'You must not inform him that you are returning from an 'Urs in Pīrān Kalyar Sharīf. If not, although the Maulānā will not be too displeased with you, the people in the Khānqāh will consider you to be a bid'atī and dislike you severely.'"

"Anyway, when I presented myself, Hadrat Wālā asked: 'Where are you coming from?' I replied: 'From Allāhābād.' He asked: 'When did you leave Allāhābād?' I thought to myself: 'I have been caught out now.' But I had to give him an answer so I said: 'About eight-ten days ago.' He asked: 'Where were you staying in the intervening period?' I replied: 'In Pīrān Kalyar Sharīf.' Hadrat Wālā fell silent after this. He neither knew me from before nor did I inform him that I am the murīd of Maulānā Allāhābādī because I never had the opportunity of saying this to him. When Hadrat Wālā's worker asked: 'Where will his food be prepared?' Hadrat Wālā said: 'He is my guest, his food will be prepared in my house.' The worker then asked me about my eating habits, so Hadrat Wālā said to him: 'There is no need to ask him about his eating habits, he is our own. He will eat whatever he receives at whatever time he gets it.'"

After relating this, Shaykh Sāhib said: "When Hadrat Wālā said 'he is our own', my mind immediately went to the spiritual unity and unity in spiritual lineage between Hadrat Wālā and Hadrat Maulānā Allāhābādī *rahimahullāh*. I was very impressed by it and was also overcome by joy. I was astonished at how Hadrat Wālā knew that 'he is our own'. He treated me as his own, and although it was against his practice to accept gifts from a person who visits him for the first time, he accepted the gifts which I brought for him."

The compiler's own incident

While I was a Deputy Collector, I had made an application to the Education Board to transfer my services there. The Education Board did not have any such post at the time so I received a letter of refusal and I lost all hope. When Hadrat Wālā came to Kānpūr, where I was the Deputy Collector, I mentioned the refusal letter to him and my despair at obtaining a transfer. Hadrat Wālā immediately said: "You must continue trying. My heart testifies that – Allāh willing – a better position will be made available to you."

Subsequently, I continued trying. Coincidentally and through the prayers and wishes of Hadrat Wālā, the Education Board introduced a completely new post known as Deputy Inspector of Muslim Madāris. I, together with other Deputy Inspectors, was hired to this position. All praise is due to Allāh *taʿālā*.

This is an open blessing of Hadrat Wālā's prayer and glad tidings, and an undeniable proof of the correctness of his heart's testimony.

The compiler's deputy collectorship examination

Similarly, I was quite despondent about writing the exams for the post of Deputy Collector. I came to Thānah Bhawan after the exams. One day, Hadrat Wālā lied down to take a rest after a certain salāh. His attendants began massaging his legs. I also joined them. Hadrat Wālā fell asleep in the meantime so I got up and left. Hadrat Wālā asked for me after some time so I presented myself before him. He said: "I was just now seeing a very detailed dream about your exams. Although there is the possibility of being disgraced by telling you before hand, I am nothing and so are my dreams. This is why I am relating it to you. I do not recall the entire dream but I remember the gist of it. You have become despondent and I saw in the dream that you were doubtful about passing a certain question. However, you have received sufficient marks to obtain a pass." Consequently, all praise is due to Allāh, I passed and Hadrat Wālā's glad tidings proved to be absolutely correct. I was certainly very scared about a certain question. I will not be surprised if the examiner gave me a few concessionary marks and passed me bearing in mind that it was my final exam.

The fowls which were kept enclosed

One day Hadrat Wālā removed the letters of the seekers who were residing in the Khānqāh from the letter-box which was attached to the wall and in which the seekers used to place their letters. Hadrat Wālā removed them after the fajr salāh and was writing replies to them. One of the letters contained a confusing matter for which Hadrat Wālā could not think of what reply to write. This, notwithstanding the fact that irrespective of how confusing a spiritual matter a person may write about, Hadrat Wālā is able to immediately understand it, give a satisfactory answer by the help of Allāh *taʿālā*, and his pen just flows. Hadrat Wālā was perplexed and thought to himself: "O Allāh! What is happening today? Why am I not able to fathom an answer with conviction?" It is Hadrat Wālā's practice never to write an answer if he is not fully satisfied and convinced. He was still thinking about this when the thought crossed his mind that in his junior wife's house, the fowls are left locked in their pen because Hadrat Pīrānī Sāhibah [Hadrat Wālā's wife] is gone to Kīrānah and there is no one to open them.

Hadrat Wālā proceeded to his house immediately and opened the fowl-run. When he returned and sat down to reply to that letter, the answer came to him immediately.

After relating this incident to us, Hadrat Wālā said: "Because the fowls were locked and restricted, Allāh *taʿālā* locked and restricted my mind. When I opened them, Allāh *taʿālā* opened my mind and I was satisfied and convinced sufficiently to write an answer. This was a clear guidance and steering from Allāh *taʿālā*. If not, the poor fowls would have remained encaged for the entire day and I would not have even thought about them. Since it was not my daily practice to open them, it did not even cross my mind to go and open them."

A fatwā on inheritance for a villager

A villager came with a note enquiring about a ruling related to inheritance. He rushed Hadrat Wālā to write an answer. After the villager departed, Hadrat Wālā realized that he had mistakenly written the wrong answer. He became extremely worried because he neither knew the villager's name, his address nor which direction he went in. He knew absolutely nothing about the man. Hadrat Wālā was extremely distressed

because it was a ruling with regard to inheritance, it may cause the rights of several people to be forfeited and this deprivation will continue further down [to succeeding generations]. He made a duʿā' from the depths of his heart to Allāh *taʿālā*: "O Allāh! This matter is now out of my control. There is no way I can make up for it. However, You have power over everything. You alone can find a solution for me from the unseen."

Not long thereafter Hadrat Wālā saw the villager coming back with the fatwā. When he reached, he said: "O Maulwījī! I had walked quite a distance. Along the way my eyes fell on the fatwā and I noticed that it has no stamp on it. Please stamp it." Hadrat Wālā was overjoyed. He said: "Give it to me brother. I have no stamp. However, in my rush I wrote the wrong answer. Allāh *taʿālā* sent you back to me so that I may correct the answer. I was extremely worried because I have no knowledge whatsoever about your whereabouts. I was just making duʿā' within my heart. Very well, Allāh *taʿālā* sent you back with that excuse and accepted my duʿā'."

Hadrat Wālā then wrote the correct answer and gave it to him. Glory to Allāh! What a clear and open help from Allāh *taʿālā*. It is superior even to a karāmat.

After relating this incident Hadrat Wālā said: "After that day, I do not write a hand delivered fatwā immediately because when a person is waiting for it, it is like an imposition on me. This causes me to be agitated and the fear of a mistake therefore remains."

The story of the firewood

This occurred quite some time ago. Acting on the advice of his senior wife, Hadrat Wālā purchased a large quantity of firewood for ten rupees. It was of good quality, but by coincidence, Hadrat Wālā did not have the money at the time. He therefore incurred a debt to buy it. Even a single paisa of debt is very weighty on Hadrat Wālā's independent heart. First of all, Hadrat Wālā never owes anyone anything. If he did incur a debt on some rare occasion, Allāh *taʿālā* enables him to pay it off very quickly. The present debt weighed heavily on his blessed heart, so he made duʿā' to Allāh *taʿālā* and it was accepted soon thereafter. The firewood was purchased in the evening and Allāh *taʿālā* enabled him to pay off his debt the next day in the following way: A distinguished Ra'īs of a nearby

town who also held a high post in a certain municipality had taken leave and presented himself to meet Hadrat Wālā. The man was also a murīd of Hadrat Wālā. He presented twenty five rupees as a gift to Hadrat Wālā. However, he only accepted ten rupees and returned the remaining fifteen rupees to him.

Hadrat Wālā says with regard to this incident: "I had originally thought of accepting an even lesser amount but I feared that I had made du'ā' to Allāh *ta'ālā* for ten rupees. If I were to take less, Allāh *ta'ālā* might be displeased and say: 'You had asked for it, but when I convey it to you, you refuse.' A few companions of the Ra'īs remained behind and I learnt from them that the Ra'īs had originally intended giving me ten rupees but he felt it was a small amount, so he added fifteen rupees." Allāh *ta'ālā* put it in the heart of Hadrat Wālā to accept the amount which was given out of sincerity [the original ten rupees] and to return the one which was given for show. When the companions expressed their astonishment and asked whether he had kashf, Hadrat Wālā denied it and related the entire incident as above.

A villager brings molasses

A man from a nearby village brought molasses as a gift but Hadrat Wālā declined it. Later it was learnt that it was of zakāh. Hadrat Wālā expressed his thanks to Allāh *ta'ālā* and said to those who were present: "Look! People accuse me of being overly suspicious. Imagine if I accepted it without making inquiries from him and learnt about its true nature later on, how displeasing it would have been to me!? Furthermore, the villager's zakāh would not have been fulfilled. All thanks are due to Allāh *ta'ālā* for creating an aversion for it before hand, after all, this man left no stone unturned in trying to convince me to accept it." Hadrat Wālā then quoted the following couplet:

> Your sword is not destined to kill this weak man.
> After all, there was no shortcoming whatsoever in your merciless heart.

"Could a person have thought of such possibilities? It is solely through Allāh's guidance that the heart experiences these things."

Most of Hadrat Wālā's precautions are proven to be correct later on from incidents. He says on such occasions: "Look!

People accuse me of being overly suspicious. If I am like that, how come most of my suspicions are proven to be true?”

Diagnosing the ailments of the self

When it comes to diagnosing the ailments of the self, Allāh *taʿālā* blessed Hadrat Wālā with complete mastery and genuine insight in this field which have made him unique in the science of rectification and accorded him the title of Hakīm al-Ummat in the world. Sometime ago, Hadrat Wālā himself said in this regard while talking about a certain matter: “When a seeker comes here for rectification, then by the grace of Allāh *taʿālā*, the moment I interact with him, I immediately have a rough idea of what ailment he has come with and what treatment will benefit him.” This insight is superior to and more beneficial than thousands of kashf. There are countless incidents of this nature, some of which have already been related.

In the prelude to this chapter I had related how Hadrat Wālā diagnosed pride in a certain seeker and how the seeker himself admitted it after five years. I recall another incident. Hadrat Wālā was taking a person to task on the basis of the Sharīʿah about a certain matter. Another seeker was seated there. Hadrat Wālā perceived by the latter’s expression that he has some objection in his heart against Hadrat Wālā’s taking the person to task. Subsequently, the seeker acknowledged it when Hadrat Wālā asked him about it. Hadrat Wālā said to him: “I am very pleased by your honesty but based on the principle that honesty demands honesty, let me tell you the truth as well: In such a situation, you will not benefit from me. You must now revert to someone else. You must not correspond me with nor come to me for the rest of your life.”

A person asked Hadrat Wālā to elaborate on this so he said: “If a person has just a whispering about his shaykh, there is no need to bother about. If he is astonished about a certain point because he does not understand it, there is no harm in it as well. However, objections and doubts are serious matters. If the heart experiences them, they are extremely harmful and are obstacles to deriving benefit. If a person is astonished at or has whisperings over a certain statement or action of his shaykh, he must not seek an explanation from his shaykh but from someone else. If not, it will cause a restriction in his [shaykh’s] heart because if the shaykh gives an answer to it [the astonishment or whispering], it will mean that he wants the

murīd to remain his adherent. What need does he have that he has to explain to his murīd?! How can his religious and natural self-respect tolerate this?"

Similarly there was another person who was a scholar. Hadrat Wālā used to rectify him on different occasions whenever he felt the need. Hadrat Wālā perceived from the scholar's facial expression that he was offended so he clearly said to him: "There is no personal gain for me in these rectifications. I keep a check on you for your own good. If you are offended and feel that I must not treat you in this way you must tell me without hesitation." The person acknowledged that he was offended. Hadrat Wālā then withdrew from rectifying him and began treating him with more formality.

Hadrat Wālā says with reference to him: "After that, when I used to reply to his letters, I used to address him with the titles 'Makhdūm wa Mukarram'. However, if he asked anything about his rectification, I would refuse blankly." Hadrat Wālā also says: "I find it very difficult to conceal the thievery of a person's self."

Consequently, we very often notice how Hadrat Wālā fathoms a seeker's actual condition either through his acumen or such incidents occur through Allāh *taʿālā* that his actual condition is exposed. These two are from among the greatest divine gifts. Moreover, we also witness almost all the time how Hadrat Wālā's treatments are different despite the conditions being identical, and these differences are proven to be exactly what sound judgement demanded. Their basis is by and large solely on the testimony of the heart. The secret behind this is that through the blessing of dhikr and obedience, Allāh *taʿālā* made Hadrat Wālā's pure heart finely perceptive and genuinely discerning. No matter what condition a person may be experiencing at a time, the exact same effect falls on Hadrat Wālā's heart and he treats him accordingly even though the conditions may appear the same outwardly.

If a seeker follows his own conditions carefully and observes Hadrat Wālā's interaction specifically with him, he will see the correctness of the testimony of Hadrat Wālā's heart as clearly as the light of day. This is on condition he is occupied in the path and fully concerned about his rectification. I also observed on certain occasions that Hadrat Wālā sometimes does not act immediately on the testimony of his heart. However, he stores

his impression in his mind and awaits the right moment. It also occurred on numerous occasions that various seekers sought rectification for exactly the same defect but Hadrat Wālā prescribed one treatment for one seeker and a different treatment for another seeker. He says in this regard: "Allāh *taʿālā* places in my heart whatever is most beneficial. All praise is due to Allāh, I later learn from the seeker's letter that my treatment had been beneficial."

I just remembered now: For some seekers who were suffering from pride, Hadrat Wālā prescribed a treatment which weighed heavily on them. Hadrat Wālā instructed one seeker: "In every letter which you write to me, you must only write: 'I have pride in me. Make duʿā' for me.' Once you have written five letters like this, you must describe your condition to me. The seeker subsequently benefited from this treatment.

I wrote about a defect which was in me to Hadrat Wālā. He wrote back: "I had kept your letter aside for the entire day yesterday because you already know all the different treatments for this ailment. I continued thinking about what I should write. In the fajr salāh of this morning a special treatment came to my heart. I am writing it to you because it is a new treatment." Subsequently, by the grace of Allāh *taʿālā* the defect regarding whose rectification I had almost lost hope was completely uprooted. When I informed Hadrat Wālā of this result, he wrote back: "I too had expected this to happen from Allāh *taʿālā*."

Since these are all glaring benefactions, I considered it appropriate to make mention of them in this chapter. This notwithstanding the fact that some of them were already mentioned in previous chapters and there are many other similar incidents of this nature which have been related previously.

Thinking of a person has an effect on the latter's heart

I experienced this on many occasions: Hadrat Wālā would think of me over a certain matter and I too will experience a certain condition in my heart all of a sudden – without any external cause – and think to myself that Hadrat Wālā is thinking of me at present. Later on I would learn from those who were present in his assembly that Hadrat Wālā certainly made mention of me. In fact, on one occasion I went suddenly

to him and found a note in his hand. He was looking for someone to send the note to me. When I reached him, he said: “I was thinking of you this very moment.” The effect such incidents have on my heart always takes the form of a pulling sensation towards Allāh *taʿālā*. This shows that remembrance of Allāh *taʿālā* is always immersed in Hadrat Wālā’s thoughts. So much so that if he has to pass a superficial thought over one of his negligent attendants, it creates an immediate effect of remembrance of Allāh *taʿālā* on his heart.

The end of stress after writing to Hadrat Wālā

I experienced this myself on several occasions and most associates also confirmed their own experiences in this regard that when I wrote to Hadrat Wālā about an external or internal worry, it started leaving me immediately after writing about it. And once I received a reply from him, the worry left me completely by Allāh’s grace. Just two days ago a very reliable and religious person wrote to me about his brother who is a Deputy Collector and presently in the service of Hadrat Wālā. He wrote: “All praise is due to Allāh *taʿālā* my child is completely cured. It is very strange that when I experience any hardship or calamity and write to Hadrat Wālā about it, the moment I finish writing to him, I find the hardship decreasing and by the grace of Allāh *taʿālā* find its effect leaving the heart. When I returned home, I found my child suffering from pneumonia. It was very difficult for him to breathe. I wrote to Hadrat Wālā and, by the grace of Allāh *taʿālā*, his condition improved from that very day. By the second or third day he felt completely better by Allāh’s grace. Now he just has a light cough.”

I [the compiler] have had so many experiences of this nature that I relate them to most of those of my Pīr Bhāis with whom I am quite informal and I stress on them to write to Hadrat Wālā as much as they can so that rectitude and success in Dīn and this world may be acquired. Unfortunately, I myself am not so particular in this regard because of my disorganized nature. However, whenever I wrote to him, I certainly experienced an improvement in my external and internal conditions.

There are also many witnesses to this fact that when those who are in problems present them to Hadrat Wālā, they are solved very quickly by Allāh’s grace. In fact, Hadrat Wālā prescribed on some of them to remain with him so that he could treat

their worries. At present there is a seeker who is living in the Khānqāh. He came here to treat a very severe worry. He came with the intention of spending a long time here and decided that even if it takes several years for his worry to be removed, he will stay. However, by the grace of Allāh *taʿālā* and Hadrat Wālā's blessings, his worry was completely removed by the third day. Hadrat Wālā gave him the good news and wrote: "All praise is due to Allāh you have been treated from the unseen." Hadrat Wālā permitted him to leave quickly because he is a student.

He departed today after being completely satisfied whereas before this he had lost all hope of having his worry removed. Similarly, worries of countless seekers are removed via letters which Hadrat Wālā receives on a daily basis. Some of them went to the extent of writing back to Hadrat Wālā saying: "Your miraculous letter saved me from suicide." This is why Hadrat Wālā continues replying to letters and adheres strictly to his programme of replying to them.

There was one seeker who was a murīd of another shaykh. His shaykh was gone for hajj and he, in the meantime, was experiencing a severe inundation of worries. He became terrified and reverted to Hadrat Wālā through a letter. He felt consoled the moment he received Hadrat Wālā's reply and all his worries disappeared. He wrote a second letter to Hadrat Wālā in which he made a lot of duʿā' for him and expressed his gratitude to him for steering him during these troubled times.

In short, there are thousands of experiences of this nature wherein people receive a lot of consolation from Hadrat Wālā's letters. In fact, as mentioned at the beginning of this point they experience relief the moment they start writing about their worries to him. The secret behind this is as explained by Shaykh al-ʿArab wa al-ʿAjam Aʿlā Hadrat Hājī Sāhib *quddisa sirruhu*: "Since an erudite shaykh is a manifestation of Allāh's name – al-Hādī (the Guide), his blessing reaches a genuine seeker without his knowledge."

By the grace of Allāh *taʿālā* the associates of Hadrat Wālā are genuinely and certainly convinced of this blessing. Part of his blessing is that small concise sentences in his letters far outweigh the effect of lengthy booklets. I myself fully remember the strong impressions Hadrat Wālā's letters made on my heart. Some details in this were given in the chapter on

spiritual instruction. Hadrat Wālā himself said on several occasions: Although my replies are very concise, a person must see their effect when they reach the addressee. The cause of this can be nothing but blessing." This is a clear proof of Hadrat Wālā's acceptance in Allāh's sight. All praise is due to Allāh *taʿālā* alone. This is the bounty of Allāh which He confers on whomever He wills. May Allāh *taʿālā* make his pen even more powerful. Āmīn.

Blessings in his time

As mentioned in detail in the chapter on his written works, Allāh *taʿālā* placed obvious and glaring blessings in Hadrat Wālā's time. Hadrat Hājī Sāhib *rahimahullāh* had given him glad tidings in this regard at the very beginning. There is no doubt whatsoever about it, anyone who wished can check for himself. We do not know of anyone who can achieve the same level and amount of writing work as Hadrat Wālā.

Very often we see that while Hadrat Wālā is writing a book or letter and needs to look for a reference in a certain book, he is able to find it very quickly. One day while he was writing the commentary to *Mathnawī*, he needed to find out about a certain terminology or general habit of pigeon trainers. Hadrat Wālā was perplexed as to where he will find a pigeon trainer whom he could ask. Incidentally a man came and asked Hadrat Wālā for a taʿwīdh. He knew that the man was a pigeon trainer so he asked him about the terminology. That particular place in the *Mathnawī* was immediately solved and there was no obstacle in his work. This was a glaring guidance from Allāh *taʿālā*.

Furthermore – all praise is due to Allāh *taʿālā*, all praise is due to Allāh *taʿālā* – Hadrat Wālā rarely falls ill. If he does fall ill, then by the grace of Allāh *taʿālā* his illness does not last too long which could cause obstacles in his work. The many Dīnī services which Allāh *taʿālā* has deputed him to carry out are – by His grace and help – being rendered in an excellent manner without any impediments. Had Hadrat Wālā faced obstacles as are faced by many people and his work stopped for a few days, then due to the large amount of work which he does, a lot of work would have accumulated and it would have become difficult for him to complete it. We can gauge from this that because Allāh *taʿālā* wants Hadrat Wālā to carry out his duties, He protects him from all types of obstacles. We noticed quite

often that if he received a very large number of letters on a certain day, then the numbers of those who normally came to ask him for taʿwīdh either decreased or they did not come at all. If anyone did come, he came after Hadrat Wālā completed replying to all the letters. These are obvious divine benefactions.

Ease while on a journey

I undertook several journeys with Hadrat Wālā. I do not recall ever finding it difficult to find a place in a coach despite travelling in third class which is normally full most of the time. I used to be astonished when, on some stations, large groups of travellers will pass by searching for a place on the coaches but would not even look in the direction of the coach in which Hadrat Wālā was seated. In short, the journey would be covered very comfortably. He would always perform his salāh with congregation inside the coach, and the congregation would be quite long. If apart from Hadrat Wālā's companions, there were other travellers, the latter would be extremely considerate towards Hadrat Wālā and his companions. Even the Hindus used to be very impressed by him. So much so that if his coach was changed and he had to move to another coach, those who were in the present coach would say in remorse: "Where are you going? Because of you there was a lot of light and effulgence here."

On one occasion Hadrat Wālā was engaged in a light conversation with his companions. There were two Hindu Aryans who began whispering to each other. One of Hadrat Wālā's companions overhead their conversation. One was saying to the other: "I do not know why, but I am very much drawn to what he is saying." The other replied: "It is a sign of his truthfulness." As the saying goes:

الفضل ما شهدت به الأعداء

Virtue is what enemies testify to.

A letter addressed to a jinn

A daughter of one of Hadrat Wālā's attendants was affected by jinn. Hadrat Wālā is no ʿāmil and also made out from the effects that the influence of the jinn was quite strong. This is why he did not consider it prudent to give a taʿwīdh. However,

when Hadrat Wālā’s senior wife insisted, he wrote a letter to the jinn stating:

If you are a Muslim, I remind you of the warnings in the Qur’ān and Hadīth which are made against those who vex and trouble others. If you are an unbeliever, then we first make an overture of peace. If you do not accept, then remember that we also have such people who can completely uproot you.

When this letter was read before the lady, the jinn said: “This is the letter of a person whose warning cannot be ignored. Very well, I am leaving.” The effects of the jinn disappeared immediately but returned after some time. When the jinn was told: “We are going back to Thānah Bhawan”, he said: “No, do not go there. I am leaving.” The effects of the jinn disappeared. Someone rightly said:

> When a person fears Allāh *taʿālā* and remains righteous and pious, the jinn, mankind and everyone else fear him.

However, because this jinn was coming repeatedly, arrangements for his complete removal and uprooting were made with Hadrat Hājī Muhammad ʿĀbid Sāhib Deobandī *rahimahullāh* who was a qualified ʿāmil.

Joining Allāh in helping a person through the unseen

It was quite a while back when a person who was here in the Khānqāh related his personal incident to me. He said: Although it seems that Hadrat Wālā is sitting here, we do not know where he is at the moment. I am saying this because although Hadrat Wālā was in Thānah Bhawan, I saw him in ʿAlīgarh on one occasion when a fair was held there and it had caught on fire. I had also taken my stall to the fair. Contrary to the norm, the day on which the fire broke out, I felt some type of fear and trepidation in my heart from around ʿasr time. Consequently, although it was the time when the fair would be really busy and the time when one would be able to sell one’s goods, I began packing all my goods into boxes. The fire started at maghrib time and there was noise and shouting all around. I was alone and the boxes which I had packed were quite heavy. I was very distressed and worried about how I would carry the boxes out of my stall. I suddenly saw Hadrat Wālā appearing before me. He went to each of the boxes and said to me: “Carry them away quickly.”

He then personally carried each box on one side while I carried it from the other side. In a short while we moved all the boxes outside. The other shopkeepers suffered many losses because of the fire but, by the grace of Allāh *taʿālā*, all my goods were saved.

After relating this story to me, I asked him: "Did you not ask Hadrat Wālā what he was doing there at that time?" He replied: "Where did I have the chance to ask him such a question? I was caught up in my own worries at the time."

When I related the story to Hadrat Wālā he said: "Someone also related this story to me but I have no knowledge of it. However, there are times when Allāh *taʿālā* helps and steers a person in unseen ways via a form [or person] which the person is accustomed to and enables him to accomplish his task through him while the person himself [who was used to help the person in distress] has no knowledge of it."

A masjid gets inhabited

The respectable Maulānā ʿAbd al-Karīm Sāhib Gamthaulwī had been a teacher at Barā Ujrārah Madrasah, district Meerut. He personally related to me: Hadrat Wālā came to their Madrasah to deliver a speech at their graduation ceremony. On reaching the town, the salāh in all the masājid had already been performed. Hadrat Wālā was saddened by the fact that he did not get the congregation and asked repeatedly: "Is there no masjid where the congregation has not taken place as yet?" When he asked this question repeatedly, some people said to him that there is an uninhabited masjid which is completely dilapidated. When he heard the word "uninhabited", he said: "Come, let us go and inhabit it then." Hadrat Wālā proceeded to that masjid with his companions and performed salāh with congregation.

The Maulānā continues: Hadrat Wālā's going to that masjid resulted in so much of blessings that from that very time the masjid became inhabited and it was also reconstructed. The residents of the area who used to go to other masājid because this one was dilapidated now started performing their salāh here. In short, Hadrat Wālā's words: "Come, let us go and inhabit it then" were realized to the letter by the grace of Allāh *taʿālā*.

The blessings of love and respect for Hadrat Wālā

The number of accounts portraying the blessings of having confidence in Hadrat Wālā, and the murkiness of weak confidence or no confidence in him are so many that they are undeniable. These are glaring signs of Hadrat Wālā's acceptance in the sight of Allāh *taʿālā* especially for those who experienced both conditions. Hadrat Wālā receives many letters describing both conditions. These clearly show how Hadrat Wālā is a clear manifestation of the following couplets of Hadrat Maulānā Rūmī *rahimahullāh*:

> Empty your mind of rejection of your beloved so that you may get the fragrance of your beloved's flower.
>
> Even if an angel does not have the benefactions of Allāh *taʿālā* and His special servants, his page will be black.
>
> When you are envious of a person without any reason, your heart becomes black on account of that envy.

In the same way, open heartedness towards Hadrat Wālā results in blessings while ill feelings towards him result in darkness. There are many incidents to prove this.

Some people wrote very audacious and disparaging letters to Hadrat Wālā but later they were compelled to apologize to him. One of them wrote: "The light from my eyes diminished from that very day." Another person wrote: "Whatever satisfaction I used to experience in good deeds disappeared completely and I lost concentration of my heart totally." We learnt about a certain person who started experiencing bouts of lunacy. Some who had ill feelings towards him began perceiving both worlds to be dark and they feared a bad death. They witnessed the following statement of Hadrat Wālā with their own eyes. He said: "No person who has bad thoughts about his shaykh or ill-feelings towards him can ever live a life of peace in this world. In fact, some erudite scholars state that bad thoughts about the spiritual masters sometimes cause an evil death." May Allāh *taʿālā* protect us. Āmīn.

I [the compiler] say: Developing a bond with a shaykh must certainly be done after careful thought and consideration because the similitude of such a bond according to one of

Hadrat Wālā's senior khulafā' is like an electric light. A person can gain light from it and, if he is not careful, he can also be electrified and killed by it. That light now becomes a fire for him.

Hadrat Wālā constantly relates an incident which took place during his stay in Kānpūr. It was related at some place previously. Since it is related to this discussion, it is quoted concisely from *Husn al-ʿAzīz* volume one, number 613.

Hadrat Wālā said with reference to the statements made by a certain person: "They do not make any impression on my heart." Hadrat Wālā's worker, Miyā Niyāz asked: "How do they make an impression on the heart?" Hadrat Wālā went into a lengthy discussion and also related stories of how even insignificant matters of the spiritual masters have an effect. He then gave the reason for it by saying: "When something emanates from the heart, it has an effect on the hearts." He then said: "This is the reason Miyā Niyāz! We are affected by those things and they affect others as well." He added: "Why should reality not have an effect when a mere notion about a person being good has an effect on the person who has such a notion?"

I recall something else in this regard which happened in Kānpūr. Depending on the time of the year, I used to explain rules and regulations in my lectures. Consequently, in the month of Muharram I spoke about certain innovations and baseless customs. I think I also mentioned that it is a bidʿah to read the shahādat nāmah in Muharram. There was a certain scholar who was in the habit of reading the shahādat nāmah in Muharram. After my talk, an elderly man came to me. He had been a Ra'īs at some time in the past, a man of pomp and splendour, and used to love me a lot. He felt he was worried about my welfare when he said to me as an advice that the masses were speaking about the talk, especially about the shahādat nāmah. He added: "These masses are such that we should first try to win their hearts over and then speak out against evils. If you do this, they will not retract from you. If not, they will keep their distance."

I was offended by his counselling and said that it is most unfortunate for non-scholars to give advice to scholars on scholarly matters. I added: "You probably assume that we are dependent on the masses." I said this in a slightly harsh tone.

He too was after all a Khān Sāhib and my senior. He had advised me out of his fatherly affection and for my wellbeing. He said: “It becomes very complex when we give advice out of concern for another’s welfare and it is not accepted.” He left angrily without excusing himself. He had walked some distance when he came back and said: “First of all you do not pay heed to what I say, and when I want to leave you do not let me go. I do not know what you did because my feet just did not want to lift off the ground. Your statements had certainly offended me, but when I left here, I felt as if thousands of kilos of steel were tied to my feet and I just could not lift them. Undoubtedly there is something in all of this. Please forgive me for Allāh’s sake and for Rasūlullāh’s sake.”

I said: “Khān Sāhib! What are you thinking? There is no power and might except with Allāh.” I tried earnestly to pacify him and convince him that it was nothing, but he replied: “No matter what you say, I have seen it with my own eyes. There is no room to deny it now. Today I learnt what is fear and what is awe.” I repeatedly said that he is merely assuming all this, but he said: “I feel others also have such powers but why did I not experience this with them?”

Acceptance in Allāh’s sight and glad tidings

There are many glad tidings in the form of dreams related to Hadrat Wālā’s acceptance in Allāh’s sight. The booklet *Asdaq ar-Ru’yā* is filled with them. Some will – Allāh willing – be related in the following chapter. Many seekers received direct instruction via true dreams to revert to Hadrat Wālā and many still have such experiences to this day. The Hadīth refers to such dreams as *Mubashshirāt*. Some heedless associates also received warnings on account of which they were rectified. Two incidents occurred just recently.

The First Incident: A student got caught up in a love affair which was initiated by the other side. By Allāh’s grace although it did not reach the extreme level of sin, it did cause a lot of distress to the extent that he gave up on life. When he could find no escape from it, he came severely anguished to Hadrat Wālā. Bearing in mind that his illness was quite severe and prolonged, he had made a firm determination of remaining in the Khānqāh until he is saved – even if it means having to remain there for several years. Hadrat Wālā too had advised him to leave that place. The student’s genuine quest and

concern for rectification were also by virtue of his bond with Hadrat Wālā. This student is not the only one. Most of Hadrat Wālā's associates have been blessed with a genuine quest and concern for rectification by Allāh *taʿālā.* These are the qualities which are not just the keys to reaching Allāh *taʿālā* but entail reaching Him.

Anyway, the student presented himself and through the blessings of Hadrat Wālā, Allāh *taʿālā* cured him completely from his illness within three days. His cure was realized as follows: The student saw a dream in which Hadrat Wālā's senior wife was beating the girl with whom he was in love with a shoe. No sooner he got up from his sleep, he found himself completely clear and his heart had no inclination whatsoever towards her. When he informed Hadrat Wālā via a hand-written note to him, Hadrat Wālā wrote back: "Congratulations. Allāh *taʿālā* treated you from the unseen." In short, by the grace of Allāh *taʿālā* and Hadrat Wālā's blessings he was so quickly and completely cured from such a chronic ailment for whose treatment he had been prepared to remain in the Khānqāh for several years. He was cured within three days. This is a clear manifestation of Hadrat Wālā's blessings.

The Second Incident: The second incident occurred just now. It concerns a person who was either very extreme in Dīn or was so distressed by a worldly calamity and lost his senses to the extent that – Allāh forbid – he wrote blasphemous doubts and sent the letter to Hadrat Wālā and to one of his Pīr Bhāis. The Pīr Bhāi replied in an affectionate tone, provided answers to his doubts out of concern for his wellbeing and sent the letter to him. However, Hadrat Wālā wrote back to the person in a very independent tone and merely wrote: "If you had a physical illness for which it was essential for you to live with a doctor [be hospitalized], what would you do?"

This was written exactly as wisdom demanded and was for the man's own wellbeing, but he did not value it. Where would he have bothered to present himself before Hadrat Wālā? Many days passed and he did not write any letter to Hadrat Wālā. On the other hand, Hadrat Wālā – in whom Allāh *taʿālā* filled so much of affection and concern – was so worried about the man that he was actually waiting for him. He even complained to me saying: "Look at the extent of his quest! He has just shut himself off completely!"

The man continued benefiting from Hadrat Wālā for a long time via correspondence but he was so spiritless about coming personally that despite his many years' bond with Hadrat Wālā, he only came once to meet him a long time ago and that too just for a day or two. Despite his friends insisting on him to go, he did not pay any attention to them and continued making feeble excuses about the hardships of travelling and so on. This is why although he adheres strictly to deeds, he did not develop affinity with Dīn. Consequently, when his condition changed, Hadrat Wālā said: "Affinity cannot be developed without spending some time [with one's shaykh]. The "colour" of Dīn does not come into a person. There is no consideration to mere evidential īmān. A person can waver and falter on the slightest reason. Maulānā Rūmī *rahimahullāh* says in this regard:

> Those who place a foundation on proof have legs of wood. And legs of wood are extremely weak.

The man had not developed affinity with Dīn. He merely had a customary Dīn. This is why it flew away by just one gust of wind."

Anyway, Hadrat Wālā was very concerned about his tribulation. The blessing of this was that Allāh *taʿālā* warned him via the unseen. He saw a dream in which someone said to him: "Hadrat Maulānā is displeased with you." He became curious and wrote to Hadrat Wālā immediately. His letter and Hadrat Wālā's reply are both quoted here:

Statement: It has been quite some time since I had been thinking of writing. In the meantime, I saw a dream in which someone is saying to me: "Hadrat Maulānā is displeased with you." Although this dream is not an absolute proof of anything, it is sufficient to make me curious.

Reply: I am surprised that you consider a dream to be sufficient but not the condition in which you are in while in a state of wakefulness. Do you not remember that incident in which you made some objections against the pure Sharīʿah, and when someone showed concern for your wellbeing, you did not value it in the least!? I am also one of them. You did not feel that I may be displeased, but when you received a "revelation" in the form of a dream, you feel curious!? The cause of this can be nothing but a deformation of your heart.

Statement: Although my heart and mind are saying no these days, I plucked the courage to sit and write this letter.

Reply: Had you not said no to Allāh and His Rasūl, your heart and mind would have been subservient to you.

Statement: Serious worries have surrounded me for the last three months. I felt that once my daughter is married, I will be absolved of one heavy weight. But I described the fate of that marriage to you in one of my previous letters.

Reply: I also said something about it previously. What value did you attach to what I said?

Statement: I also described the condition which I experienced subsequent to that incident. In reply to it Hadrat wrote: "If you had a physical illness for which it was essential for you to live with a doctor [be hospitalized], what would you do?" Obviously, in such a situation I will have to live with a doctor, but I could not come at that time and I do not see any way of leaving here at present.

Reply: If you had love for īmān, you would have found not just one but thousands of ways.

Statement: Although there are other reasons for my not coming, my lack of courage is a specific reason. Anyway, if there is any holiday, I will make efforts to come.

Reply: You may sweet-talk children with such promises. Now I will not call you until I make you plead.

Statement: The incident has affected my daughter so much that she has become completely dumb. She does not utter a single word, she only spits at us.

Reply: That is better, at least she is not making blasphemous statements.

Statement: I cannot describe the pain which I am experiencing at this distressful scene.

Reply: There is no need to say anything, your true colours have been exposed.

Statement: I request Hadrat to pray for her so that Allāh *taʿālā* may remove her from this calamity and decree something better for her whereby she can live her life in peace.

Reply: O Allāh! O Allāh! What calamity can be more serious than the calamity of unbelief? You have no concern about this? You do not request me to pray for this?

Statement: I too am in real need for your prayers because I am caught up in a maze at present.

Reply: Did you fall in it yourself or did someone cause you to fall?

I was overjoyed when I [the compiler] saw this letter and Hadrat Wālā's reply to it because – all praise is due to Allāh *taʿālā* – the door of rectification has been opened. I came immediately to Hadrat Wālā, expressed my joy to him and said: "Allāh willing, this reply will be most beneficial." Hadrat Wālā said: "I had written it solely for his benefit and out of concern for him. On such occasions abstaining from expressing your concern is essentially an act of concern. As for the results, this is not in my control. The Sharīʿah is certainly affectionate, but it is no one's slave."

> Those who wish to come may certainly come. Those who wish to leave, are free to do so. There is no compulsion, urging, supervision and policing in this court.

I wrote what I considered to be beneficial to him. Now even if it is harmful to him, I am neither responsible nor will I fret over it. This is similar to the concern which Hadrat ʿUmar *radiyallāhu ʿanhu* had shown for Jibillah ibn Ayham Ghassānī. He wanted to take him to task in accordance with the pure Sharīʿah and treat his pride. When he became displeased and became a Christian, Hadrat ʿUmar *radiyallāhu ʿanhu* did not bother in the least. On one hand we see how his [Jibillah's] īmān left him over a trivial matter. On the other hand we see the īmān of Hadrat Kaʿb ibn Mālik *radiyallāhu ʿanhu* which was so strong that although Rasūlullāh *sallallāhu ʿalayhi wa sallam* had himself stopped talking to him and prohibited all the Sahābah *radiyallāhu ʿanhum* from talking to him – no one spoke to him and fifty days passed in this condition – yet it had no effect whatsoever on the strength of his īmān and his devotion.

So much so that the ruler of Ghassān who was a Christian had written a letter to him stating: "We have heard that your friend [Rasūlullāh] has treated you in this manner whereas you are a

very honourable man. If you come over to us we will accord you with a lot of respect." When the messenger came with the letter, he asked the Sahābah for directions to Hadrat Ka'b. No one dared give him directions verbally, they merely pointed with their hands. Look at the level of obedience of the Sahābah and their caution! Although they were prohibited from speaking to Hadrat Ka'b, they considered it careless to even speak to the messenger about him. Now look at the strength of Hadrat Ka'b's īmān. When the messenger handed the letter over to him, he burst out crying after reading it and said to himself: "O Allāh! Have I become so worthless that even the unbelievers are wanting to take my īmān away?" He gave no verbal reply at all to the messenger. A lamp was burning at a nearby shop. He burnt the letter and so to speak, said to the messenger: "This is my reply to your letter." The messenger went back humiliated. The fact of the matter is that Hadrat Ka'b's īmān was one of love, not a philosophical īmān."

I said to Hadrat Wālā: "How can this īmān of love be acquired? It is not within one's control!" He replied immediately: "Why are you making a statement like the Jabarīyyah? If you ask Allāh *ta'ālā* and do good deeds with this intention, Allāh *ta'ālā* will certainly give it to you. A major shortcoming in us is that we do good deeds with an empty mind. Whereas salāh, fasting, dhikr, Qur'ān recitation and all other good deeds are all there to perfect one's īmān. We must carry them out with the intention of perfecting our īmān. If we carry out actions with this intention and this in mind that we are asking Allāh *ta'ālā* for perfection of our īmān through these good deeds, He will certainly bless us with perfect īmān."

Hadrat Wālā also said with regard to the letter which was quoted above: "Allāh willing, I hope to see some benefit from whatever I wrote." He added: "I did not write it to belittle him. How could I write it with the intention of belittling him when I see my own self surrounded from all sides by divine decree and will, all paths are closed to me and there is no way out? I can neither rely on my actions, knowledge nor my intellect. My friends and associates have very noble thoughts about me, but I do not consider myself possessing even one percent of it. As for my scolding and reprimanding people, it is done solely with the intention of rectification. Like when a royal lasher has to lash the prince as per the instruction of the king, he does not for even a moment think to himself that he is better than the

prince. He knows that he is merely carrying out the king's order."

Two of the countless incidents portraying unseen warnings and guidelines were related above. I am now quoting one more incident from *Asdaq ar-Ru'yā'* which also contains many such incidents.

One student writes: My wife had seen a dream that Hadrat Muhammad *sallallāhu 'alayhi wa sallam*, the intercessor for the sinful, as well as Hadrat 'Alī *radiyallāhu 'anhu* and Hadrat 'Ā'ishah *radiyallāhu 'anhā*, all three had come to my house. Hadrat 'Ā'ishah *radiyallāhu 'anhā* indicated an open Hadīth book towards me and said: "O Muhammad *sallallāhu 'alayhi wa sallam*, is this person from your ummat?" Rasūlullāh *sallallāhu 'alayhi wa sallam* replied: "Yes. This person if from my ummat." Hadrat 'Ā'ishah *radiyallāhu 'anhā* then exclaimed: "Why did this person only explain these Ahādīth and not the remaining Ahādīth?" Thereafter, addressing Hadrat 'Umar *radiyallāhu 'anhu* in a loud voice said: "O Amīr al-Mu'minīn, you should explain the remainder of the Ahādīth." Rasūlullāh *sallallāhu 'alayhi wa sallam* then stated: "The ummat should be instructed in this manner like how the blind is taken by the hand and shown the path." Rasūlullāh *sallallāhu 'alayhi wa sallam* also said that if this person maintains his correspondence with his spiritual mentor, he will not be deprived of good through the blessings of the correspondence. Ever since that day, this servant has taken a promise with himself that Allāh willing, I will always maintain my correspondence with Hadrat.

Look at the benefit of continually writing to Hadrat Wālā! This was emphasised previously. This is portrayed even by the instruction of Rasūlullāh *sallallāhu 'alayhi wa sallam* in a dream. Countless seekers have witnessed this openly and continue to do so to this day. Their daily letters are more than ample testimonies.

Each seeker is treated according to his position

Allāh *ta'ālā* instils in Hadrat Wālā's heart the type of treatment and interaction which is most suited to a seeker. Several incidents in this regard were related previously. Especially the one about a man who was inundated by whisperings of unbelief and – Allāh forbid – was having whisperings of

becoming a Christian. When he related this to Hadrat Wālā, he slapped him hard and pushed him aside, and said: "Get out you wretched fellow. Go and become a Christian right now. Islam certainly does not need you." That one slap put an end to all his whisperings of unbelief for the rest of his life, and just that single slap was like a laxative which removed all the filth from inside. There are numerous incidents of this nature in which Hadrat Wālā's Sharʿī reckoning and reprimanding proved most beneficial for the seekers. They themselves wrote to Hadrat Wālā and acknowledged this. Yes, the prerequisite is that the person must bear with Hadrat Wālā.

Those who have experienced it know fully well that the treatment which Hadrat Wālā meted out to a person was most beneficial to him. This is why every seeker must be convinced without any proof that this is most beneficial for me irrespective of whether I understand it at present or not, and whether I feel offended by it or not. Instead of being offended, one should ponder and reflect over it. One has to start pondering and reflecting over one's rectification. He must understand that there is certainly a defect within him. He must then occupy himself in his rectification. Generally this is the stage where people do not have the courage and therefore remain deprived. As for those who respond with understanding, courage and forbearance by the help of Allāh *taʿālā*, they derive full benefit and become manifestations of the saying: "Toil for a few days and you can smile for the rest of your life."

By the grace of Allāh *taʿālā*, every warning of Hadrat Wālā is an atonement of sins or a cause of elevation in ranks for a genuine and intelligent seeker. It works as a whip which removes lethargy and apathy. And this too is Hadrat Wālā's intention and focus. The following incident occurred just recently. There was a seeker who had been coming here on a regular basis and would stay over for many days at a time. He committed a very disturbing act when he went at the wrong time to meet and inform Hadrat Wālā of his arrival. Hadrat Wālā bore this transgression but the seeker remained seated there despite the adhān for ʿasr salāh being called out already. Hadrat Wālā was busy rounding up all his work and the seeker knew very well that it was not the time to sit with Hadrat Wālā.

Hadrat Wālā reprimanded him and asked: "Tell me, your objective of coming here is specifically to meet me or for rectification?" He replied: "For rectification." Hadrat Wālā said: "Bearing in mind that you have been coming here since such a long time and you still have not been rectified, what is the benefit of coming here? Does this look like a place where you merely prostrate before an idol and then become heedless? Leave right now and don't you dare come back here again."

Hadrat Wālā then addressed those who were present: "People simply come here to pass their time like when they go to a show or exhibition. What is the benefit of such a coming? If after coming here a person does not even develop a concern for his rectification then this coming is futile. Errors of this nature are committed out of apathy, not mistakenly as he had offered an excuse in the beginning. Rectification is impossible without concern and seriousness."

The above mentioned seeker was certainly seen to be reckless in certain matters which Hadrat Wālā did not even know about. However, Allāh *taʿālā* caused him to treat this seeker in a manner which was appropriate to his condition and which would direct him towards his rectification. The heart of a Qutb al-Irshād is a mirror and he is inspired and helped by Allāh *taʿālā.* Even when Hadrat Wālā reprimands a person unwittingly, it proves to be most appropriate and beneficial. There was a seeker towards whom Hadrat Wālā was a bit considerate. Hadrat Wālā was issuing a reprimand about dressing and adorning oneself but did not recognize him when he started reprimanding him [he though he was reprimanding someone else]. In the course of reprimanding he recognized who he was reprimanding but did not stop. Later on he said to us: "Had I recognized him from before, I would not have reprimanded him in this manner. Since I had already started, I did not consider it appropriate to stop. Anyway, it was good because he was reprimanded in this way."

In short, the reprimand proved extremely beneficial to the seeker and he himself used to say to me: "When I pondered over it I certainly found this illness to a great extent in me." He then focussed on rectifying his illness. Incidentally, I just recalled a statement which Hadrat Wālā made most recently. While speaking on a certain subject, he said with full force: "There were some spiritual masters in the past and there are

some servants even today who coincidentally opted for a wrong option in a certain matter. Later, Allāh *taʿālā* caused such conditions and changed incidents in such a manner that the option which they had chosen became the correct one in reality. Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself had made this prayer for Hadrat ʿAlī *radiyallāhu ʿanhu*:

اَللّٰهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ

O Allāh! Enable the truth to turn with him in whichever direction he turns.

Look! Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not say:

أدره مع الحق حيث دار

Turn him with the truth in whichever direction the truth turns.

When Hadrat Wālā said "and there are some servants even today", I felt within myself that based on experiences, he is referring to himself as per the following couplet:

> It is best to disclose the secrets of the beloveds in the midst of the statements of others.

Glad tidings on the Success of an operation

My wife was going to have a dangerous operation which caused us a lot of distress. She wrote to Hadrat Wālā requesting for his duʿā's and also made one or two despondent statements.

Hadrat Wālā – having placed his trust in Allāh *taʿālā* – wrote back: "Allāh willing, the operation will be successful and you will come here." We were extremely consoled and comforted by these words. By the grace of Allāh *taʿālā* and Hadrat Wālā's blessings, the operation was successful. After some time I incidentally took a long leave due to which I stayed over in Thānah Bhawan for over two years. Similarly, in the course of writing this biography I suffered from a fever about two weeks ago. I became terrified by this fever and feared for my life. When I related this to Hadrat Wālā the next day, he laughed and said: "Allāh willing, you will not die now." My fears were alleviated completely when I heard these words and, by the grace of Allāh *taʿālā* and Hadrat Wālā's blessings, my fever did not reach such dangerous levels. All praise is due to Allāh *taʿālā*.

An arrangement from the unseen for Hadrat Wālā's protection

There was a time when political movements were making a lot of noise and clamour. Since Hadrat Wālā did not take part in any of them, those who thrived on insurrection sent various types of threatening letters to him. During that period there was almost always a Majdhūb lying near Hadrat Wālā's house. When one departed another would take his place. Hadrat Wālā said in this regard: "It is the opinion of some people and also my opinion to a certain extent that this is a spiritual arrangement for my protection. This opinion is supported by the fact that when these movements subsided, these people [Majdhūbs] also disappeared and were not to be seen." Hadrat Wālā also said: "Although I felt that they should protect me irrespective of whether I serve them in any way or not, they did not pay any particular attention to me."

Unseen arrangements

It was quite some time ago when a person from Sindh came with a back-scratcher as a gift. Hadrat Wālā said: "Look at the favours of Allāh *taʿālā* that He provides the instruments for such fine and intricate comforts. My back had become itchy since the past few days and there are certain places where it is very difficult to reach and scratch. Allāh *taʿālā* sent this back-scratcher which has made it so easy to scratch my back."

The desire of the heart is fulfilled

A Hindu Deputy Collector who had a lot of faith in Hadrat Wālā spoke in glowing terms about him to a British Collector. The latter wrote to Hadrat Wālā and expressed his intention of coming to meet him at the Madrasah. Hadrat Wālā went away to Rāmpūr on that day but he left instructions that when the Englishman arrives, he must be received warmly but no information about the Madrasah must be given to him.

Hadrat Wālā relates: "I had made all arrangements for a table, chair, etc. for him so that he does not experience any discomfort. However, it was something new to me and I felt some burden on my heart. This is why Allāh *taʿālā* made such arrangements whereby the Englishman deferred his intention entirely."

I [the compiler] say: All praise is due to Allāh *taʿālā*, the following couplet manifested itself:

When you want it like this, Allāh *taʿālā* also wills it like that. Allāh *taʿālā* fulfils the wishes of the pious.

The story of a Hindu station master

Quite some time ago Hadrat Wālā went to Akbarpūr, district Kānpūr. It was raining on his return so as a precaution he came away to the Lālpūr station before ʿasr although the train to Kānpūr only used to leave there at 11pm. Lālpūr was a small station and since it was raining, even the sheltered area was filled with water. Incidentally, there was a straw mat which was laid out, so Hadrat Wālā sat down on it. Just then the Station Master arrived and took Hadrat Wālā into a room of the storehouse and seated him there. A judge of Akbarpūr had written to this Station Master to make sure Hadrat Wālā is not inconvenienced in any way. When night fell, the Station Master ordered one of the railway workers to light a lantern.

Hadrat Wālā suspected that the railway lantern would probably be lit for him and the Station Master has no right to do that. However, Hadrat Wālā could not tell him anything because he thought to himself that this man was a Hindu. If he were to tell him, he would think that many restrictions are placed on Muslims, he is providing comfort to him [Hadrat Wālā] but he is not accepting it. Hadrat Wālā then made duʿā' in his heart by saying: "O Allāh! You save him." The Station Master immediately caught the railway worker and said: "Look! Do not light the railway lantern, light my personal lantern." Hadrat Wālā relates: "I was astounded and thought to myself: This is a Hindu, how did he think of this? However, he was under Allāh's command, that is why He put this thought in his mind. I thanked Allāh *taʿālā*. Anyway, I would never have allowed the railway lantern to be lit for my benefit. I would have rather sat in the dark."

An excellent replacement for money that is sent back

Hadrat Wālā relates: "Whenever I returned any money which was not sent according to my principles – and this happened quite often – then in most cases Allāh *taʿālā* would give me something much better on the same day or the next day, and would ensure that some money is sent to me. If my self ever tried to confuse me into thinking that this second amount would have still come to me even if I had not returned the first amount, I would reply: Allāh *taʿālā* has knowledge of the

unseen. He knows from before hand that I will return such and such amount. This is why He sends its replacement from before hand. Had I not returned the first amount, He would not have sent the second amount and it would not have come to me.

Divine workings

This incident occurred just a few days ago. Hadrat Wālā's junior wife had planned to go to Pānīpat and his senior wife had planned to go to Gangoh. Neither of the two could tolerate troubling Hadrat Wālā by leaving him alone, nor could Hadrat Wālā impose on them. However, when Hadrat Wālā asked each of them separately about the dates of their departure and return, and did not make any alterations to their plans so that they may decide freely, he learnt that his junior wife will be returning one day before the departure of his senior wife.

After relating this incident, Hadrat Wālā said: "This is what you call Allāh's workings and divine benefactions." While on this subject, he also said: "A woman had expressed her intention of coming here. As per my norm, I wrote to her saying that once she has decided on the date, she must write back to me, inform me of the date and seek permission again. Imagine if she came at a time when both my wives are not at home, where would I have housed her? I then gave permission without any worry. These are the benefits of proper organization and system. I also added in my letter: 'Before you leave the station, you must inform me of your arrival and show this letter.' I did this so that she does not have to waste time searching for the house. These are all the concessions and considerations which I take into account yet I am maligned [and accused of being too strict]. The fact of the matter is that people are terrified by rules whereas there is ease and advantage in rules for people and for myself as well."

The story of Hadrat Hājī Sāhib's tasbīh

Hadrat Wālā relates: "One of Hadrat Hājī Sāhib's attendants came here after Hadrat's demise. He was in debt for 300 rupees. He had a tasbīh which had belonged to Hadrat Hājī Sāhib. He said: 'Although an offer of 1000 rupees for this tasbīh will be less, I am prepared to give it to the person who gives me 300 rupees so that I can pay off my debt.' He also asked me to inform me of any of Hadrat Hājī Sāhib's

attendants who will buy the tasbīh for this amount. I expressed my ignorance in this regard."

"At night the thought occurred to me that this person is going around trying to sell Hadrat Hājī Sāhib's tasbīh. I felt that it smacks of some type of disgrace for Hadrat Hājī Sāhib and wished that the tasbīh could come to me in some way. The attendant came to me with the tasbīh the next morning after the fajr salāh and said: 'I cannot show due respect to this tasbīh while I am on a journey, so I am giving it to you.' I replied: 'But I do not have 300 rupees.' He said: 'No, I have changed my mind. I am not going to sell it now.' I asked: 'Has this tasbīh come into your possession through the lawful manner?' He replied: 'Hadrat had given it to me.' I asked again: 'Did he give it to you when he was on his death bed or before?' He replied: 'He gave it to me long before his final illness.' I then accepted it and still have it to this day.

I [the compiler] say once again:

> When you want it like this, Allāh *taʿālā* also wills it like that. Allāh *taʿālā* fulfils the wishes of the pious.

Blessings in rectification

This is another glaring blessing of Hadrat Wālā: Initially he does not address a person directly, yet in most cases by Allāh's grace those who are associated to him turn their attention to rectification either very quickly or after some time. There were some whose outward condition was entirely not in accordance with the Sharīʿah. All they had was a special bond which eventually caused them to change completely, made them entirely religious, and resulted in the removal of the astonishment of those who merely look at the exterior.

Hadrat Wālā himself says in this regard: "My focus is on qualities not on actions because the latter can be changed in a single moment merely by changing one's will and intention. On the other hand, rectifying qualities is difficult to achieve even after several years. For example, a person who was never in the habit of performing salāh can become punctual in a single moment just by changing his will. However, it is difficult to remove pride after even many years of striving."

If anyone else had to adopt the independence and methodology of Hadrat Wālā's rectification of seekers, everyone would flee

from that person. It is really the blessing and pull of Hadrat Wālā's pining heart, affection and concern which causes hearts to be generally attracted and drawn to him. Even his rough and stern ways – despite being naturally offensive – settle in the hearts of those seekers who possess a sound temperament.

Hadrat Wālā's anger also has a special attraction. When he becomes angry at the time of teaching manners, a hundred kindnesses can be sacrificed for that anger. In appearance he may be one who displays sternness and wrathfulness, but in reality he is a manifestation of beauty and kindness. The reason for it is his sincerity. As I stated in a couplet:

> No matter what he says to me with his tongue, his eyes are conveying the message of love to me.

I recall a statement of my deceased peon who said: "When Hadrat Wālā becomes displeased at any person and then complains to those who are present, he says: 'Look, this is the condition of people', I am really attracted to the manner in which he says it." Hadrat Wālā himself says: "No matter what I say to any person – all praise is due to Allāh *taʿālā* – I say it to him out of pain and concern for him. I never say it to belittle him or out of dislike for him. I do not hate any Muslim no matter how evil his actions may be. I certainly consider his actions to be evil, but not his being. Like a beautiful woman who applies soot to her face. The person who knows her will dislike the soot but will not consider her to be ugly. Instead, he will think to himself that once she washes it off with soap, the moon will appear. In the same way, every believer is certainly good in essence no matter how big a sinner he is."

I also looked at this blessing of Hadrat Wālā with astonishment: He would pose short questions in reply to the letters of seekers. These short questions seem to be difficult to understand yet they prove to be an elixir for the addressee. Most seekers have experienced that when they informed Hadrat Wālā of the illnesses of the self, through the blessings of his concise answers which largely emphasize the using of one's will and courage, the illnesses are treated. The utilization of one's will and courage which was previously almost impossible now becomes easy. The cause of this is nothing but blessing. If not, anyone else could have written similar answers. They will have no effect or an opposite effect.

These effects and blessings are also among the signs of Hadrat Wālā being a Qutb al-Irshād.

Nose bleeding

On one occasion Hadrat Wālā suffered from an extreme bout of nose bleeding which continued for several days. Many steps and measures were adopted but none could stop the flow of blood. Hadrat Wālā said: "I know the reason for it. During the last few days I had been selecting sections from *Tabaqāt Kubrā* and I came across the story of a certain personality who had the habit of inserting his finger in his nose while in salāh. He received inspiration from Allāh *taʿālā* to abstain from this habit and so he stopped. One day he forgot and began moving his finger towards his nose but his hand got stuck, it could not move further and could not reach his nose. It was as though Allāh *taʿālā* was steering him. After reading this story, I thought to myself that I also have the same habit and I therefore resolved to give it up. However, I forgetfully did the same thing one or two times. Immediately thereafter Allāh *taʿālā* caused my nose to bleed. It had started just after inserting my finger in my nose. All thanks are due to Allāh *taʿālā* for protecting His servants in this way."

Providing an attendant

Hadrat Wālā totally gave up taking any work from two of his very old workers. He used to ask them to carry out various tasks. They used to make many mistakes in carrying out their duties, thereby causing a lot of inconvenience to Hadrat Wālā. The biggest problem which he had with this was that he used to feel extremely remorseful after reprimanding and scolding them. One of them was a paid worker.

Hadrat Wālā then began carrying out his miscellaneous tasks on his own. However, Allāh *taʿālā* very quickly provided the means whereby he had a doorkeeper all the time. In addition to keeping guard, he used to carry out Hadrat Wālā's other tasks. Details concerning the reason for appointing a doorkeeper and the wisdom behind it were provided in a previous chapter. Initially, the attendants could only help at specific times. However, Allāh *taʿālā* provided this doorkeeper to carry out all of Hadrat Wālā's tasks on a full time basis. This brought a lot of comfort and ease to him. Hadrat Wālā said: "Look at Allāh's excellent arrangements and concern for His servants!"

The good death of associates

There are many incidents which depict the good death of Hadrat Wālā's associates. These demonstrate the blessings and acceptance of his spiritual lineage. Hadrat Wālā himself says: "It is a blessing of the spiritual family of Hadrat Hājī Sāhib that whoever pledged bayʿah to him either directly or indirectly, his end was a very good one by Allāh's grace. Although some associates remained in worldly occupations after becoming his murīd, by Allāh's grace their end was also like the end of Auliyā'."

Hadrat Wālā relates the story of one of his female murīds: "While she was in the throes of death, she mentioned my name and said: 'He arrived with a camel and is requesting me to get onto it.' She passed away after that and I did not even know about it. Allāh *taʿālā* sometimes steers and guides His servants in the form of a known person." Many of my Pīr Bhāis related strange and unique stories about the good death of their wives who were murīds of Hadrat Wālā. I had a brother-in-law who had went a long time ago to Kānpūr and pledged bayʿah at Hadrat Wālā's hands when Hadrat Wālā happened to go there. After he passed away, a righteous woman saw him in a dream in which he was saying: "It was a good thing which I did when I went so long ago to Kānpūr and became a murīd of Hadrat Wālā Maulānā. I am living in real comfort here."

May Allāh *taʿālā* also make me a true attendant of Hadrat Wālā and confer me with a good end through his blessings. May Allāh *taʿālā* resurrect me with Hadrat Wālā's attendants and bless me with his eternal companionship in Paradise. Āmīn. Āmīn.

A Few Divine Benefactions Recorded By Maulwī Hakīm Al-Haq Khān Sāhib

The effect of one hour's companionship

It is a clear and glaring blessing of Hadrat Wālā that whoever sits in a single assembly of his, in fact, for even just one hour with a true heart, love for this world will leave his heart and his bond with Allāh *taʿālā* increases. He perceives the freshness of the effulgence of īmān in his heart and experiences tranquillity and calm in it. There is no need for any specific testimony for this; every person who was in his company will testify to it.

From Kalīmullāh to Salīmullāh

Hadrat Wālā related on one occasion: “When I was in Kānpūr, there was a man by the name of Kalīmullāh. He was always ill. When someone told me about him, my mind immediately went to the literal meaning of the word. The word “kalim” means “an injury, a hurt”. I therefore changed his name from Kalīmullāh to Salīmullah. Within a few days I was informed that he is very healthy and well. It was a good coincidence.”

Although Hadrat Wālā considers it to be a coincidence, one who has faith in him will certainly consider it a blessing.

A dim-witted child becomes intelligent

Janāb Dāraughā ʿAbdullāh Khān Sāhib is a famous personality of Bhopal and a khalīfah of Hadrat Wālā. He used to say with absolute confidence: “I had a ten year old son who was extremely dim-witted and mentally retarded. I was quite saddened by this. He accompanied me to meet Hadrat Wālā on one occasion. On one of those days while we were with Hadrat Wālā, Hadrat Wālā was playing with him and jokingly touched his head with his own head. His mind became extremely sharp thereafter. He began studying very well and completed the Qur’ān extremely quickly.”

Water is provided to a girl

Janāb Dāraughā ʿAbdullāh Khān Sāhib also relates: “When Hadrat Wālā’s junior wife was going for hajj, Hadrat Wālā accompanied her to Bombay. From there he proceeded to Gujarat. I was with. The junior wife’s daughter was also with us. In the course of the train journey, the girl felt thirsty and asked for water. Hadrat Wālā said: ‘If we get some water at a station we will obtain it for you.’ Two or three stations passed but we could not obtain any water. The girl became restless out of thirst. We were still not sure about what to do when the train suddenly stopped for some reason in the middle of a field. When we looked out, we noticed that our coach was on a bridge which was over a stream where extremely clear and sweet water was flowing. We tied a water-can to a rope, lowered it, filled it with water and everyone was satiated. One of Hadrat Wālā’s attendants said to him: ‘This is clearly your supernatural feat.’ He replied: ‘It is not mine, it was the girl’s who was feeling thirsty.’”

Increase in the pension

Janāb Dāraughā ʿAbdullāh Khān Sāhib related to me that after he received his pension, he came to Hadrat Wālā who asked him: "How much pension did you receive?" I replied: "22.10." He replied: "It is less." I said: "Whatever it is, I will try and make do." When I left Hadrat Wālā and returned to Bhopal, the government increased it to 25. I consider it to be solely the blessings of Hadrat Wālā."

The effect of a hurricane is removed

Janāb Maulwī Hāfiz Muhammad ʿUthmān Sāhib who was the most senior teacher at Madrasah Ashraf al-ʿUlūm Kānpūr and who, it is sad to say just passed away this week, related: "Hadrat Wālā was delivering a lecture at the Bans Mandī district of Kānpūr when a sudden hurricane tore forth. The people became worried. Hadrat Wālā read something, blew on his index finger and turned it in circles. The effects of the hurricane left the assembly immediately.

In the same assembly was a certain Maulānā who belonged to the Ahl al-Bidʿah and had been writing some articles against Hadrat Wālā. When the first gust of the hurricane blew, a bamboo canopy fell on him and injured him.

GLAD TIDINGS IN THE FORM OF DREAMS

Many righteous people who are both associates and non-associates of Hadrat Wālā have related many glad tidings about Hadrat Wālā. [These are known as Mubashshirāt]. Some of them are related here as examples of true dreams. The criteria for selecting these dreams is that only thirty random dreams will be selected in which the one who saw the dream had the honour of seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the dream. This prerequisite was laid down because – as per the Hadīth – there can be no doubt about confusion in such dreams.

When relating the dreams, the exact words of the one who saw the dream are quoted (except for a few short additions which are confined between brackets, and on one or two rare occasions, an ambiguous word was replaced by a clear one). However, brevity has been kept in mind. The sources of these accounts are:

1. Hand-written manuscript of *Asdaq ar-Ru'yā* part one (this has been published in several editions of *an-Nūr*).
2. Hand-written manuscript of *Asdaq ar-Ru'yā* part two (this manuscript is to be found in the office of Madrasah Imdād al-ʿUlūm Thānah Bhawan and is to be published in the future).
3. *Tabwīb Tarbīyyatus Sālik* chapter seven (this was published recently).

The gist of Hadrat Wālā's foreword is quoted from the first book mentioned above. It contains many essential points related to dreams and also certain important matters which were considered when collating this chapter. For example, to abstain from copying an interpretation, and the reason behind not mentioning the names of some of those who saw the dreams.

بعد الحمد والصلوة:

فقد قال الله تعالى: لهم البشرى في الحيوة الدنيا وفي الآخرة.

روى الترمذي عن أبي الدرداء قوله صلى الله عليه وسلم في تفسيره هي الرؤيا الصالحة يراها المسلم أو ترى له. وفي الحديث للبخاري قالوا: وما المبشرات، قال صلى الله عليه وسلم: هي الرؤيا

الصالحة. وفي الحديث المتفق عليه عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من رآني في المنام فقد رآني فإن الشيطان لا يتمثل في صورتي، الحديث. ثم قيل معناه: من راني على صورتي التي أنا عليها، وقيل معناه من راني بأي صورة كانت لأن تلك الصورة مثال لروحه المقدسة فإن الشيطان لا يتمثل بمثال على أنه مثال له، صلى الله عليه وسلم.

Several points are learnt from the above texts:

1. The general nature of the verse and the specification in the Hadīth unreservedly consider a good dream of a non-Prophet to be a glad tiding.

2. The Hadīth specifically considers such a dream to be more reliable in which a person enjoys the honour of seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

3. The Hadīth delineates the Sharʿī status of a good dream. It is not the result of whims nor an imaginary dream as is opined by some extremis philosophers. Had it been so, the Sharīʿah would not have termed it a glad tiding. It is neither a proof for injunctions nor can it affirm the lawfulness or unlawfulness of anything as is the belief of most laymen and some extremist scholars who behave like laymen. Had it been such, the Sharīʿah would not have restricted itself to referring it to as a glad tiding [but would have given it a higher status]. Thus, the essence of its status is that it strengthens the hope for mercy from Allāh *taʿālā*. In other words, the acquisition of what the glad tiding contains either immediately or at some time in the future. This becomes its interpretation.

4. The Hadīth considers the glad tiding to be general – irrespective of whether the person himself sees the dream or some other believer sees the dream about him.

5. As regards the difference of opinion which exists about whether Rasūlullāh *sallallāhu ʿalayhi wa sallam* is seen in his original form or not, this does not harm the effect of the dream because it is not used as proof, it merely strengthens the hope. Thus, even if the attribute is not present, the essence will suffice.

Initially the name and identity of the one who saw the dream was not mentioned because a dream is, to a certain extent, a secret and we should not divulge any person's secret. However, later on we felt that the wisdom behind divulging the person's

identity is stronger than not divulging it. The wisdom behind divulging it is that others can see whether the person is reliable or not. This is why the names were mentioned later on. You will therefore find the names at the end of some dreams and no names at the end of others. The interpretation was not quoted because the reader may consult whomever he has confidence in for an interpretation.

The dreams are now related. The first one was seen by Hadrat Wālā himself. The others were seen by other people.

With Rasūlullāh On Hajjatul Wadā'

A congregational salāh was being performed in a masjid similar to the Jāmiʿ Masjid of Kānpūr. The imām is Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I am on the right side of the row. It seemed as if Rasūlullāh *sallallāhu ʿalayhi wa sallam* came for the Farewell Pilgrimage and will soon depart for Madīnah Munawwarah. I also remember that it was Dhū al-Hijjah and he will depart from this world in Rabīʿ al-Awwal. Thus, three months remain of his life. The thought occurs to me that I too will accompany him. And for as long as he is present in this world, I will continue listening to his Ahādīth and recording them. (Hadrat Wālā)

On A Journey With Rasūlullāh

Hadrat Wālā, many days ago I saw a dream. There is a large assembly at some place and Hadrat Wālā is going there. I too am walking behind Hadrat Wālā. After proceeding for some time, I see some other people also proceeding. I asked the people: "Who are those people in the front?" They replied: "This one who is right at the front is Rasūlullāh *sallallāhu ʿalayhi wa sallam*." Hadrat Wālā then joins Rasūlullāh *sallallāhu ʿalayhi wa sallam* while I am at the rear. I see a river in front. Rasūlullāh *sallallāhu ʿalayhi wa sallam* and all those who were with him cross it easily. I think about how I can cross it. Hadrat Wālā said to me: "You too come across in the same way as we did." I also crossed it and saw that the assembly is ready. (Sayyid Ahmad)

Conversing With Rasūlullāh

I saw Hadrat Wālā in a dream in which he is conversing with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Many other ʿulamā' are present but Hadrat Wālā is the only one who is asking

questions on behalf of everyone else and Rasūlullāh *sallallāhu ʿalayhi wa sallam* is giving answers. I saw Hadrat Wālā closest to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. (Muhammad ʿAtīq)

Sitting With Rasūlullāh

I saw a dream before Ramadān. Hadrat Wālā is performing salāh in a masjid in the latter part of the night. I was overjoyed by this and thought to myself that I must look for someone who would intercede on my behalf to Hadrat Wālā to accept my pledge of bayʿah. The moment this thought crossed my mind, I went searching for someone. When I returned, I asked a person to intercede for me. He pointed and said: "There he is with Rasūlullāh *sallallāhu ʿalayhi wa sallam* deciding on a certain matter." When I reached there I saw a large group of people standing in a circle. Some are sitting in the front, Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present and Hadrat Wālā is near him. I tried very much to move forward through the assembly to meet Rasūlullāh *sallallāhu ʿalayhi wa sallam* but failed. I saw a beam of light in the assembly and my eyes opened. (ʿAbd al-Qayyūm)

A Discussion With Rasūlullāh

Three or four days ago my wife saw a dream in which Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Hadrat Gangohī and Hadrat Wālā were sitting in our house and engaged in a discussion.

The Acceptance Of Tafsīr Bayān al-Qur'ān

I went to Garhī before ʿīd. It was Thursday the 8th of Dhū al-Hijjah when I saw a dream. There was a pious elder in Madīnah Munawwarah speaking in praise of *Bayān al-Qur'ān* (the tafsīr written by Hadrat Wālā) by saying: Rasūlullāh *sallallāhu ʿalayhi wa sallam* repeatedly says: "The tafsīr of such and such verse is explained like this in *Bayān al-Qur'ān*. This is written in *Bayān al-Qur'ān*..."

The dream was long and I only recall this portion. I think that after hearing the elder saying this, I myself also heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying it, but I cannot recall this with certainty. I was still dreaming when the thought crossed my mind that Hadrat Wālā's intense sincerity was the reason why *Bayān al-Qur'ān* is so highly accepted in the court of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. (Zafar Ahmad,

Khānqāh Imdādīyyah, Thānah Bhawan, 12 Dhū al-Hijjah 1345 A.H.)

Rasūlullāh Attends A Gathering

I read Hadrat Wālā's lecture, *Maurid al-Farsakhī fī Maulid al-Barzakhī*, which is filled with wisdom. Through the blessings of this lecture I saw a dream in which there is an assembly of Sahābah *radiyallāhu ʿanhum*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present and you [Hadrat Wālā] are also there. All praise is due to Allāh *taʿālā*. (Fadal Ahmad)

Standing Next To Rasūlullāh

In the course of my dhikr on the 16th night, Allāh *taʿālā* blessed me once again…It is the Khānqāh masjid, Rasūlullāh *sallallāhu ʿalayhi wa sallam* comes to the pulpit and you are standing right next to him on his right side…I feel more and more that Hadrat Hājī Sāhib *rahimahullāh* and Hadrat Shāh Nūr Muhammad Sāhib Jhanjhānwī *rahimahullāh* are also there to his left side, but I did not focus so much on these two. (Muhammad Najm Ahsan)

Acceptance Of The Article Titled: Ādāb Dhikr Maulid Sharīf

About three or four days ago I saw a dream in the morning. I am in an unknown place. A horse-like animal suddenly comes and stands at the wall of this place. People are saying to me that it has come for me. A short while later Rasūlullāh *sallallāhu ʿalayhi wa sallam* comes on a horse-like animal and he has a veil over his blessed face. He comes close to me and his beauty is revealed to me. I feel as if I am not sleeping but fully awake. After Rasūlullāh's appearance, a type of curtain comes as a barrier between us. I cannot see him but can hear his blessed voice.

After that, either I said it or someone else who was present there said – I cannot recall very well: "There is a lot of commotion in Kānpūr nowadays. Many people are opposing Maulānā Ashraf ʿAlī Sāhib. What is the basis of it?"[1] In replying to this question, Rasūlullāh *sallallāhu ʿalayhi wa sallam*

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[1] During those days there was an uproar in Kānpūr against Hadrat Wālā's article titled *Ādāb Dhikr Maulid Sharīf* as contained in *Islāh ar-Rusūm*. (compiler)

addressed all who were present and said: "Whatever Ashraf ʿAlī has written is correct." Rasūlullāh *sallallāhu ʿalayhi wa sallam* then turned to me and addressed me alone: "You must tell Ashraf ʿAlī that whatever he wrote is absolutely correct. However, it is not the appropriate time to write on such things." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said the second statement in a very low tone. I heard it but I do not think others who were present heard it. My eyes opened after that and it was the time for the fajr salāh. This occurred on a Wednesday on the 2nd of Rajab. I described everything as I recall. (Hāfiz Munshī Sharāfatullāh, Chief Reader Pensioner, ʿAlīgarh) Rajab 1329 A.H. corresponding to October 1901. He was an employee in Kānpūr at the time.

Cleaning The Blessed Shoes Of Rasūlullāh

I have seen this dream that I had been to the Hijāz to meet Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I saw Hadrat Maulānā Ashraf ʿAlī Thānwī cleaning the blessed shoes of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with his blessed hand and saliva and thereafter presented them before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* put on the shoes and went out of the masjid.

Sitting Next To Rasūlullāh

I saw a dream last night: Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered and we all started to stand up. He instructed us to remain seated. You [Hadrat Wālā] and whoever else was seated on the bedstead, began getting down or began moving from the main seat: Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked you to sit here and he too sat on one side of the bedstead. His blessed face was very effulgent and his blessed beard was absolutely white. He was neither too tall nor too short – his height was exactly like yours. A person in the assembly said: "I had seen Rasūlullāh *sallallāhu ʿalayhi wa sallam* previously and he appeared different from what he is at present." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "A person sees me in the form in which he is." I clearly remember him saying this. My eyes opened immediately thereafter. Ever since that day I am experiencing a condition of absolute happiness and all whisperings have ended.

Acceptance Of Lessons

Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* is present in a certain place. H̲ad̲rat Wālā also enters. There are several students in front of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. A H̲adīth book is placed before him.

Munājāt Maqbūl

I saw Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* in a dream. There is a large gathering comprising mostly of my Pīr Bhāis. I got a place at the end of the assembly. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* is delivering a talk in Arabic which I cannot hear at all. Towards the end, I heard this much of the talk: Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said: Just as the Qur'ān will complain to Allāh *taʿālā*:

يَا رَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا

O my Sustainer! My people consider this Qur'ān to be vain babbling.[1]

I will complain to Him saying: My ummah abandoned my Sunnah."

I was quite affected by this statement.

When Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* completed his talk, I said: "O Rasūlullāh! My condition is extremely bad. For Allāh's sake please advise me." He asked: "What duʿā' do you read?" I replied: "*Allāhummā antas salām...*" Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said: "You must continually read *Munājāt Maqbūl* which is compiled by Maulānā Ashraf ʿAlī S̲āh̲ib" (I do not remember whether he used the word "Maulānā" or not). I woke up after that and found myself extremely cheerful. (ʿAzīz ar-Rah̲mān)

Whatever He Writes And Says Is The Truth

I saw an assembly headed by Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. At the end of the assembly people began posing various types of questions to him. When I got an opportunity, I too went forward and asked: "What do you have to say about H̲ad̲rat H̲akīm al-Ummat S̲āh̲ib Thānwī and Maulānā Abū Bakr

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[1] Sūrah al-Furqān, 25: 30.

Sāhib Phirphirwī? Is everything which they say in accordance with the Sharīʿah?" He replied: "Both are extremely righteous people. Whatever they write and say is the absolute truth." (Amīr Hasan)

Beholding Rasūlullāh

I was lying down after sehrī when I saw a dream in which Hadrat Wālā was sitting in a circle with a few murīds. I also reached there. The moment you [Hadrat Wālā] saw me, you left in a certain direction. I followed you. I then see that both of us have reached the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in Madīnah Munawwarah. The grave split open in the centre and we both beheld Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He looked at us and smiled. My eyes opened thereafter. (Muhammad Husn ad-Dīn)

Rasūlullāh Explains A Ruling

Let me relate a glad tiding to Hadrat Wālā…I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream – not after hoping to see him but solely out of Allāh's grace. Rasūlullāh's blessed head was uncovered, his hair was pitch black with a centre path and he was seated. No one apart from Hadrat Wālā, Rasūlullāh *sallallāhu ʿalayhi wa sallam* and myself were present. I do not know about who was to my right and left. All I recall is that I was sitting in a subservient manner in one corner, looking at Rasūlullāh *sallallāhu ʿalayhi wa sallam* continuously and crying profusely. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was explaining some ruling to you with full concentration and deliberation. I clearly recall him saying repeatedly: "This is what happened, this is what happened…" (Muhammad Ismāʿīl)

Remember This Name

It has been three years since I left my hometown and came here because I felt I ought to remain in the service of an erudite shaykh…Quite some time ago I was distressed about this when I saw a dream. Rasūlullāh *sallallāhu ʿalayhi wa sallam* came to me. He was accompanied by Saʿīd ibn al-Musayyib *radiyallāhu ʿanhu* who had a hexagonal box with him. He instructed him to place it down. Some names were written on each side, and on the top were the words: *Rāqim Muhammad sallallāhu ʿalayhi wa sallam* (the writer, Muhammad *sallallāhu ʿalayhi wa*

sallam). The side of the box which was pointing to the East had your [Hadrat Wālā's] name. Rasūlullāh *sallallāhu ʿalayhi wa sallam* pointed to your name and said to me: "Remember this name." Rasūlullāh *sallallāhu ʿalayhi wa sallam* was standing at the side which was pointing to the North while Saʿīd ibn al-Musayyib *radiyallāhu ʿanhu* was standing at the side which was pointing to the South.

In The Court Of Rasūlullāh

It was the 19th of Dhū al-Hijjah, a Wednesday at about two in the morning when I saw a dream in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* is accompanied by many murīds who are walking away from his left side. I am to his right, very close to his back. We are proceeding together until we reach a field or large enclosed area. Rasūlullāh *sallallāhu ʿalayhi wa sallam* stops there. You said to me: "This is the court of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, look at it carefully." I looked with my eyes wide open and saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his senior Companions on a large platform. A large group is standing in a circle. However, I see the entire assembly, the blessed platform, Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his Companions in a hazy form like when someone looks at a silver foil [the image is not very clear]. I cried before you and said that I cannot see Rasūlullāh's face clearly. You said to me: "Engage in excessive dhikr – Allāh willing – you will be able to see him clearly." My eyes opened while I was still crying.

The Fortune Of Serving Rasūlullāh

I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream in the year in which I was in Daurah. You were also with him. You filled a water-jug with water, gave it in my hand and said: "Saʿīd, go and give this water to Rasūlullāh *sallallāhu ʿalayhi wa sallam* for his wudū'." The dream was quite long so I am only relating its objective, i.e. after seeing Hadrat Wālā serving Rasūlullāh *sallallāhu ʿalayhi wa sallam*, I made an intention in the dream itself that I must make myself Hadrat Wālā's attendant. (Saʿīd ar-Rahmān Chātgāmī)

Rasūlullāh Arrives For The Jumu'ah Salāh

I saw this dream: There is a high rise masjid and people are arranging themselves in rows for the jumuʿah salāh. I am in

the courtyard of the masjid. Someone said to me: "That is Rasūlullāh *sallallāhu ʿalayhi wa sallam.*" Rasūlullāh's blessed clothes were white but I cannot recall his appearance. Hadrat Wālā was performing the jumuʿah salāh in this masjid. This dream brought me joy which is beyond description. (Shihāb ad-Dīn)

Acceptance Of Hadrat Wālā's Written Works

I saw a dream in the last Friday night of Ramadān. I was seated in some place when a bed appeared from above. It had four lamps and I could see just four people. They seated me on the bed and took me with them towards the forest. I could then see the ocean and the bed crossed over the ocean. We continued moving in this way until we saw a masjid. The bed stopped and we performed salāh there. There was a river flowing at the back of the masjid. My companions and I drank water from it. We went back to the bedstead and sat on it. It moved until we came to a bazaar where all types of goods were being offered for sale. My companions stopped the bed. There was a shop on which it was written: "Rashīdī and Ashrafī books are available here". On reading this, I said to my companions, get me the books of Maulānā Rashīd Ahmad Sāhib and Maulānā Ashraf ʿAlī Sāhib. They gave me four books, seated me on the bed again and we proceeded until we could see a white building with green curtains from the distance. The bedstead stopped at the building and my four companions took me inside. It was extremely bright and illuminated.

I could see no lamp or light there. A carpet and pillow were laid out, and Rasūlullāh *sallallāhu ʿalayhi wa sallam* with the four companions were there. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was made to wear white woollen garments. After wearing them, he sat down with his back against the pillow. I was standing at the entrance of the room in front of him. Rasūlullāh *sallallāhu ʿalayhi wa sallam* called me inside. Hadrat Abū Bakr *radiyallāhu ʿanhu* said to him: "This is Sharīf Ahmad." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said, call him in because he is the attendant of Maulānā Ashraf ʿAlī Sāhib. I offered salām and sat down. I also shook hands with him. A glass of water was brought. Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the four companions drank from it. They then gave it to me and I also drank from it. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then said to me: "You must continue acting on the

books of Maulānā Sāhib and do not stop reading them even if others stop you." (Sharīf Ahmad)

Acceptance Of Hadrat Wālā's Representatives Who Were Involved In Propagating Islam

I was honoured with a dream of Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one occasion. Aʿlā Hadrat Hājī Imdādullāh Sāhib *quddisa sirruhu* is seated in front of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Maulānā Hakīm al-Ummat Thānwī is sitting behind him, and I am seated behind him [Hadrat Wālā]. A short while later, Maulānā Hakīm al-Ummat takes my hand, places it in the hand of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and says: "This is your servant who is involved in propagating Islam." Rasūlullāh *sallallāhu ʿalayhi wa sallam* took my hand in his blessed hand. I was overcome by crying and woke up in that condition. (Sayyid Nawāzish Husayn Sāhib, Rangoon Representative, as related by Maulwī Zafar Ahmad Sāhib)

Acceptance Of Written Works

I dreamt of Rasūlullāh *sallallāhu ʿalayhi wa sallam* on a Thursday night. I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* coming to my father's shop (i.e. Muhammad 'Uthmān Khān Sāhib, owner of Kutub Khānah Ashrafīyyah, Delhi who is also one of Hadrat Wālā's khulafā'). Hadrat Wālā's written works are in the hands of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. ('Abd al-Mannān Dehlawī)

Acceptance Of His Lectures

I saw a dream two nights ago on 20 Shaʿbān 1353 A.H. I live in Lucknow and near my district is another district by the name of Suhubtiyā Bāgh. Hadrat Wālā is delivering a lecture there and I also attend it. There is a steel palisade in the centre of the assembly. On one side is a very high bed on which a white carpet is laid. The bed is so high that a few stairs are needed to climb onto it.

Hadrat Wālā is delivering a lecture from the bed. It seems as if Hadrat Wālā has a sore throat causing his voice to be subdued and scratchy. However, whatever Hadrat Wālā is saying is understood very clearly. Those who are sitting near me are saying: "His voice is completely subdued. The crowd is so big, what could the people be hearing?!" Another person or I - I do

not recall very well – said: "Although he is speaking in such a soft tone before such a large crowd, if you listen attentively you can hear everything clearly without any difficulty. This is really his achievement" or he said "miracle". The lecture was on the levels of Sufism and cognition, and conditions of those treading the path.

Hadrat Wālā was explaining that a seeker goes through several changes and conditions until he reaches the level of cognition. If he gets trapped in the different changes…when Hadrat Wālā reached this point, someone reproached him, meaning that he should not speak on this, he should rather continue. When the person reproached Hadrat Wālā, I immediately said: "Hey, why did he reproach him?" Another person said to me: "Brother! The one who reproached him is Hadrat Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*." After Hadrat Wālā was reproached, he stopped his lecture, got down from the bed, climbed down the stairs one at a time, went to the person who reproached him and asked: "I must not speak on this subject?" He replied: "No. Leave it aside and speak on something else. This is not the occasion for this topic, you must speak on it in some other lecture." Hadrat Wālā replied: "Very well, I will be delivering another talk at such and such place." The one who had informed me that it was Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Yes, you must speak about it there." I then saw Hadrat Wālā seeking his permission and going back onto the bed (I can still picture how Hadrat Wālā descended from the bed, spoke to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and went back up again). At the time Hadrat Wālā was wearing a pair of black leather socks, he had a walking stick in his hand, and was wearing a long white kurtah which was reaching to his ankles. Anyway, Hadrat Wālā seated himself on the bed, spoke for a while and ended his lecture. (Qārī Nūr al-Haq)

He Is A Very Good Lecturer

Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present and our Hadrat Wālā and several other senior ʿulamā' are present in his service. It is a large place…all the ʿulamā' request Rasūlullāh *sallallāhu ʿalayhi wa sallam* to deliver a talk. He replies: "There are many ʿulamā' here who can deliver lectures." The ʿulamā' request him again. Rasūlullāh *sallallāhu ʿalayhi wa sallam* replies by pointing to our Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Sāhib *mudda zilluhu al-ʿālī* and says: "He ought to

deliver a lecture…he is a very good lecturer.” All the ‘ulamā’ fall silent. (Jiyūn, 5 Sha‘bān 1353 A.H. on a Thursday night)

Acceptance Of His Associates

I saw a unique dream on a Thursday night…I am with Hadrat Wālā and a large number of Pīr Bhāis are present. They are all accompanying Hadrat Wālā for hajj. We stayed over at a house which appeared to have a double-storey. There are many other people there. When we all settled down, someone whom I did not recognize said: “Here is Rasūlullāh *sallallāhu ‘alayhi wa sallam*.” We all, including Hadrat Wālā, began looking at him…Someone then announced that Rasūlullāh *sallallāhu ‘alayhi wa sallam* wants to perform salāh. It appeared to be fajr time. We all attendants of Hadrat Wālā and others began performing wudū’.

Once we completed wudū’ we began forming rows. Someone then announced: “All the murīds of Maulānā Ashraf ‘Alī Sāhib must be in the front row.” We all came out of the different rows and went to the front row. After the salāh we went out to a field with Hadrat Wālā. Only Hadrat Wālā’s attendants were there with him. The moment we reached the field, everyone fell to the ground crying. Hadrat Wālā was still standing. After seeing all this, my alarm went off, my eyes opened and it was four o’ clock in the morning. I got up for tahajjud. (Shihāb ad-Dīn, 2 Jumādā al-Ukhrā 1352 A.H.)

With Rasūlullāh And Hadrat ‘Umar

I saw a dream a few days ago. Rasūlullāh *sallallāhu ‘alayhi wa sallam*, Hadrat ‘Umar *radiyallāhu ‘anhu* and you [Hadrat Wālā] have come into my house. No conversation took place. Another person introduced each person to me by saying: “This is Rasūlullāh *sallallāhu ‘alayhi wa sallam*, this is Hadrat ‘Umar *radiyallāhu ‘anhu* and this is Maulānā Ashraf ‘Alī.” (‘Umarjī Āminjī Kambūlī, district Bharūch)

Glad Tidings Of Paradise

I saw Rasūlullāh *sallallāhu ‘alayhi wa sallam* in a dream when I was still a minor and was studying *Nahw Mīr* and other similar books. He had a beautiful and striking appearance. A bed was prepared and laid out for Rasūlullāh *sallallāhu ‘alayhi wa sallam* in one of the levels of the house of Maulānā Muhammad Ashraf ‘Alī Sāhib. Rasūlullāh *sallallāhu ‘alayhi wa*

sallam was wearing coloured garments. Some people were asking him: "What is there in store for us? Paradise or Hell?" He was conveying the glad tidings of Paradise for the Muslims. He finally proceeded to that level of the house where the bed was laid out and sat on it. Maulānā Muhammad Ashraf ʿAlī Sāhib was informed of his arrival. Maulānā came out of his house and embraced Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I then went forward and presented myself before him while there was no one else there. I also asked him: "Where is my abode?" He gave me the glad tidings of Paradise.

Emulating Rasūlullāh

I saw three dreams when I was with Hadrat Wālā in Kānpūr. In one of them I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* walking on a certain path. Hadrat Wālā and myself were walking behind him on the same path. Basically we were all walking together.

Sitting With Rasūlullāh

I saw a dream last night. There is a huge field in Makkah where Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present. Hadrat Wālā comes and sits to his right. There is a huge crowd sitting in a circle comprising of many Sahābah. However, I can only see Rasūlullāh's face clearly. His face was reddish in colour, extremely elegant and he had a white topī on his head. I came forward and expressed my wish to pledge bayʿah. He said to me: "Come and sit in front of him so that I too can see what type of murīd you are." I sat very respectfully and fearfully, but a smile was coming up. I stopped it and sat even more respectfully.

I went a little forward and expressed my wish to pledge bayʿah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* began taking the pledge from me. He had not commenced as yet when Hadrat Wālā said to Rasūlullāh *sallallāhu ʿalayhi wa sallam*: "Take a promise from him that he will not sit on a chair." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to me: "Promise me that you will not sit on a chair." He also took some other promise from me but I cannot recall it. I pledged that I will not sit on a chair. (Munshī Sajjād Sāhib)

The date, 4th Dhū al-Hijjah, is written at the end of the letter but the year is not written. Hadrat Wālā's interpretation as

regards the pledge to abstain from sitting on a chair is also noted in the letter. He says that it is essentially a prohibition of desiring status even if it is without a chair. It does not necessarily mean that he must not sit on a chair.

The Munshī Sāhib had given up sitting on a chair but began sitting on it once again after reading Hadrat Wālā's interpretation.

Note 1:

Some of these glad tidings are in favour of Hadrat Wālā in the midst of dreams of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. In addition to this, there are many glad tidings in favour of Hadrat Wālā given in the midst of other personalities. I came across the names of some of the personalities after a mere perusal of the sources and quote them here:

1. Hadrat ʿĪsā *ʿalayhis salām*.
2. Hadrat Abū Bakr *radiyallāhu ʿanhu*.
3. Hadrat ʿUmar *radiyallāhu ʿanhu*.
4. Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu*.
5. Hadrat Imām Husayn *radiyallāhu ʿanhu*.
6. Hadrat Imām Abū Hanīfah *rahimahullāh*.
7. Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh*.
8. Hadrat Sultān Nizām ad-Dīn Auliyā' *rahimahullāh*.
9. Hadrat Shaykh ʿAbd al-Quddus Gangohī *rahimahullāh*.
10. Hadrat Khwājah Bāqī Billāh *rahimahullāh*.
11. Hadrat Imām Rabbānī Mujaddid Alf Thānī *rahimahullāh*.
12. Hadrat Miyānjī Nūr Muhammad Sāhib Jhanjhānwī *rahimahullāh*.
13. Hadrat Hāfiz Ghulām Murtadā Majdhūb Pānī Pattī *rahimahullāh*.
14. Hadrat Hājī Imdādullāh *rahimahullāh*.
15. Hadrat Hāfiz Muhammad Dāmin Sāhib Shahīd *rahimahullāh*.
16. Hadrat Maulānā Shaykh Muhammad Sāhib Thānwī *rahimahullāh*.
17. Hadrat Maulānā Shāh Fadl ar-Rahmān Sāhib *rahimahullāh*.
18. Hadrat Maulānā Rashīd Ahmad Sāhib Gangohī *rahimahullāh*.
19. Hadrat Maulānā Muhammad Yaʿqūb Sāhib Nānautwī *rahimahullāh*.

20. Hadrat Maulānā Fatah Muhammad Sāhib Thānwī *rahimahullāh*.
21. Hadrat Maulānā Muhammad Husayn Sāhib Ilāhābādī *rahimahullāh*.
22. Hadrat Maulānā Mahmūd Hasan Sāhib Deobandī *rahimahullāh*.

Note 2:

Those who would like to study more glad tidings may refer to the references which were quoted at the beginning of this chapter in the prelude.

تم هذا الباب، فالحمد لله الذي بنعمته تتم الصالحات

HONOURABLE WIVES

Hadrat Wālā has two wives. By the grace of Allāh *taʿālā* both are extremely affectionate, concerned about the poor, reliant on Allāh *taʿālā*, content, hospitable and most ready to serve Hadrat Wālā. Details about his second marriage have been personally penned by him in his book, *Islāh Inqilāb Ummat*. His senior wife was certainly anguished by his second marriage but – all praise is to Allāh *taʿālā* – her feelings are now clear. In fact, solely out of her concern for Hadrat Wālā's comfort, she relinquished some of her rights very happily and gave them over to his junior wife.

Justice Between The Wives

Hadrat Wālā may have experienced some initial difficulties in establishing the high level of justice and considering its most minute details. However, since his especially fastidious and cautious about fulfilling the rights of fellow humans, he has always been concerned and particularly worried about it. Eventually, as per Allāh's promise:

وَمَنْ يُّؤْمِنْ بِاللّٰهِ يَهْدِ قَلْبَهُ

Whoever believes in Allāh, He shows the path to his heart.[1]

Allāh *taʿālā* simplified all difficulties and the intricate details about the method of establishing justice were understood by him. These principles of justice are both rationally and practically very easy. By the grace of Allāh *taʿālā*, he does not experience any problems now. Some people said to Hadrat Wālā that he has opened the doors to entering into a second marriage. Bearing in mind how fastidious he was about ensuring justice, he replied: "No, I have not opened the doors; I have actually shut them because when a person sees how particular he has to be about equality and justice, he will find it too difficult and will not be able to pluck the courage for taking on a second wife."

Based on his personal difficulties in establishing justice, Hadrat Wālā wrote in his *Islāh Inqilāb Ummat* with reference to

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[1] Sūrah at-Taghābun, 64: 11.

a second marriage: “I was unable to do it. You must be cautious in this regard.” I recall a statement of Hadrat Wālā with regard to his fastidiousness as regards the finer points of justice. He had made this statement when he had just entered into his second marriage. He said: “I consider it unjust to even think of the other wife while I am with one wife. After all, this would result in a decrease in my attention to the wife whose turn it is. It will entail trampling on her rights. Similarly, I now keep my clothes in the Khānqāh. If I were to keep them in one house, the other wife would have an excuse to complain and say that I do not have as much attachment to her as I have with the other.”

One can gauge from the above the importance which Hadrat Wālā attached to justice and equality. Whatever Hadrat Wālā gives to the two – whether cash or kind – he ensures it is equal. When it comes to dividing things which are to be weighed, he has a most accurate scale suspended in front of his sitting place. He jokingly refers to it as the “Scale of Justice”. He has meals in one house on one day, and in the other house the next. In Ramadān, he opens his fast with his senior wife and has sehrī with his junior wife.

The Dowry

Although the payment of the dowry is generally not practised in his extended family, Hadrat Wālā paid it to both wives. In fact, Hadrat Wālā constantly says: “Even if a woman pardons the dowry, the self-respect of a man demands that he must still pay it.” Hadrat Wālā’s senior wife had gladly absolved him of paying the 5 000 rupees as dowry but he still paid it. He feels that this is the preferred explanation of the verse:

وَاَنْ تَعْفُوْٓا اَقْرَبُ لِلتَّقْوٰى

If you [men] forgo, it is closer to piety.[1]

Self-Respect And Favours

Hadrat Wālā has so much of self-respect and self-honour that he cannot tolerate being indebted to his wives for a single rupee. At the same time, he does not allow any ill-feeling whatsoever. Subsequently, he used to give to each wife the

[1] Sūrah al-Baqarah, 2: 236.

expenses for running her house, and over and above that, he would give them an amount for his expenses. When they both insisted that this does not seem appropriate, he stopped it but would still give 1 000 (more or less) to each one over and above the allotted share. Hadrat Wālā used to divide his income in three, one share each for each of his wives, and one share for himself. He did not say anything when he gave them the above amount but later said to them in a light-hearted tone: "I gave this amount as rent for the house and my food after calculating it until the year 1370 A.H."

He pays the rent to them because he had given the houses to both of them. And since he is enjoying the benefits of both houses, he felt he must pay them. Similarly, before he could enter into a second marriage, he had got bangles to the value of 500 rupees made for his senior wife. He thought to himself: I am enjoying the benefits of her house, and as per the principle:

هَلْ جَزَاءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ

What is the reward of kindness but kindness?[1]

I am paying her back in the form of these bangles. Although it was not obligatory according to the Sharī'ah to pay this amount because he was staying there by mutual consent, Hadrat Wālā is so independent that he cannot tolerate taking such a favour from anyone, especially from his wives who are actually more deserving of being shown favours, and not to take favours from them.

Concern For The Comfort Of His Wives

As far as possible, Hadrat Wālā does not place any burden on his wives. So much so that he would not even make a request for a specific type of food except very rarely. However, if they insist, he would not hurt their feelings and would respond by saying: "Okay, you give me a list of foods which you can cook easily and I will choose the one I like." Subsequently, when a few foods are named, he chooses one. In short, Hadrat Wālā has a lot of self-respect in him but not to the extent of estrangement.

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[1] Sūrah ar-Rahmān, 55: 60.

Leniency And Informality

Hadrat Wālā is extremely soft-hearted, lenient and informal with his wives. I learnt from my wife with regard to both of Hadrat Wālā's wives that sometimes when Hadrat Wālā returns home and he finds them engaged in some work, he says to then in a very soft and kind tone: "I am busy the entire day and come to you with a view to giving my mind a rest but you carry on with your work."

Although Hadrat Wālā gets very little time to go to his wives because of his many Dīnī activities, he makes it a point of going to visit them. He very often goes before maghrib, speaks to them for a few minutes and then returns immediately for the maghrib salāh. I personally heard Hadrat Wālā saying: "Although there are times when I rarely get an opportunity to go see them, these poor women never complain. I am free to remain engrossed in my work."

I also heard my wife saying that Hadrat Wālā speaks in a very soft tone to his wives, and jokes a lot with the children of their relatives or with the children of the women who come to visit his wives. In short, as long as he is at home, he is extremely jovial and informal. However, when he has to reprimand about something, he will reprimand without hesitation. While on the subject of informality, I heard Hadrat Wālā saying on one occasion: "Sometimes I sit near the fire and have my meal, and also bring the earthen water-pot by myself."

I also heard my wife saying that if there is no water on the table-cloth, then instead of asking anyone to bring it, Hadrat Wālā would get up himself and pour it from the earthen water-pot. When my wife saw that Hadrat Wālā was finding it difficult to pour the water himself – because the water-pot was so heavy – she felt like getting up and pouring it for him but purdah prevented her from doing that. To sum up, Hadrat Wālā is always jovial and light-hearted at home. He does not live like a person who wants to be served all the time. He pays a lot of attention to his wives and has an extremely strong bond with them. However, when he leaves after a little while and returns to the Khānqāh, he becomes so occupied with his Dīnī activities as if he has no bond or connection with anyone. We learn from this that he fulfils the right of each place and occasion while his essential bond is with the True Beloved.

It was quite some time ago when Hadrat Wālā was probably overtaken by a specific condition and told me this as a secret: "Sometimes I am so disinclined to all contacts and relations that although it is only on the level of a whispering and an apprehension, I feel that the little bond which I have with my wives should also end. However, no sooner this whispering comes to me, I make an ardent du'ā' for Allāh *ta'ālā* to give them long life so that I may make up for that whispering and no possibility of danger remains because the power of one's thoughts can also harm others." Similarly, he also told me the following as a secret: "At first I could not understand how Rasūlullāh *sallallāhu 'alayhi wa sallam* used laugh and joke with his pure wives despite his absolute awe as regards the truth. However, the impossibility of it has decreased and I have started to understand that this is indeed possible."

Good Treatment

Hadrat Wālā generally emphasises good treatment of wives and when he hears of a person who is harsh and strict, he is severely displeased and says: "The poor women are always at the mercy of their husbands. Who else do they have apart from their husbands? Therefore one must always be merciful towards them. Indian women are generally extremely loyal to their husbands. To be harsh with them will be even more merciless. Moreover, they are generally chaste like the damsels of Paradise who are described in the Qur'ān as women whose gaze is downcast. Rarely would you find a man who did not have whisperings of other women. On the other hand, almost all noble women do not even experience a whispering of another man."

Bearing Hardships For The Comfort Of Wives

Hadrat Wālā is very much concerned about the comfort and wellbeing of both his wives. He bore every type of difficulty and expense in seeking medical treatment for them, travelled to distant cities for this purpose and personally accompanied them for seeking medical treatment. There were occasions when he had them hospitalized in women's clinics for their treatment while he pitched a tent outside and stayed there. On one occasion his senior wife fell from the roof. At the time Hadrat Wālā was performing the Sunnah of fajr salāh in the Khānqāh. He was informed while he was in salāh. He broke his

salāh immediately, proceeded to his house and tended to her. Once he completed all necessary arrangements, he returned and performed his fajr salāh. It was obligatory on him to break his salāh in such a condition.

كما في الدر المختار، باب إدراك الفريضة: ويجب القطع لنحو إنجاء غريق أو حريق. في رد المحتار: قوله ويجب أي يفترض، قلت: ولا شك أن الواقعة المذكورة نحو الإنجاء المذكور لاشتراك كل منها في كونه صونا عن الإهلاك.

Glory to Allāh! Look at how he fulfilled rights while upholding the limits of the Sharīʿah. If not, a "dry" ascetic would not even stop his dhikr – let alone salāh – on such occasions and would consider it against asceticism to break his salāh or stop his dhikr. This would certainly be considered to be transgressing the limits of the Sharīʿah.

In short, Hadrat Wālā treats his wives excellently and emphasizes this point on others regularly. We had related previously that a seeker had written to Hadrat Wālā and complained about his wife's baseless complaints and criticisms. He had added: "I fear I might cross the limits." Hadrat Wālā prohibited him and asked him to regard her as Satan's starling and imitator, and to consider it as an amusement. In this way his anger towards her will disappear.

Concern For His Wives' Comfort After His Demise

Based on the fact that it is Sunnah to be concerned about one's wife's comfort after one's death (there is an explicit Hadīth in this regard in *Tirmidhī Sharīf* and it is also a natural concern), Hadrat Wālā made a bequest to his closest and most special associates about seeing to his wives' wellbeing after his demise. Allāh willing, this will be related in the chapter on bequests.

BEQUESTS

Allāh *taʿālā* sent Hadrat Wālā into this world as a personality who possesses many excellent qualities collectively, an embodiment of rectitude and guidance, a Hakīm al-Ummat and a reviver of the Muslim community. This is why – by the grace of Allāh *taʿālā* – there is no important department of Dīn which he did not look at academically and practically with a view to rectification and reformation, and which he did not show the correct course of action to the Muslim community in accordance with the original sources of Dīn [Qur'ān and Hadīth]. This is most prominently displayed by a mere look at his many and varied written works. From among these essential departments of Dīn is the issue of bequests regarding which Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to the extent of emphasizing it by saying that if a person has anything regarding which he has to make a bequest, he must not pass the night without having written the bequest down and kept it with him.

Publication Of Bequests

In emulating the above instruction of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Hadrat Wālā recorded detailed bequests with regard to his obligatory and non-obligatory duties and published them. He still publishes them periodically. This becomes clear from his book *Tanbīhāt Wasīyyat* and its several addendums. In addition to his total bequests which are mentioned in *Tanbīhāt Wasīyyat* and its addendums, he printed his partial bequests. These were published under the title *al-Istihsār lil Ikhtisār maʿa Taqallubāt al-Atwār* in the Safar 1346 A.H. issue of *an-Nūr*. He also published a general apology titled *al-ʿUdhr wa an-Nadhr* in Ramadān 1344 A.H. which is actually in reference to one of his partial bequests. In it he makes a general address to all those who have rights over him.

A study of all these bequests clearly and expressly demonstrates Hadrat Wālā's high level of caution, extreme abstinence and piety, lofty stage of transparency in transactions and astounding administrative acumen. It is an example of how a Muslim ought to be prepared for death at all times, live a pure life and depart from this world as a pure and clean person. May Allāh *taʿālā* inspire all Muslims to emulate

Hadrat Wālā and enable them to focus full attention on clarity in transactions which – nowadays – are generally disregarded. Not only the laymen, even the scholars and the elite do not attach as much importance to this department as they ought to. This is most sad.

Emphasising Clarity In Transactions To His Associates

Apart from his own personal fastidiousness in this regard, he constantly emphasises on his associates to be very particular about their transactions. When some seekers wanted to live in the Khānqāh permanently, he asked them: "Do you have any rights which you owe to anyone." When he was informed that they did have, he asked them to go back, clear all matters and then return.

Consequently, one courageous seeker who was quite poor undertook a lengthy journey to Allāhābād on foot solely for the sake of clearing all matters and transactions. He then returned on foot and settled down in the Khānqāh. He is still living here. There was another seeker who neither had any inclination to his wife nor could he fulfil her conjugal rights. When Hadrat Wālā learnt that he had left his wife with his elder brother, Hadrat Wālā instructed him not to leave her suspended like that. He must rather separate himself from her and return. Hadrat Wālā only commenced his training and instruction when he came back after divorcing his wife. Similarly, Hadrat Wālā does not accept the bay'ah of farmers who inherited land until they go and clear their rights of hereditary occupancy.

The Story Of A Former Thief

There was a poor man who had committed many thefts in the past. Hadrat Wālā instructed him to go and obtain a written pardon from all of them. He went and obtained a written pardon from each one. In fact, he even obtained a pardon from a Baniyā[1] from whom he had stolen 500 rupees on a train. The Baniyā wrote: "I pardon him for Allāh's sake." Since the man was a true seeker, all those from whom he stole pardoned him happily. As a further precaution, Hadrat Wālā instructed him thus: "Bring all the reply envelopes. I am personally going to write to them and ask them whether they really pardoned you

[1] One who belongs to the Hindu merchant class.

or you fabricated these replies." The man brought the envelopes without hesitation. Hadrat Wālā gauged from his reaction that he was honest so he did not see the need to investigate the matter any further. Hadrat Wālā offered to buy these envelopes from him so that he does not have to fall into unnecessary need for compensation [in the Hereafter] but the man replied: "I myself need them for my business needs."

Unparalleled Concern For Upholding Rights

We see how much of importance Hadrat Wālā attaches to the preservation of other's rights. This quality is from among his peculiar attributes. If even a little hot water of the masjid remains after performing wudū', he goes and returns it to the bathroom so that this wealth of the masjid is not wasted. His attention to the upholding of rights is the actual reason behind the previously mentioned principles as regards total and partial bequests. In addition to this, he does it to serve as a guidance for others. He has provided detailed guidelines in *al-Istihdār* which contains his total and partial bequests. He explains how a bequest is to be drawn up and arranged, and how daily changes must be made to it. Another reason for doing this is so that it may serve as a sample for others.

We will quote it here in its entirety. His general apology will also be quoted because it will also serve as a sample. These two will be quoted in their entirety because only certain specific random bequests will be quoted from his *Tanbīhāt* and its several addendums. It will be too much to quote all. Allāh willing, once the reader peruses through them, he will clearly gauge how particular Hadrat Wālā was with regard to upholding rights, clarity in transactions and safeguarding trusts from confusion and interpolation. The reader will also notice his fine observation of minute details which, although they are so glaring, are not considered nowadays even by the scholars – except whom Allāh wills.

All praise is due to Allāh *taʿālā* and by the help of Allāh *taʿālā*, Hadrat Wālā maintains all his affairs like a clear mirror all the time. This is based on the saying: "This is probably my last breath." Hadrat Wālā does this so that he himself may be absolved from being taken to task before Allāh *taʿālā*, and others too may not experience any complications about any matter after his demise. This is the grace of Allāh *taʿālā* which He confers on whomever He wills.

The texts which I promised are now quoted in sequence to the reader. First, selected bequests will be quoted from *Tanbīhāt Wa<u>s</u>īyyat* and its addendums. This will be followed by quoting *al-Isti<u>hd</u>ār* and *al-ʿUdhr wa an-Nadhr* one after the other in their entirety. Inspiration is from Allāh *taʿālā* alone.

Selected Bequests From Tanbīhāt Wa<u>s</u>īyyat And its Addendums

Prelude to the book by <u>H</u>a<u>d</u>rat Wālā

All praise is due to Allāh *taʿālā* and salutations to Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam*. This insignificant Ashraf ʿAlī expresses the fact that these are a few precautions and clarifications which are presented in the from of a bequest. I am doing this as a reminder to myself and others of the words of Allāh *taʿālā* when He says:

كُلُّ مَنْ عَلَيْهَا فَانٍ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْاِكْرَامِ

All who are on earth are bound to perish. The countenance of your Sustainer will remain in all its majesty and glory.[1]

And the words of Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam* when he says:

أَكْثِرُوْا ذِكْرَ هَادِمِ اللَّذَّاتِ الْمَوْتُ

Engage in the excessive remembrance of the destroyer of pleasures – death.

The order to prepare a bequest

Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam* said:

مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوْصِيْ فِيْهِ يَبِيْتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوْبَةٌ عِنْدَهُ[2]

A Muslim who has something for which he has to make a bequest has no right to sleep for two nights without his bequest written down and kept with him.

This <u>H</u>adīth demonstrates the obligation of writing a bequest in respect of obligatory rights. From the general nature of its words, the desirability of recording a bequest in respect of non-obligatory rights are also learnt.

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[1] Sūrah ar-Ra<u>h</u>mān, 55: 26-27.

[2] رواه الشيخان عن أبي عمر رضي الله عنه.

My present situation

I am close to 50 years of age. That is, I will turn 50 on 4 Rabīʿ ath-Thānī 1330 A.H. My present condition is as described in the following couplet:

> O you who have passed the age of 50 and is still asleep! If only you had done something in these five days.

A few years ago I had quoted the following couplet:

> Forty years of your valuable life have passed yet even your temperament has not changed since your infancy.

The need and benefit of a bequest

In the light of the above Hadīth and couplets, I felt it obligatory in respect of certain matters and appropriate in respect of other matters to note short bequests as per my present condition and to make a general announcement in this regard. Together with its benefit to me, it will be of benefit to others both by way of knowledge and to serve as a lesson. By studying the detailed bequests, essential and subsidiary wisdoms and advantages will be gauged. It is also possible that others may emulate me in this regard. In such a case, the cause of obedience is an act of obedience in itself.

An appeal to friends for du'ā'

I appeal to all my friends to seek forgiveness for all my minor and major, intentional and unintentional sins. I request them to pray for the removal of all blameworthy habits and characteristics which are in me.

A request for clearing all matters from those who have rights over me

Due to some of my bad characteristics, some servants of Allāh *taʿālā* experienced verbal and physical afflictions in my presence and my absence. Some rights have also been trampled.[1] Whether the rightful people know about them or

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[1] Similarly, if anyone has a monetary claim over me, he must inform me and I will pay him or he may pardon me. This is especially so when there were those incidental occasions when the stamps of those who wrote letters to me – stamps costing one or two rupees – were found mistakenly with the refuse. Because I could not establish the

not, I humbly appeal to everyone – juniors and seniors – to pardon me with all their heart solely for Allāh's sake. Allāh *taʿālā* will overlook their shortcomings. I too pray for them to Allāh *taʿālā* to bestow them with pardon and wellbeing in both worlds. There are many virtues for pardoning the shortcomings of a person who apologizes. If they do not have the heart to pardon me, then as per the ruling of the Sharīʿah, they must take a recompense from me. For Allāh's sake, they must not leave the recompense for the Hereafter because I am in no position whatsoever to bear that.

I pardon the shortcomings of others

As for the shortcomings of this nature [mentioned above] which have been committed by others against me, I gladly pardon them for their past and future shortcomings solely for Allāh's pleasure and with the hope of having my own shortcomings pardoned.

A bequest to my biographer

Most unreal praises are popularized in matters of love. This is why I do not like for my biography to be written. If any person is over-enthusiastic in this regard and other religious and scholarly people permit it, the biographer must consider it obligatory to be extremely cautious in his narrations. If not, I absolve my self from them.

Clarifications with regard to written works

There are certain places in my written works where I committed slip ups as regards brevity, lengthiness or overlooking a point. I do not recall them at present. I present two rules in this regard.

(1) Correction of a mistake in a former written work can be learnt from a latter written work.[1] I made it a point of noting

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owners, they were spent as lost items. However, the rightful owners have the right to approve of the way in which they were spent or inform me and I will pay them back.

[1] In *Taʿlīm ad-Dīn* (Niẕāmī, Kānpūr edition) page 47 under the title "Etiquette of an Assembly" I had written: "Do not sit behind anyone nor face your back to anyone." This point is correct in itself because in the first case it entails offending a Muslim. In most cases, sitting behind another creates pride. In the second case it entails scorning a Muslim and being disrespectful to him. However, the Ḫadīth which

the date at the end of each of my works. Thus, it is easy to differentiate an earlier work from a later one. From here, one can also learn that if there is any contradiction between anything which I wrote, the latter view must be considered to be mine.

(2) Doubtful places can be investigated from erudite scholars and their opinion must be given preference over mine. Similarly, if anyone comes across a doubtful fatwā of mine, he must do the same thing because I myself realized the error of some of my answers after having written them. On learning the address of the questioner, I informed him. However, in the case of not being able to obtain his address or the possibility of the questioner not preserving my corrected answer, the possibility of falling into error still exists. I am therefore mentioning this as a precaution. I now quote the places where partial errors were committed.

1. In *Bahishtī Zewar* I had stated that there are four rakʿats Sunnah after the ʿishā salāh. The correct ruling is that there are two rakʿats Sunnah and two rakʿats optional.

2. In *Bahishtī Zewar* it was stated that the Ayyām Bīd are the 12th, 13th and 14th of each month. The correct dates are 13th, 14th and 15th.

3. When writing about the bidʿah acts of observing 10 days, 40 days, etc. [after the death of a person] in *Taʿlīm ad-Dīn* and *Bahishtī Zewar*, I had written "while considering this practice to be necessary". Someone may misconstrue this and think that it is permissible to observe these practices if they are not considered to be necessary. Let it be known that this condition is incidental and not cautionary. The rule is that no matter how these acts are observed, they are bidʿah acts.

4. The following was written in *Taʿlīm ad-Dīn* with regard to lighting lamps on graves: "To light a lot of lamps." Like the

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was used as a reference – as mentioned in the footnote – does not state this explicitly. Rather, I extracted this point from it. It is really quite far-fetched. When it was printed later on in Lahore by Naulkishore Printers, the point was rephrased as follows: "Do not sit in a distinguished place in an assembly unnecessarily merely with the intention of showing off your position." This meaning is what is clearly meant from the Hadīth. Those who have the previous edition must make the necessary change.

previous point, it must be understood that it is a bidʿah to light even a single lamp.

5. In *Taʿlīm ad-Dīn* it is stated that taking rupees on credit is totally prohibited. However, there are some details in this regard. If the transaction is on complete rupees (without any single units, e.g. full rands and no cents), and the person has the full amount at the time of the transaction, but did not give it over to the debtor at that time – for whatever reason – it will be permissible. However, if either of these two conditions are not met, it will not be permissible. Since people in general do not observe these two conditions, a general ruling of prohibition was given.

6. A Hadīth in chapter 11, p. 23 of *Shauq Watan* was incorrectly written because it was transcribed from a source which contained the mistake. It was incorrectly written as لم يومن resulting in the translation to be wrong as well. The correct text is لم يوص and the translation ought to be: "The person who does not make a bequest (despite having obligations for which it is obligatory on him to make a bequest) is not given permission to talk to the dead…

7. A discussion related to incantations is to be found right at the end of *Yādgār Darbār Pur Anwār*. It is not related from any pious elder. A Kānpūrī scribe wrote it with a view to provide benefit to people based on an explanation from the Madrasah there. This incantation must not be practised. Even the manner in which it is to be practised does not conform to the rules of the Sunnah.

Clarification of a text in Furū' al-Īmān

The following is stated somewhere in *Furūʿ al-Īmān*: "If you choose to become a deputy collector, barrister, etc. while adhering to the injunctions of the Sharīʿah then may it enlighten your eyes and bring joy to your heart." Apparently it seems that it is permissible to take up such occupations. It must be understood that the meaning of this statement is that if worldly progress is realized while adhering to injunctions of the Sharīʿah, a person is permitted to pursue such professions. These examples are not the objectives in themselves because whether these professions are lawful or not require a separate detailed discussion. These examples should therefore be

considered to be indulgences and not be confused with a unilateral permission [to pursue such professions].

The status of expositional sciences

Those of my writings which are related to expositional sciences – which is a branch of Taṣawwuf and also referred to as facts and cognitions – and the sources of the Sharīʿah are silent about them, then based on the rules of principles and scholasticism, they must not be considered to be on the level of matters which have been proven by proofs of the Sharīʿah. In fact, it is even permissible to not believe them at all. If a person believes them, he must not raise them beyond the level of a mere possibility.

Clarification with regard to the subject matter of books in my library

My library contains all types of books including those written by other sects. These were accumulated without my direct intention. The content of these should not be considered to be authentic merely on the basis that they are in my library. Any book or subject matter which is against the rules of the Sharīʿah must be considered to be false and baseless.

Clarification with regard to items belonging to my wife

By the grace of Allāh *taʿālā*, I do not owe anyone anything at present. I hope that Allāh *taʿālā* will treat this insignificant servant in the future as He is at present and that my condition will remain protected. If I do happen to become indebted to any person and any person's item is entrusted to me, he must remind me either verbally or in writing. While on this subject, I should mention that I have paid my wife her dowry. I gave her the house in which she is living and other items as dowry. That house is totally under her ownership at present. She can do as she wills with it. Similarly, most of the goods in the house [furniture, utensils and so on] belong to her. We both know which items are co-owned by us or owned solely by myself. Allāh willing, each person's statement in this regard can be trusted.

Bequest with regard to studying Dīn

I stress on my friends specifically and to all Muslims in general that it is compulsory on each person to acquire knowledge of Dīn and to teach it to his children. This can be done through books or companionship. There is no other way of safeguarding

one's self from Dīnī tribulations which are the order of the day. They must certainly not display any shortcomings in this regard.

Bequest to students

I advise students not to be deluded and proud by mere studying and teaching. Success in teaching and imparting knowledge is dependent on the service, companionship and affectionate gaze of the Ahlullāh. They must adhere to this very strictly. A poet says:

> Even if a person becomes an angel without the affection and attention of the special servants of Allāh *taʿālā*, his book of deeds will be black.

Bequest with regard to the administration of the Madrasah

The Madrasah which is presently under my administration here [in Thānah Bhawan] holds a certain status which needs to be explained. The details can be obtained from the article titled *Z̲ill S̲uffah* which was written by Maulwī ʿAbdullāh S̲āh̲ib. My heart desires that attention be paid to its continued existence after me. Whoever Allāh *taʿālā* inspires to serve this Madrasah must not alter its system which includes an extremely important part of character training and rectification of the self. Allāh willing, there is hope for a lot of goodness and blessings in this.

Necessary precautions

Bearing in mind the Dīnī and worldly harms, I advise special precautions with regard to the following.

1. Do not act on the demands of desires and anger.
2. Hastiness is extremely detrimental.
3. Do not do anything without consultation.
4. Give up backbiting completely.
5. Excessive talking even if on lawful matters is extremely harmful. Excessive intermingling with people without any extreme need and without any desired advantage – especially when it leads to the level of friendship, and to make matters worse, when every Tom, Dick and Harry is made into a confidant – is also extremely harmful.
6. Never eat food without having a real desire to eat.
7. Do not engage in conjugal relations without a real urge.
8. Do not incur a debt without a severe need.

9. Do not even approach wasteful spending.
10. Do not accumulate unnecessary items and goods.
11. Do not accustom yourself to sternness and severity. Let softness, self-control and forbearance be your salient qualities.
12. Abstain totally from ostentation and having airs in all matters – even in your words, actions, food and clothing.
13. A person in a position of authority must neither be rude to leaders nor intermingle too much with them. As far as possible he must not make him an objective especially to acquire worldly benefits from him.
14. Consider clarity and transparency in dealings to be more important than integrity.
15. Be particularly cautious with narrations and stories. Very senior religious and intelligent people are reckless in this regard – whether in understanding them or relating them.
16. Never consume any medication without an absolute need. And when there is a need, never consume it without permission from an expert and affectionate doctor.
17. Be very particular about restraining your tongue from every type of sin and futile talk.
18. Search for the truth, do not be dogmatic about your own view.
19. Do not increase contacts and relations.
20. Do not interfere in a person's worldly matters.

Bequest with regard to my wives

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم كان يقول لنسائه: إن أمركن مما يهمني من بعدي، ولن يصبر عليكن إلا الصابرون الصديقون.

ʿĀ'ishah radiyallāhu ʿanhā narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam used to say to his wives: "Your wellbeing after my demise is one of the things which concerns me. Only the patient and genuinely truthful ones will be patient with you."

We learn from this Hadīth that concern for one's wife's comfort after one's death is in accordance with the Sunnah. Anyway, it is a natural feeling as well. I am making this bequest solely on the possibility that my wife will probably pass away after me – the unseen is known to Allāh *taʿālā* alone. People in general, and those of my special friends who are overcome by a bond

with me even after my demise that if twenty of them get together and take it upon themselves to give one rupee each every month to my wife, then hopefully she will not experience any hardship. However, my fundamental reliance and trust is in Allāh *taʿālā*.

Bearing in mind that I entered into a second marriage towards the end of Ramaḏān 1334 A.H., I make the same bequest to my friends with regard to her. When I am no longer here or – Allāh forbid – I become incapable of seeing to them, they must make arrangements for another twenty rupees for my second wife or add ten rupees to the previous amount and give fifteen rupees to each one.

Request for conveying rewards

I request all my associates to remember me for the rest of their lives and to read Sūrah Yā Sīn or three times Sūrah Ikhlā<u>s</u> daily, and send the rewards to me. However, they must not do anything else which is against the Sunnah or any bidʿah which is committed by the masses and elite.

Do not attach the heart to the world

As far as possible, do not attach your heart to the world and whatever is in it. Never be negligent of the Hereafter. Always remain in a condition whereby if death comes to you at any time, you do not have any concern or desire.

لَوْ لَآ اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ

If only You would give me respite for a short while so that I may give in charity and become of the righteous.[1]

Constantly seek forgiveness for sins of the day before the approach of the night, and sins of the night before the approach of the day. As far as possible, try to free yourself from all rights which you owe to fellow humans.

Concern for a good death

Believe that a good death is the most superior and most perfect of all bounties and favours. Make special duʿā' for this with absolute supplication and beseeching after the five <u>s</u>alāhs. Be forever thankful for īmān as per the promise:

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[1] Sūrah al-Munāfiqūn, 63: 10.

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ

If you are thankful, I will give you more.

This is also from among the great causes of a good death. I conclude this article with the same request for myself: Allāh *taʿālā* must enable me to leave this world with īmān.

Hadrat Wālā's lineage

Short details with regard to Hadrat Wālā's lineage were provided at the beginning of this book, *Ashraf as-Sawānih*. The matter of one's lineage demands special precautions according to the Sharīʿah. This is why Hadrat Wālā continued investigations in this regard in almost every part of his life. Due to the changing nature of the investigations, several different articles were written on this subject. These are mentioned in *Tanbīhāt Wasīyyat* and its addendums. Some of them have also been abrogated. The last of these articles was published in the periodical *an-Nūr* dated Ramadān and Shawwāl 1343 A.H. It is titled *Khātimah at-Tahqīqāt*. All these scattered portions were then collated and arranged in *Mawā'id al-ʿAwā'id* and then published in *an-Nūr*, Rabīʿ ath-Thānī 1347 A.H. under the heading *Mawā'id al-ʿAwā'id*. I consider it sufficient to quote Hadrat Wālā's statement in this regard. He then added footnotes to some of the sections. These will be quoted after the original document.[1]

Addendums To Bequests

All praise is due to Allāh *taʿālā*. salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This is a copy of my partial bequest which is a sample of my daily transactions and dealings related to my bequest. It is being published with the sole purpose of presenting a sample so that the order of writing a bequest as mentioned in a Hadīth (which was quoted at the beginning of the last section) is practised on.[2] Those who

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[1] This document has not been translated.

[2] If a person does not know how to write, he must have it written by someone or convey it verbally to a reliable and intelligent person. A person who does not know the rules and regulations in this regard must continue recording the events of his life and then make a bequest for everything to be worked out through the fatwās of the ʿulamā'.

record it may learn how to do it – with changes based on their situation. Since our daily dealings generally change all the time, it is necessary to keep blank spaces after each of the original headings so that when changes take place, they can be recorded easily.

The same form should be adopted throughout the bequest and the daily changes recorded. If the blank space gets filled up before one can complete writing the additions, the remaining portion must be written at the end of the document as part of the original text, but numbered as an endnote. Since there might be other endnotes as well, let there be continuity in the numbering. Alternatively, the additional notes may be noted on a separate page and attached to the main document. If any separate number needs to be added, it can be done at the end. Continue in this way on a regular basis until the journey to the Hereafter is before you. If any person feels the need to improve on this sample in any way, he can inform me without any hesitations. Allāh *taʿālā* alone inspires to righteous deeds and He alone is the true rectifier in this world and the Hereafter. Written by Ashraf ʿAlī – may Allāh pardon him.

A copy of the partial bequest

1. The new house and cemetery are waqf

My new house and the new cemetery are both registered as endowments. Their endowment names are mentioned in point number eight.

2. The present items in the lounge area and rooms

My sitting place in the Khānqāh which is in the lounge area and the two rooms which are attached to it – i.e. room one and room two – contain many items such as books, boxes, papers, utensils, medicine, cloths, mats, curtains. All these belong to me except for the items which are recorded on a board which is placed on a shelf in the cupboard in room number one. The fans which are occasionally brought here from the masjid also do not belong to me. The letter box which is outside the lounge area, the printed and hand-written posters which are pasted outside belong to me. Similarly, a locked cupboard outside the lounge area and whatever it contains, and all the letters and documents which are in the locked cabinet-window belong to me as well.

3. Clarification of items in my house

I have certain items which belong to me in both the houses, e.g. cloths, mats, a bed, a few small utensils and a few flower pots. The trees in the house do not belong to me. The cotton curtains, chairs, some beds, bedsteads, stools, stands for water pots, legs which are placed under the bedsteads, and a few other miscellaneous items which are not intrinsic parts of the endowment house or similar to them (because items such as hooks, door shutters, bamboo which is attached to walls, etc.) are included in the endowment. However, the floor fans with their cords are not in the endowment. Items which are temporarily connected to the endowment, there is doubt or differences of opinion about those which are temporary or permanent, and the endower's intention could not be ascertained, then the view of knowledgeable people must be followed. Details and identification of these items must be obtained from both houses. If there is any difference with the endower or inheritor, the ruling of the Sharīʿah must be practised upon. Some of the items which I listed as my own possessions are not the sum total of my possessions. They have been merely listed as examples to draw attention to items which are normally overlooked or doubted.

4. Bequest with regard to my estate

After paying for my burial arrangements and paying off my debts which are detailed in point number seven, one quarter of my remaining estate must be used as follows: (1) All items which are given to me as trusts (detailed in points 4 & 5). The owners must be informed of them, conveyed to them and the cost of conveying to them must be paid from this quarter. (2) From the same one quarter, the estate is to be distributed in the order which follows.

1. Books which do not have "waqf" written on them. These books must be given to Madrasah Imdād al-ʿUlūm. If a bequest for my books is found in favour of any other Madrasah, I retract from it. Books which have "waqf" written on them will remain the property of the Madrasah whose name is to be found on the book.

2. The tent cloth which is used as a curtain in the lounge area, the straw mats which are laid beneath the chequered linen cloth, the straw mats which are laid on the floor of the attached

lounge area, and also the straw mats in rooms number one and two. All these items must be left in their places as endowments.

3. The tent-cloth prayer mats which are laid in the canopied area outside the lounge must be laid in the mihrāb of the masjid (this includes the rolled up straw mats, those which are laid beneath the chequered cloths and the chequered clothes themselves).

4. Copies of *al-'Udhr wa an-Nadhr* must be conveyed to whichever places it is easy, especially to those who are our opponents.

5. A few addendums to the *Tanbīhāt* must be given to those who are interested in them.

6. Urdu and Arabic lineages and chains of transmission must be given to those who ask for them. A poster must be made informing of the availability of these lineages and chains and displayed in a prominent place.

7. Used paper, most of which is in a box in the eastern room of the lounge must be given to any non-heir who wants it. If any heir wants it, he must pay for it. This money will then be included in the one quarter.

8. Items which normally remain after shrouding and burial arrangements e.g. utensils for bathing the deceased (if these have been purchased for this purpose), the sheet which is placed on the bed, any left over strips of timber must be given exactly as they are or the monies which are obtained from their sale to masājid and poor people.

9. Miswāks which are stored on a shelf in the western room. These can be distributed to whoever wants.

10. The remaining bricks and small buckets of the cemetery.

11. The tools which were used for the construction of the cemetery or new house, e.g. shovel, soil-strainer, spade, etc…everything from the bricks to the wooden posts must first be used for the cemetery – either exactly as they are or the monies obtained from their sale for the upkeep of the cemetery, seeing to its trees, payment of the worker and purchasing of other necessities. If the cemetery does not need any of these items, everything except for the buckets – which must remain at the cemetery well – must be given to Madrasah Imdād al-

ʿUlūm. The bricks will be used as they are if there is a need for further construction. If not, their value. Everything else for as long as they remain as they are must be used exactly as they are for the cemetery, Madrasah, and every other place which is an endowment. They must be used when these places have a need for such items. The construction items do not include tar-coal, cement, etc. These are included in the normal estate.

If quarter of the estate cannot accommodate all the above items, preference will always be given to the returning of trusts. The remainder will be distributed proportionately.

If, after spending on all the above, there still remains anything from the one quarter, it will be distributed as follows:

Upkeep of the cemetery, maintenance of its trees, payment of the worker for as long as needed. If the need ends or there is no need, the remainder will be distributed in two and given to my two wives who can spend it in good causes according to their wishes.

All the above was with regard to the one quarter. The remaining three quarters will be distributed among my Sharʿī heirs. Included in this are the keys – apart from those which are in key-rings which are used all the time for the locks and are already included in the estate – which are in a pouch in my desk. Some of these keys are dual sided and can be used in any direction. Others are useless. These can be included among the other items. However, there is one key which is the Madrasah key which is known to such and such person.

5. Bequest with regard to trusts

Each of the pouches or envelopes which contain the trusts have the name, address and some reminders written on them. The people whose names are recorded there must be sent registered letters together with the reminders, informing them of the trusts which are here. The cost of the postage was mentioned in point number four. If any of these people have passed on, their heirs must be informed in the same manner. If an heir is still a minor, the order concerning such an heir will be explained in point number six. If you do not receive a response from those to whom you sent the registered letters, consult the ʿulamāʾ for a ruling of the Sharīʿah in this regard and act on it. Expenses for making inquiries about the heirs will also be borne as explained in point number four. If any

pouch or envelope has nothing written on it or the word “personal” is written on it, then it belongs to me and will be included in my estate. You might find a pouch on which the words “shared account” are written. This is the amount which I used to distribute to each of my houses [wives] at the end of each month. However, the amount belongs to me before the distribution. It will therefore not be distributed. However, one quarter of it will be removed and included in the quarter which was described in point number four. If a pouch has the name of any of my wives on it and there is any money in it, it will be given to her as she is its owner in the hope that the other wife has already been given her share of such an amount. It will not be taken from this amount so as to give both an equal share because the obligation of equality ends when a person dies. Any way, based on the intention, there will be no accounting for an absence of equality. However, if it is established through a proof of the Sharīʿah that one wife can be given [to the exclusion of the other] when a person is on his death bed, then this amount will be taken back.

Note: The pouches and envelopes in which the trusts are kept belong to me.

6. Books which were sponsored by others

(1) The amount of …..[1]from ….. a resident of ….. was given for the sake of conveying rewards to his own father, Maulwī…. (2) The amount of …from …the daughter of …a resident of ….The books to the value of both amounts for the book titled….printed by ….book dealers of ….must be obtained from the printer. Both sponsors must be informed by registered post[2] as per the above addresses that a certain number of books have been printed from the monies which they gave. What must be done with the books? If any of them have passed on, ask their heirs. However, the share of minors must be conveyed to them in any situation. If no reply is received, the books must be given to Madrasah Imdād al-ʿUlūm or its Majlis Khayr or sold. The monies received must be used for their expenses. If any verified information is received about what to

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[1] These places have been left blank. The full names and other details of the sponsors are clearly mentioned in the original document. They have been left out here in consideration to the sponsors.
[2] These books have arrived and I have informed the people concerned.

do with the amounts, then from the present funds one must practise on the details which are mentioned about informing heirs. Guarantees for only the pure amounts must be made from the Majlis. Minor heirs must certainly be given their shares, while majors who ask for it will be given. The amounts which have already been spend have been discussed under point number four.

7. Clarification with regard to loans and debts

Details with regard to debts which I owe or I am owed are to be found in a pouch in my desk. Sometimes they are also placed in the cupboard of my room. To make certain, one may also search for them in my black leather-bound notebook. Some points written in red will also be found in this notebook. These have nothing to do with the bequest. However, one point in red will be seen which concerns the account for the kitchen. It contains details of the monies given to my houses [wives] for the food. They must be asked if there is any remainder or if I owe anything. It will be included in my debts.

8. Documents concerning the endowment and other related issues

The locked window which is in the lounge area contains a tin in one corner which has documents related to endowment and other related issues. These must be given to the trustee of the endowment. His name can be learnt from the endowment document. The tin which holds the documents is included in the endowment.

9. Post which arrives after my demise

All letters, envelopes, postcards – whether with self-replied envelopes or not – which arrive in my name must be returned to the senders. Similarly, money orders must not be accepted; they must be returned after writing about my situation on them. However, if any money order coupon appears to be for the Madrasah, and the postman promises that he will only hand it over to us after seeing the sender’s letter, it must be kept as a trust by the post office for as long as the law allows. In the meantime, a letter must be sent to the sender asking for details. The cost of this letter will be borne from my one quarter as detailed in point number four. The letter must then be shown to the postal authorities and the money order may be retrieved. However, if collecting the money order in this way is

against the rules of the post office, it must be returned at the very beginning.

10. The method of conveying rewards

No one must ever assemble to convey rewards to me – neither formally nor informally. If people happen to assemble for some other reason, and then decide to recite Qur'ān for the sake of conveying rewards to me, they must make it a point to disband and each person may individually convey rewards through duʿā', charity or optional worship – depending on what his heart desires. Items which were used by myself during my lifetime must not be used as items for obtaining blessings. However, if a person has become a Sharʿī owner of any of my belongings, and stores it with him secretly, there is no objection to it. He must neither announce what he has nor show it to others.

Precautionary note

The noting of my bequest – like other notes – is merely to aid one's memory and to make the investigations easy. This is inferred from the following words of Allāh *taʿālā*:

ذٰلِكُمْ اَقْسَطُ عِنْدَ اللهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰى اَنْ لَّا تَرْتَابُوْا

In this there is full justice according to Allāh and the best way of maintaining the evidence, and likelier that you will not fall in doubt.[1]

Therefore, if there is any conflict between the testator and heirs, or among the heirs themselves, or it affects the right of a minor, then the mere record is not a Sharʿī proof. Rather, there will be a need for proof or acceptance from the claimant provided he is a major. Or, witnesses to my verbal statement or approval to my written word must be produced. However, if my statement or approval was made while I was on my deathbed, the rules of approval of a patient will apply. These can be learnt from an erudite scholar. This is a general note of caution. Details can be obtained from the fatwās of the 'ulamā' when the matter is presented to them. The bequest document ends here.

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[1] Sūrah al-Baqarah, 2: 282.

The Subject Matter of The Paste Board as Mentioned in Point Two

(If there is any contradiction between this subject and the hand-written paste board, consideration will be given to the hand-written one)

Reminders with regard to the trusts which are stored in Room Number One:

1. All unbound copies of *Rāfīʿ ad-Dank* are for distribution. They belong to Shaykh (….) Sāhib.
2. All unbound copies of *Hadyah Sunnīyyah, Taqlīl al-Ikhtilāt al-Anām* and *Asrār al-ʿIbādah* are for distribution and belong to Hājī (…..) Sāhib. These must be treated like all other trusts as explained in point number five. If copies of these books are found in Room Number Two, they belong to me. Similarly, the clothes which are hanging on the line in this room are for the poor. I bequest their distribution.
3. The long teapoy belongs to Maulwī (….). It must be returned to him.
4. The hourly clock in the lounge area belongs to the Madrasah.
5. The square poster with the Ramadān time table which is on a stand in the lounge area does not belong to me.
6. At the bottom of the letter box which is placed in front of my bench and on the large shelf on the southern wall of the lounge area contain many documents which belong to others. The printed ones have the names of the owners and these must be returned to them. Blank un-numbered envelopes or un-numbered reply cards must be given to the scribes with information of what is to be written on them. The numbered envelopes and cards are with regard to fatwās. The answers which correspond with the numbers on the envelopes and cards must be given to the scribe or the copier who will then note the fatwā and post these answers. If the corresponding numbers cannot be found, the questioner must be informed of this. Documents on which the word “found item” is written must be disposed of according to the rules related to found items. Envelopes which have

stamps but no address should also be treated as found items.

Matters Related to Contents of Pouches And Letters Mentioned in Points Five And Seven

1. This amount is for Hājī (…) Sāhib for the task of proof reading the *Mawā'iz*. He must be informed and act on his approval. However, the work of the *Mawā'iz* must be stopped immediately and he must be informed of this as well. The amount which is due to him until the work was stopped must be calculated and he must be paid for it.
   Note: The pouch which contains the above amount also has an envelope which serves as a reminder that this amount is part of the above amount which is (….) rupees. I kept it separately because I had taken this amount as a loan from him after obtaining his tacit permission. I then replaced it quickly but did not absolve myself from it. Therefore, if this amount is lost before it reaches him or before his permission is obtained, it will be paid from my estate. If my estate has already been distributed among my heirs, the amount must be taken back proportionate to each one's share and given to him because payment of debts takes precedence over inheritance.
2. This amount belongs to (…) Khān Sāhib for the lighting of the Madrasah courtyard, bathroom, etc. He or his heirs must be informed of this amount and then do as he or they permit.
3. This amount belongs to (…) masjid which was given to me by (…) Sāhib. It must be returned to him.
4. The address of the person to whom this money belongs is: A.D. Motala, Post Box 544, Durban, Natal, South Africa. He neither informed me as to where this amount must be spent nor did he reply to my letter. Ask him again. If a reply is not received at the end of two months, the amount must be used for the printing of any volume of *I'lā' as-Sunan* or any other book which needs this money.
5. This amount belonging to (….) Khān Sāhib is a zakāt amount. Inform him that it was Ashraf 'Alī's view to divide them in two and give them to his both wives together with the poor. It now depends on what the Khān Sāhib wants to do with it.

6. The subject matter of this is similar to that of number five. However, it contains one portion which is optional charity. My view with regard to this optional charity is for it to be distributed in cash to the students and seekers.
7. The pouch contains an amount for fidyah for missed salāhs given to me by Hājī (…) Khān Sāhib in favour of (…) Khān. Seek his permission once again to distribute it among the poor of Thānah Bhawan.
8. This amount belongs to (…) Sāhib. He gave me a tacit permission to give it to Maulwī (…) Sāhib as a loan. The amount must be collected from the Maulwī Sāhib and spent as (…) Sāhib instructs. If the amount is not collected, it must be given to the owner from my estate. Once it is collected later on, it must be re-included in my estate. If (….) Sāhib pardons me, his pardon must be accepted, and the amount will be included in my estate once it is collected.

Note: Those who entrusted monies to me must be informed to establish the exact or approximate number of days the money was with me and obtain a fatwā as to whether zakāh is obligatory on it or not.

The amount that was spent in respect of trusts which were obligatory to return was not noted because the owners obviously intended for the amount to be used up in total. The leasing is valid by inference. However, if the 'ulamā' issue a fatwā to the contrary, the matter must be closed, post cards must be purchased from my one quarter as detailed under point number four, and all must be informed about it. If there is a need for fees for the money order, it must be taken from the same money. The complete addresses of all these people are recorded by Hāfiz (….). Moneys which are not known to me are not included in this. Similarly, this does not cover any changes made by the owners of the amounts. That is all.

A sample of a record of debts

1. Hāfiz (…) annas for binding two books. If the binding is not completed before my demise, the transaction is cancelled. He must return the books.
2. An amount for the *Mawā'iz* as mentioned in point number one in the previous section on amounts which are in the pouches and envelopes.

3. Monthly salaries of workers and attendants up to this time as per the following table:

Zayd	ʿUmar	Bakr	Khālid
Amount	Amount	Amount	Amount

Half-year

Washer-man	Barber
Amount	Amount

The half year commences from the third and tenth solar months of the Hindus. The portion of the ration for both homes was probably noted in point number seven of the bequest.

Note: I have given in full the dowry to both my wives.

Collectable amounts

1. From the father of (…).
2. From my wife, the amount of (…).
3. The amount of (…) which was mentioned in point number eight in the previous section.
4. From Maulwī, the amount of (…).
5. From my wives for the food account which was mentioned in point seven of the bequest.

Note: If there is any vagueness, shortcoming, confusion, error in any part of my bequest – from beginning to end – and this has caused doubts and confusion, the injunctions of the Sharīʿah must be ascertained and practised upon. In fact, every non-ʿālim person who reads this bequest must read it with understanding under an ʿālim. This will help him to write his own bequest and will correctly, and enable him to proceed with it in the proper manner. Was salām.

Note to the above bequest: I appoint Maulwī Shabbīr ʿAlī as the testator of this bequest. I give him two pieces of advice: (1) He must include a pious intelligent ʿālim in carrying out this bequest. (2) He must obtain the *Tanbīhāt Wasīyyat* from the Madrasah or from anywhere else, obtain its addendums from my desk and read all these documents once again. Those of the bequests which have to be acted on immediately must be acted on, or a special or general announcement must be made. If

there is any contradiction between any parts, the latest one must be practised on. This will be ascertained by the date. Written by Ashraf ʿAlī, 1st Muharram al-Harām 1346 A.H.

Detailed footnotes to al-Istihdār

The concise footnotes which are provided at the end of *al-Istihdār* in respect of certain bequests are detailed here in order to make it easy for the reader.

1. The present books at Madrasah Imdād al-ʿUlūm

The books which were in Madrasah Imdād al-ʿUlūm Thānah Bhawan since before my arrival must be noted on a separate list and stored separately. Those whose arrival is known to me have a separate list. The persons who donated these books have given me full rights to copy and transcribe them, or do whatever else I like. I have therefore decided that if – Allāh forbid – no benefit is derived from them, they must be transferred to Dār al-ʿUlūm Deoband.

2. Arrangements for both wives

Details in this regard were provided in this chapter.

3. Editing of Mawāʿiz manuscripts

I bequest Maulwī Zafar Ahmad to review and edit those of my *Mawāʿiz* which have not been edited and corrected by myself. He must carry out this task on behalf of the Majlis after obtaining the assistance of Maulwī Shabbīr ʿAlī, Khwājah ʿAzīz al-Hasan, Hakīm Muhammad Mustafā or anyone else whom he considers to be worthy for this task.

4. A caution about my khulafā'

From among those to whom I gave permission to accept bayʿah and continue the work of education and rectification [i.e. those who were appointed as khulafā'], there are a few (although a very small number) who rarely correspond with me or contact me. This is insufficient for me to know their present conditions. It is not far fetched to assume that the condition which existed at the time when they were appointed could have changed. After all:

فإن الحي لا تؤمن عليه الفتنة

A living person is always prone to tribulation.

In fact, it is not impossible to retrogress to such a level even after being firmly embedded in it. Although a rare occurrence is considered to be non-existent because genuine steadfastness in which a change is generally impossible cannot be known with certainty by anyone. On the other hand, a supposition already demonstrates such a possibility. As a precaution, I therefore make this general announcement with respect to all my khulafā' – especially those who do not correspond with me – that people must not revert to them solely by relying on the permission which I gave to them. Rather, they must look for the signs of an erudite master as described by myself in *Taʿlīm ad-Dīn,* see if they apply to the person and then act on that. I do not want to bear this burden.

5. Completing my manuscripts

1. Any article attributed to me but not corrected by myself – indications of these corrections will be found throughout the article – must not be transcribed and attributed to me because of the possibility of error.

2. Incomplete articles and books may be completed – provided this is possible – by Maulwī Habīb Ahmad Sāhib, Maulwī Shabbīr ʿAlī Sāhib, Maulwī Zafar Ahmad Sāhib and Maulwī Hakīm Muhammad Mustafā Sāhib – and only the editing of the *Mawāʿiz* may be done by Khwājah ʿAzīz al-Hasan Sāhib – or anyone whom these persons choose. If it is found difficult to explain the concise manuscripts, they may be edited in the form of *Malfūzāt.*

3. In the above case, the article or book must be attributed to the person who completed it. This person has full right to make whatever corrections he deems fit.

Note: I stated previously that indications of my corrections will be found throughout the article or book. These can be identified by those who know my handwriting. No article must be attributed to me without this. It has also been my practice for a long time to end an article with the words: "12 *minhu*".

6. Review and re-editing of my books

In the fifth addendum to the *Tanbīhāt* I wrote the name of a book titled *Tas-hīh al-Aghlāt* and stated that it is currently in the process of being written. By the grace of Allāh *taʿālā,* I have completed it. The reality behind this book is that I never have

certainty about my understanding or acumen. At the same time, I am not so averse to it that I would pay attention to searching for my own mistakes and errors. However, if anyone points out a mistake to me, I revert from it immediately and make a point of publishing it. This point is clear from my written works especially with regard to *Imdād al-Fatāwā* where I have a long list at the end of some volumes. This was done up to a certain time.

Then when the *Tanbīhāt* became quite considerable, I felt it prudent to commence a separate series in this regard. This is the background to *Tarjīh̠ ar-Rājih̠* whose fourth volume is being compiled this year. This is the second era.

Then the thought came to me that what if we will not find someone or the other to point out every single error. In such a case, many errors will be overlooked from correction. I therefore decided to select a handful of 'ulamā' who are religious, reliable – in knowledge and practice – who will neither make concessions to me nor be overly stubborn, and to give them all the written works for reviewing and editing. They may correct all mistakes with full freedom and investigation. Subsequently, this task is being carried out very excellently. This is the reality behind this book [*Tas̠-h̠īh̠ al-Aghlāṯ*]. This is the third era.

My bequest is that if this task is not completed in my life, it must continue after me. I make du'ā' that Allāh *ta'ālā* makes its completion and publication easy.

آمين بحرمة سيد المرسلين صلى الله عليه وعلى آله وأصحابه أجمعين

7. Abstain from evil thoughts about the permissions

Prelude by the author of *Ashraf as-Sawānih̠*: The clarification and warning is explained here: I just cannot know the conditions of some of my khulafā'. I drew attention to it in the seventh addendum. Furthermore, I have heard that the conditions of some are doubtful. As a precaution, I propose a separate list of all khulafā'. At present, anyone who is not in this list must not be considered to be a khalīfah. However, if any person's condition proves to be satisfactory, his name will be re-entered.

Note: When I say the others must not be considered to be khulafā', I am not denying their capabilities. My knowledge

denies their capabilities. In other words, I am not certain whether they are worthy of khilāfah.

8. & 9. Kalām al-Mulūk and Ihyā' as-Sunan are included in the syllabus

1. *Niʿmat ʿUẕmā* the translation of *Ṯabaqāt Kubrā* has been added to the syllabus of the Khānqāh.[1]

2. *Kalām al-Mulūk* which I had been waiting for a long time and *Iʿlā' as-Sunan* (previously titled *Iẖyā' as-Sunan*) have been added in the Madrasah syllabus after they were printed.

10. The syllabus for sulūk

The complete syllabus of the Khānqāh is as follows in the sequence that it is noted. This has been compiled after a few changes.

1. *Ādāb al-Muʿāsharah.*
2. *Maʿmūlāt-e-Khānqāh.*
3. *Raẖmatul Mutaʿallimīn* part one.
4. *Taʿlīm ad-Dīn* parts one and two (beliefs, actions and acts of worship).
5. *Takashshuf* part one.
6. *Furuʿ al-Īmān.*
7. *Nuzhatul Basātīn.*
8. *Rāẖat al-Qulūb.*
9. *Tablīgh-e-Dīn.*
10. *Jihād-e-Akbar.*
11. *Qaṣd as-Sabīl.*
12. Remaining sections of *Taʿlīm ad-Dīn.*
13. *Takashshuf* parts two and three.
14. *Masā'il as-Sulūk.*
15. *Mathnawī* sixth register.
16. *Tarbīyyatus Sālik* complete.
17. *ʿAwārif.*
18. *ad-Durr al-Manḏūd.*
19. *Tarjumah Ādāb al-ʿUbūdīyyah.*
20. *Tarjumah Tanbīh al-Mughtarrīn.*
21. *Ikmāl ash-Shiyam.*
22. *Niʿmat ʿUẕmā.*
23. *Rafʿuḏ-Ḏīq.*
24. *Uṣūl al-Wuṣūl.*

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[1] The full syllabus is provided in point number ten.

25. *al-Ibtilā' li Ahl al-Istifā'*.

Note: Changes in the sequence are possible based on the view of one's shaykh.

11. Awjaz as-Siyar is included in the syllabus

The book *Awjaz as-Siyar* written by Maulwī Muhammad Shafīʿ Sāhib Deobandī is now included in the elementary syllabus of children in this Khānqāh. I recommend others to do the same.

12. Correction of written works

As a precaution, I advise for all my written works to be evaluated by other erudite ʿulamā' and their counsel be acted on. However, I draw the attention to specific works at this point:

1. *Anwār al-Wujūd* must not be read by the laymen. Even scholars must only read it to the level of anecdotes.
2. The periodical, *an-Nūr*, vol. 3 no. 9 contains a word of caution about *Nayl ash-Shifā'*. Do not act against it.
3. It is compulsory to act on the cautionary note with regard to *Fayslah Haft Mas'alah* as contained in the tenth note of *Tanbīhāt Wasīyyat*.
4. *Bahishtī Zewar, Bahishtī Gauhar* and *Imdād al-Fatāwā* together with their addendums must certainly be studied with *Tarjīh ar-Rājih* because many corrections have been made to them. Maulwī Shabbīr ʿAlī included these essential corrections when printing the *Mukammal wa Mudallal Bahishtī Zewar*.
5. Several points have been overlooked in *Jamāl al-Qur'ān*. Maulwī Shabbīr ʿAlī will be republishing it after making necessary corrections.
6. Some scholars have differed with certain texts of *Nush al-Ikhwān* due to their vagueness or conciseness. Each lesson must be read before a scholar and – where there is any conflict – the correct point must be followed.
7. My last explanation in *Masā'il Ahl al-Khullah* should not be considered to be the absolute view. Rather, an independent investigation must be made.

Finally, I beg my beloveds to pray that Allāh *taʿālā* clears my intentional and unintentional mistakes, and not to make my speeches and writings a cause of misguidance.

13. Livelihood for 'ulamā'

(This is the gist of the book *Aṯyab al-Akāsib li aṯ-Ṯullāb* written by Hakīm Muhammad Mustafā Sāhib under my encouragement. My encouragement is the reason for making this book part of my own writing). Those who only look at the outward elements of life assume that the 'ulamā' are serving Dīn for their own livelihoods. It was therefore my thought for some time that 'ulamā' should also learn some lawful crafts and trades. If they cannot serve Dīn while placing their trust in Allāh *ta'ālā*, they can at least earn a living through these crafts and trades and maintain the dignity of Dīn. *Aṯyab al-Akāsib* has been written on this subject. It contains two parts, one is on the above subject, while the second part provides – by way of example - a list of ways to earn together with names and identities of experts in the various fields who have promised – either explicitly or implicitly – to teach these crafts and trades. These are listed below:

1. Teaching in Madāris Islāmīyyah.
2. Farming – Hājī 'Azīz al-Rahmān Sāhib, Aychaulī, district Meerut.
3. Maulwī Hakīm Muhammad Mustafā Sāhib, Meerut, Karam 'Alī Mahallā.
4. Bagging and leather-tanning – the manager of the Tannery and Maulwī 'Abd al-Hakīm Sāhib.
5. Watch repairs – Hāfiz 'Abd ar-Razzāq Sāhib, Nasīr Watch Company, Meerut, Sadr Bazaar.
6. Printing – Munshī Mahbūb 'Alī Sāhib, Nāmī Printers, Meerut.
7. Bookshop – Muhammad 'Uthmān Khān Sāhib, a book trader in Delhi.
8. Soap-making – Mīr Ma'sūm 'Alī Sāhib, Nārwe Soap Company, Meerut.
9. Iron-mongering.
10. Carpentry – Muhammad Siddīq, Kirānah, district Muzaffar Nagar.
11. Betel-leaf making.
12. Tailoring – Sulaymān, Muzaffar Nagar.
13. Bookbinding.
14. Tinsmith.
15. Employment at government high schools after writing an examination – Maulwī Fādil and others.

14. A cash amount

Maulwī Habīb Ahmad Sāhib Kīrānwī had an account with me which has been paid in full. The amount is therefore not noted here. An explicit statement as regards its full payment has been published by Hadrat Wālā. The Maulwī Sāhib does not have anything now.

15. Khayr al-Usūl is included in the syllabus

The book, *Khayr al-Usūl fī Hadīth ar-Rasūl* – on the subject of definitions and principles of Hadīth – written by Maulānā Khayr Muhammad Sāhib has been included in our syllabus for those who are commencing Hadīth studies.

Al-'Udhr wa an-Nadhr

Request

Read this yourself and – as far as possible – show it to others and obtain rewards for your efforts. Do it while I am alive and also after my demise. Pay particular attention to the couplets at the end.

The reason behind writing this article

All praise is due to Allāh *taʿālā* and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The impetus behind writing this article is that I am approximately between 60 and 70 years old, which, according to the Hadīth would be the maximum age of the majority of the followers of Muhammad *sallallāhu ʿalayhi wa sallam*. Compared to other times, this particular period needs a lot of preparation for the Hereafter. After īmān, the preparation entails setting right ones actions. And the most important of these actions is absolute clarity as regards the rights of fellow humans. There are only two ways to clarify and resolve such rights, viz. fulfilling the rights and seeking pardon. All praise is due to Allāh *taʿālā*, I never intentionally committed any shortcoming in fulfilling a right. However, I have certainly been found wanting in seeking pardon from those who have rights over me. This tribulation is found almost everywhere. However, this in no way can give us any concession from the Sharīʿah. It therefore becomes obligatory to fulfil this obligation with due importance.

There are two ways of doing this: (1) To address each of those who have claims over me either by writing to them or speaking

directly to them, and presenting my position to them. (2) To apologize and request pardon via a general address.

The first option is difficult because of a few reasons: (1) I do not remember all those who have claims over me. (2) It is not possible to meet them all or their whereabouts are not known. (3) I cannot be conscious of the claims at the time of meeting every person. (4) I am unable to undertake any journey because of certain impediments. (5) I do not have the courage to carry this out with so much of importance.

This is why I chose the second and easier option and am publishing the following article. It is a general address to all those whose rights I intentionally or unintentionally trampled. This address will contain a few sections in sequence.

Ahādīth with regard to rights

Since I have been commanded by the Sharīʿah to make such an address and my addressees too are instructed to pay heed to it, I am quoting the translation of a few Ahādīth which are related to this subject. I will then present my address in sequence.

1. Hadrat Anas *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "If a person has a due to another person as regards the latter's honour or anything else, he must obtain his pardon today before there comes a time when he will have neither dīnār nor dirham. If the defaulter has good deeds, they will be taken from him proportionate to his wrong and given over to the oppressed person. If he does not have sufficient good deeds, the sins of the oppressed person will be loaded onto him."[1]

2. Hadrat Abū Hurayrah *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "There was a person who used to give items to people on credit. He used to say to his worker: 'When you go to any poor person [to collect the dues], you must pardon him, perhaps Allāh *taʿālā* will pardon us [for our dues].' When he passed away and presented himself before Allāh *taʿālā*, He pardoned him."[2]

3. Hadrat Jaudān narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "If a person apologizes to his Muslim

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[1] Bukhārī. Mishkāt, Bāb az-Zulm.
[2] Bukhārī and Muslim. Mishkāt, Bāb al-Iflās.

brother and the latter does not accept his apology, he will be committing a sin like the one who obtains ill-gotten wealth."[1] Another narration states that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "The person who does not accept the apology of his brother will not be able to come near me at the Fountain of Abundance."[2]

4. Hadrat Anas radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "Among the ways of atoning for backbiting is for you to seek forgiveness for the one against whom you had committed backbiting. You must say: 'O Allāh! Forgive me and him.'"[3]

5. Hadrat Abū Ayyūb Ansārī radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: "It is not lawful for a person to sever ties from his brother for more than three days in the sense that they meet each other, yet one turns his face away from him and the other does the same. The better of the two is the one who offers salām first."[4]

My address in sequence:

1. A request for pardon or for collection of one's dues

In the light of Hadīth number one, I, Ashraf – who is most insignificant and worthless – announce to all those who have a claim over me – whether a monetary claim (the possibility of which is weak and small except for the self-stamped letters which come to me and the writer's full address is not provided. After waiting for some time, I use those stamps as "found items" but the intention is that if the owner does not approve of my spending it in this way, he must present himself to me. Or any other due which I cannot recall. Such a person must also present himself and make his claim. In all conditions, I will pay provided I am convinced of the claimant's truthfulness) or a non-monetary claim, e.g. I said something to someone without justification – whether directly or in his absence – initiated

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[1] Narrated by Abū Dāwūd in his *Marāsīl*, and by Ibn Mājah through two sound transmissions.
[2] Targhīb wa Tarhīb.
[3] Narrated by Bayhaqī in *Daʿwat Kabīr*. He said that there is some weakness in this transmission (which is not harmful in such chapters). Mishkāt.
[4] Bukhārī and Muslim. Mishkāt, Bāb Mā Yunhā ʿAnhu min at-Tahājur.

such a talk, transgressed the limit of equality in exacting revenge or caused undue physical harm to someone (there is a strong possibility of such non-monetary claims). I very humbly beg all such people to take a recompense for these claims from me – provided I am convinced of the person's truthfulness – or to pardon me with the intention of being rewarded by Allāh *taʿālā*. I will be grateful to them in both situations for having freed me from accounting in the Hereafter. In the case where they pardon me, I will pray for them because they have shown additional kindness to me.

2. Pardon for non-monetary claims

In the light of Hadīth number two and in the hope of obtaining Allāh's pardon, I pardon everyone – without exception – for any non-monetary claim which I have over them (I had made a similar announcement previously). As for monetary claims, I permit the one who is unable to pay me back to come and speak to me directly – Allāh willing – I will look for an easy solution. The pardon could take the form of a concession, respite or something else.

3. An address to those who do not pardon me

In the light of Hadīth number three – those who do not accept my apology although I am begging to them – I advise them that it is extremely dangerous to take upon themselves the warning for not pardoning. It is no ordinary thing to commit the sin of obtaining ill-gotten wealth and depriving oneself at the Fountain of Abundance. May Allāh *taʿālā* protect us all from such a warning being applied to us. Anyway, you have many other dues to your fellow humans and to your Creator. What will your position be if they do not pardon you? Whereas if you forgo your own rights, you have hope for pardon as stated in Hadīth number two.

4. Seeking forgiveness for unknown dues

There may be some people who have not forgiven me for the claims which they have over me and must have made themselves eligible for the warning issued in Hadīth number three. However, in the light of Hadīth number four, I will continue seeking forgiveness for them whenever I seek forgiveness for myself. After all, there is nothing else which I can do. May Allāh *taʿālā* accept it, make this action an

atonement for me, and accept this forgiveness for those who have claims over me.

5. Establishing a rule for one's oppressor and one who was oppressed

In the light of Hadīth number five I state for myself, those who wronged me and those whom I wronged that pardoning a person for his wrong and accepting his apology does not necessarily mean that I have to maintain special friendship with him. Sometimes it is not possible to do this and sometimes – after my experience – it is not advantageous. However, if we meet by coincidence, we must certainly offer salām. If one initiates a conversation, the other must reply appropriately, even if it is a short reply. If the conversation becomes more than necessary which could lead to informality, the other must excuse himself kindly. The *Lamaʿāt* quotes a footnote of Imām Suyūṯī *rahimahullāh* to this Hadīth of *al-Muwattā'* as follows:

ومن خاف من مكالمة أحد وصلته ما يفسد عليه دينه ويدخل مضرة في دنياه يجوز له مجانبته والبعد عنه، ورب هجر جميل خير من مخالطة موذية.

If a person fears damage to his Dīn – including worldly harm – by conversing with a person or maintaining contact with him, it is permissible for him to stay away from him and keep aloof from him. A friendly separation may prove to be better than a harmful interaction.

The above Hadīth excludes severing ties with a person on account of Dīnī reasons. This is explicitly stated in the same footnote:

من قوله المراد حرمته الهجران إلى قوله وأما ما كان من جهة الدين والمذهب، فهجران أهل البدع والأهواء واجب إلى وقت ظهور التوبة.

Severing of ties due to religious reasons – e.g. with bidʿatīs and those who follow their desires – is obligatory until their repentance becomes obvious.

In short, I beg those who have claims over me to pardon me for Allāh's sake for my past and future dues or to take equal recompense from me in the light of Sharīʿ principles and conditions while I am alive. As for after I leave this world, they must certainly pardon me. I convey the same subject in the form of a poem which I am quoting from a book:

If I have hit anyone or addressed him in a bad way, let him come to me today and exact revenge from me. Do not leave this for the day of Resurrection. I do not want to be disgraced on the day of Resurrection nor do I want to be remorseful before Allāh *ta'ālā*.

وهذا كأنه ترجمة لخطابه صلى الله عليه وسلم العام قرب وفاته، ونصه: قال عليه السلام: إنه قد دنا مني خقوف بين أظهركم وإنما أنا بشر، فأيما رجل كنت أصبت من عرضه شيئا فهذا عرضي فليقتص، وأيما رجل كنت أصبت من بشره شيئا فهذا بشري فليقتص، وأيما رجل كنت أصبت من ماله شيئا فهذا مالي فليأخذ، واعلموا أن أولاكم بي رجل كان له من ذلك شيء فأخذه أو حللني، فلقيت ربي وأنا محلل بي، ولا يقولن رجل إني أخاف العداوة والشحناء من رسول الله صلى الله عليه وسلم، فإنهما ليستا من طبيعتي ولا من خلقي ومن غلبة نفس على شيء فليستعن لي حتى أدعو له.[1]

The above is like a translation of an address made by Rasūlullāh sallallāhu 'alayhi wa sallam in the year when he departed from this world:

My death is drawing near, and I am just a human. If I have dishonoured anyone, I offer my honour to him and he can exact revenge from me. If I have physically harmed anyone, I offer myself to him so that he can take revenge from me. If I have wrongfully taken the wealth of anyone, I offer my wealth to him, he may come and take his due. Listen! The closest among you in my sight is the one who has any of these claims over me, comes forward and takes his due or absolves me of it so that when I meet my Allāh, I am free from all claims. No person should say: "I fear enmity and malice from Rasūlullāh sallallāhu 'alayhi wa sallam" because that is neither my nature nor my temperament. If any person is overcome by his self, he must ask me for help and I will pray for him.

Finally, I request the reader to make this du'ā': O Allāh! Free me from all dues and wrongs – either by enabling me to fulfil them or absolving me of them – before my journey to the

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[1] ابن سعد طب عن الفضل بن عباس. كنز العمال جلد سابع الاكمال من كتاب القصاص من قسم الأقوال، ص ٢٨٤.

Hereafter. Protect me from every type of accounting in the Hereafter.

ويرحم الله عبدا قال اٰمينا

May Allāh show mercy to the one who says Āmīn to this du'ā'.

Written by: Ashraf 'Alī
20th Ramaḏān 1344 A.H.
Thānah Bhawan, district Muẕaffar Nagar.

VIRTUOUS QUALITIES

The Compiler Is Excused

By the grace of Allāh *taʿālā*, Hadrat Wālā possesses many virtuous qualities. Several registers will not suffice to note them all. Hadrat Shāykh Saʿdī *rahimahullāh* says:

> Neither is there an end to his beauty neither is Saʿdī's speech ending. The patient who is suffering from eternal thirst is dying out of thirst, and the river too is still without end.

Therefore, whatever can be written in this chapter can only be to serve as an example. Anyway, this subject has already been written in the various previous chapters. After all, all the chapters of *Ashraf as-Sawānih* are filled with virtuous qualities. If these are collated under separate headings, then this chapter can be compiled as a chapter on its own. However, I neither have the time to do it – because my leave is almost over – nor do I have the capability to undertake such an important task because it is really the job of erudite scholars to understand, identify and explain virtuous qualities. If I have to arrange this chapter as described, *Ashraf as-Sawānih* is collectively before me. Once the entire book is printed and before me, collating the virtuous qualities will be possible. Anyway – Allāh willing – I intend doing that. May Allāh *taʿālā* enable me to complete this task.

A Request To The 'Ulamā'

However, I would like to direct the attention of the ʿulamā' to this important task first because they are really qualified for it. In such a case, I have – by the grace of Allāh *taʿālā* – collated most of Hadrat Wālā's virtuous qualities as examples in this biography. There will be no difficulty for them to carry out this task. All they have to do is insert appropriate headings, explain the qualities academically, and to compile and arrange the various matters which are connected to the qualities, viz. incidents, conditions, practices, statements, bequests and so on (the simple way of collating and arranging this chapter which will be described further on will be referred to as "wāqiʿah" in order to facilitate understanding of it).

A Simple Way Of Collating And Arranging This Chapter

The simple way of collating and arranging this chapter is this: The biography must be read from beginning to end. The "wāqiʿah" (as referred to above) which proves a virtuous quality – whether one or many – must be highlighted in the margin with the letter (ف) together with the name of the virtue which it refers to. This must be done from beginning to end.

Once the headings have been identified and decided, several notebooks must be obtained and then start copying. Take one notebook, give it the name of one virtue in bold, and write the "wāqiʿah" under it. Give each "wāqiʿah" a number. If the next wāqiʿah is related to the same subject, give it the next number and continue in this way. If the next wāqiʿah concerns a different subject, take a second notebook, give it a name, and note the wāqiʿah under it. Since this will be the first wāqiʿah for this notebook, it will be numbered one. Continue doing this for all the wāqiʿahs, and have a separate sequence of numbers for the wāqiʿahs of each virtue.

If a wāqiʿah can be applied to more than one virtue, write its name over several notebooks, but note the wāqiʿah in just one while making reference to it in the other notebooks. For example, once you have noted it in one notebook, write the following in the other notebooks: "This virtue can be found in wāqiʿah number … As for the notebook in which the wāqiʿah is related, write at its end: "This wāqiʿah is applicable to these virtues as well:…" In this way, the virtue whose wāqiʿahs are spread over several places in the biography will be collated and placed in sequence under the same virtue.

If those who are carrying out this task are ʿulamā', it will be appropriate to first explain the reality of each virtue and its merits in the notebook of each virtue. The wāqiʿahs can then be listed. If a certain wāqiʿah does not clearly display the virtue under discussion, an explanatory note must be added at the end demonstrating how it applies to the present virtue.

There will be certain virtues for which wāqiʿahs will not be available in this biography. The different means of obtaining these are mentioned after the list of virtues which is to follow soon. If no wāqiʿah whatsoever can be found about certain virtues – neither in this biography nor in the other means which are to be listed soon – then refer to the heading which

follows this list. The heading is: "If wāqiʿahs for certain virtues are not available".

The Title Of The Virtues And Their Headings

Once all the wāqiʿahs of the virtues are collated in the above described manner, it would be appropriate to give it the title *Ashraf al-Fawāḏil*. Designating the headings for these virtues is essential depending on the view of the compiler. However, I am presenting a short list of headings to serve as an example. They are 100 in number, but the virtues are not restricted to this number. In fact, they are limitless. However, the source of all virtues could well be these 100 because the others stem from these listed ones or give rise to them. Based on this, the present virtues are making mention of the others. I referred to this list as a "short list" because – by the grace of Allāh *taʿālā* – Haḏrat Wālā's virtues are a manifestation of the following couplet:

ليس على الله بمستنكر – أن يجمع العالم في واحد

It is not far-fetched for Allāh to combine the world in one person.

Anyone who observed Haḏrat Wālā closely and with an open mind will testify to what I said without any hesitation. Thus, even the longest of lists will be short. I had prepared this list without any specific sequence by casting a mere superficial gaze at all his qualities when I was deciding on the various chapters of *Ashraf as-Sawāniḫ*. Several other themes have been added now.

List Of Headings

Bearing in mind the name of the one who bears these qualities [Haḏrat Wālā], I am naming this list *Ashraf aṣ-Ṣifāt* and calling it *Mi'ah Ṣifāt* (100 qualities) based on the number which I listed. Since this list contains a list of 100 praiseworthy qualities – among many more qualities – both titles are most aptly named.

The list is as follows:

1. Servitude
2. Fear
3. Love
4. Sincerity

5. Steadfastness
6. Resilience and resoluteness
7. Maintaining of limits
8. Attention to Dīn
9. Judiciousness and caution
10. Expressing the truth and clarity in dealings
11. Attention to rights
12. Abstaining from futilities
13. Correct disposition
14. Farsightedness
15. Seclusion and aloofness
16. Bond with Allāh
17. Free temperament and independence
18. Desire for ease
19. Orderliness
20. Strict adherence to time
21. Alertness
22. Protection of the Muslim community
23. Attention to reformation of the Muslim community
24. Sound sociability and joviality
25. An alert heart
26. Good character
27. Refinement
28. Strength of will
29. Consideration to emotions
30. Feeling the pain of others
31. Simplicity
32. Forthrightness
33. (missing)
34. Gentlemanliness
35. Soft heartedness
36. Concern for others
37. Showing mercy
38. Giving preference to others
39. Meticulous gaze
40. Self appraisal
41. Desire for the truth and reverting to the truth
42. Blessing
43. Humility
44. Writing and oratory skills
45. High-mindedness and determination
46. Soundness of heart
47. Soundness of temperament

48. Extensive thought
49. Lofty vision
50. Self respect
51. Generosity
52. Bravery
53. Spontaneity in giving answers
54. Acceptance and handing over matters to Allāh
55. Reliance on Allāh
56. Gratitude
57. Patience
58. Clemency
59. Forbearance
60. Pardoning
61. Fastidiousness
62. Noble thoughts
63. Justice
64. Sharpness of mind
65. Intelligence
66. Pre-planning and consideration of consequences
67. Presence of mind and meditation
68. Equality
69. Acknowledging kindness
70. Foresightedness
71. Factualness
72. Profundity of understanding
73. Deliberation
74. All-embracing vision
75. Integrity
76. Trustworthiness
77. Sagacity and correctness of opinions
78. Abstention and piety
79. Sound planning
80. Moderation
81. Wisdom
82. Rectificational skills
83. Investigative acumen
84. General acceptance
85. Strong memory
86. Respect
87. Compassion
88. Sensitivity
89. Softness
90. Firmness in Dīn

91. Modesty
92. Striving and exertion
93. Opposition to the self
94. Contentment
95. Abstention
96. Speaking less
97. Nobleheartedness
98. Worry and concern
99. Conviction
100. Hope

Now when I look at this list, I can say that – by the grace of Allāh *taʿālā* – many incidents related to these virtues have already been related in previous chapters. Those that are not related in this book can be easily collated from Hadrat Wālā's published statements and writings, and included in the collection. Allāh willing, the next chapter – Miscellaneous Matters - is going to be the last chapter. After completing *Ashraf as-Sawānih*, the last chapter will be left open and running. Various issues will be added to it without adherence to specific headings. Virtues are included in these issues. These various issues will be added to the biography from time to time. Thus, sections of this chapter – which will, Allāh willing, be published by the title *Shadharāt as-Sawānih* – can be viewed and incidents related to virtues can be learnt from them. If anyone wishes to collate them from this chapter, he can do it as described previously.

A Sample Of The Initial Work On Virtues

If anyone wishes to study samples of Hadrat Wālā's virtues immediately, a concise collection which was compiled by Hadrat Wālā's senior khalīfah, Janāb Maulānā Muhammad ʿĪsā Sāhib, is available. The collection does, to a certain extent, fulfil this objective. It is published under the title *Kamālāt Ashrafīyyah*. Refer to it. Furthermore, incidents related to certain very special virtues have already been related in previous chapters. Allāh willing, they will be related in this chapter but will be very few in number because of time constraints.

The purpose of saying this is that the reader can presently suffice with these incidents which are to be found scattered in different chapters of this biography, but are many in number. He must also consider the conciseness in the present chapter

to be an elucidation because several ways are presented from which a considerable treasure of Hadrat Wālā's virtues can be obtained scattered and collectively. In reality, there is no need to use the incidents as proofs of those virtues because their presence in Hadrat Wālā can be observed by a person possessing the slightest insight. As Maulānā Rūmī *rahimahullāh* says:

> The presence of the sun is a proof of its existence.
> Now that the evidence has come to you, do not turn away from it.

Thus, even if incidents cannot be obtained for certain virtues, their absence will not damage the claim in any way. This is because the virtues are not dependent on incidents – they are merely there to support the claim, not to prove it. As promised, I now relate some incidents related to those virtues. However, before relating them, I present an essential cautionary note which applies to all virtues – whether mentioned or not.

A Cautionary Note

Qualities are of two types: (1) Those that are easily observed, e.g. the desire for ease, orderliness, attention to rights and so on. (2) Those which are not observed but proven through incidents, e.g. love, fear, sincerity and so on because these are essentially in the heart. As stated in a Hadīth:

ألا إن التقوى ههنا، وأشار إلى صدره

Listen! Piety is here! He [Rasūlullāh sallallāhu ʿalayhi wa sallam] pointed to his chest.

No Muslim can have certainty in this regard. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

لا يزكى على الله أحد

None can express his purity before Allāh taʿālā.

However, some of the effects of these qualities are constant or almost constant and are indications of an overwhelming habit. They come to the fore because they are firmly embedded in the heart. This is the result of:

سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ

Their marks are on their faces.[1]

The effects give an indication of the presence of those qualities. The remaining portion of the above Hadīth is a proof of this:

من كان منكم مادحا أخاه لا محالة، فليقل أحسب فلانا والله حسيبه أحسب كذا وكذا، إن كان يعلم ذلك منه.[2]

If a person has no alternative but to praise his brother, he must say: "I think such and such person – and Allāh knows best what he is – is like that..." He must say this if knows that this exists in the person.

This principle must be borne in mind with respect to all virtues.

Note: This cautionary note was added under Hadrat Wālā's instruction. Cautionary notes of this nature which have been instructed by Hadrat Wālā in the course of editing this work are essentially the souls of this biography. These are the cautionary notes which makes *Ashraf as-Sawānih* worthy of its title and distinguishes it from other contemporary biographies. When reviewing the manuscripts of this biography, Hadrat Wālā paid particular attention to ensuring everything is accorded its worthy rank. Why should this not be the case when this is, after all, what is required of an erudite scholar and reformer of the Muslim community of the level of Hadrat Wālā. I now present the virtuous qualities which I had promised. We seek help from Allāh *taʿālā* and rely on Him.

Clemency

I had a relative who had evil thoughts about Hadrat Wālā. He developed these thoughts because he incidentally had the occasion of being in the company of those who bore hatred for Hadrat Wālā. When Hadrat Wālā happened to go in that area, my relative began speaking out against Hadrat Wālā to other people. He fell chronically ill not very long after that, remained in that serious condition for many days and passed away. I had completely forgotten about this incident and no one was even mentioning it when the deceased's brother who was not yet a

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[1] Sūrah al-Fath, 48: 29.

[2] للشيخين وأبي داؤد (جمع الفوائد).

murīd of Hadrat Wālā suddenly came to Thānah Bhawan. While he was engaged in the dhikr of Allāh *taʿālā* – and was between a state of wakefulness and slumber – he dreamt of his deceased brother and heard someone saying in a terrifying voice: "Cast him into the Hell-fire! He spoke ill of Maulwī Ashraf ʿAlī."

The brother related this incident to Hadrat Wālā via a note which he wrote to him. Hadrat Wālā wrote back: "First of all, I strongly feel that it was not even a dream, it was merely your imagination. Anyway, as a precaution, I have specifically forgiven him because it has always been my general practice to pardon those who speak ill of me. I have also prayed for his forgiveness. As an added precaution, it will be good if you come and take some money from me and give it in charity with the intention of conveying the rewards to him. In this way, even if the slightest ill-feeling towards him is found in my heart, it will be wiped out."

This incident demonstrates Hadrat Wālā's high level of clemency.

Kindness

What can be said about Hadrat Wālā's kindness towards Allāh's creation! He even prayed for animals for a certain period of time. However, since he did not come across any Hadīth for such a duʿā' nor the practice of any senior of the past in this regard, he stopped it as a precaution. Later on he came across a Hadīth wherein duʿā' for animals is mentioned. The following duʿā' of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is reported:

اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ

O Allāh! Provide water to Your servants and Your animals. Spread Your mercy and revive Your dead land.

Compassion And Fellow-Feeling

Allāh *taʿālā* placed the quality of compassion and fellow-feeling to such a level in Hadrat Wālā which is normally reserved for the super-specialist reformers. When the Turks were defeated, he said: "Allāh *taʿālā* has always maintained me in comfort, this is why I never knew what it is to be grieved. But now I have realized what grief is because the defeat of the Turks and

the humiliation of Muslims has afflicted my heart to such an extent that I cannot even enjoy eating and drinking."

Even now, Hadrat Wālā adheres strictly to praying for the religious and material reformation of the Muslims, their honour and their victory after each of the five salāhs. For example, he makes the following du'ā':

اَللّٰهُمَّ عَافِنَا وَاعْفُ عَنَّا. اَللّٰهُمَّ كُلَّ خَيْرٍ بِكُلِّ مُسْلِمٍ وَمُسْلِمَةٍ. اَللّٰهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِيْنَ وَاجْعَلْنَا مِنْهُمْ، وَاخْذُلِ الْكَفَرَةَ وَالْمُشْرِكِيْنَ وَلَا تَجْعَلْنَا مَعَهُمْ. اَللّٰهُمَّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. اَللّٰهُمَّ انْصُرْ أُمَّةَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. اَللّٰهُمَّ ارْحَمْ أُمَّةَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

O Allāh! Confer us with wellbeing and pardon us. O Allāh! Let every type of good reach every Muslim male and female. O Allāh! Give honour to Islam and Muslims and include us among them. Humiliate the unbelievers and polytheists and do not include us among them. O Allāh! Rectify the nation of Muhammad sallallāhu 'alayhi wa sallam. O Allāh! Help the nation of Muhammad sallallāhu 'alayhi wa sallam. O Allāh! Show mercy to the nation of Muhammad sallallāhu 'alayhi wa sallam.

Soft-Heartedness, Mercy And Upholding Limits

Allāh *ta'ālā* blessed Hadrat Wālā with an extremely pining heart and a heart-melting disposition which would cause him to become extremely affected and restless when he heard of calamities. The following prayers would spontaneously flow from him in a very pain-filled tone: "O Allāh! Have mercy! O Allāh! Have mercy!" Those sitting nearby would also be choked with emotion. Sometimes Hadrat Wālā would be so affected that he would say: "I fear expressing too much from my heart because – Allāh forbid – this fellow-feeling and concern must not reach the limit of a complaint [against Allāh *ta'ālā*]. Remaining within the boundaries is like walking on the Sirāt. And as per the view of some scholars, the Sirāt will be a physical manifestation of consideration of limits and boundaries. This Sirāt will be sharper than a sword and finer than a strand of hair. It is only Allāh *ta'ālā* who helps. It is extremely difficult to remain within the limits without His help. However, if a servant continually endeavours for it and is concerned about it, Allāh *ta'ālā* certainly makes everything easy for him."

Protection Of The Muslim Community

Produce of mortgaged land

I was present when a man brought an earthen pot of sugar-cane juice as a gift for Hadrat Wālā. Hadrat Wālā said to him: "I cannot accept it because it has been made from sugar-cane from a farm which is mortgaged. Although I know that the method of mortgaging of this particular land is permissible, how am I going to go around telling everyone this and explaining to them that this particular mortgage is lawful? Everyone will assume that I accepted juice from a mortgaged land, so mortgaging is therefore lawful. How can I allow my own worldly benefit [by accepting this gift] while causing damage to the Dīn of others? This I cannot do." Hadrat Wālā refused to accept it.

Hadrat Wālā's response to debates

Hadrat Wālā said on one occasion: "When I hear that our people were victorious over the bidʿatīs in a debate, I still feel pained because the masses will say to each other: 'The ʿulamā' are fighting among each other.' Debates of this nature are very detrimental to the masses. Debates and books written in response to false creeds have given a lot of coverage and prominence to the false creeds. If they were disregarded and no attention is given to responding to them, they would not have as much importance as they enjoy at present. False creeds actually gain more fame from debates while the results are nothing. In order to really wipe out the effects of falsehood, the truth must be repeatedly proclaimed and proliferated. This is certainly more beneficial."

Vigilance, Meticulous Gaze, Rectificational Acumen, Sensitivity And Acknowledging Kindness

A student wrote to Hadrat Wālā: "Make duʿā' for me and my heart also desires to make duʿā' for Hadrat Wālā. Although my duʿā' is not worth anything, what duʿā' must I make for Hadrat Wālā?" Hadrat Wālā wrote back: "If I were to tell you what duʿā' to make for me, it will result in my considering you to be my benefactor. Consequently, I will not be able to instruct and tutor you freely. You ought to have posed the question as follows: 'I want to make duʿā' for a Muslim, what duʿā' must I make?'"

After writing this reply, Hadrat Wālā addressed all who were present: "At first I became happy and began thinking about what duʿā' I must request him for. Then – by the grace of Allāh *taʿālā* – I came to attention immediately and wrote the reply which I just read to you. The fact of the matter is that I have a very sensitive disposition. The slightest favour has a weighty effect on me. Now people will get ready to make objections and say: 'He even stopped a person from making duʿā' for him.' But they will not think of these intricate matters. What must I look at – the objections or the intricate matters of rectification?"

Resoluteness In Dīn, Softness, Modesty, Transparency, Humility, Love, Sincerity, Honesty, Consideration To Feelings, Profundity Of Temperament, Insightfulness

A scholar sent some of his written works and expressed his ardent desire to come and visit. He holds an in-between view on contentious issues and claims that this is moderation. He wrote: "My creed as regards contentious issues is the same as what Hadrat Hājī Sāhib has written in *Fayslah Haft Mas'alah*." Hadrat Wālā responded verbally by saying: Hadrat Hājī Sāhib's creed on such issues was one of refraining and abstention unless there was a strong impediment, and the doer was of sound beliefs and sincere. In such a case, he [Hadrat Hājī Sāhib] would not object. But the creed of this person [the scholar under discussion] is the opposite."

Someone remarked: "But there is some leniency in him." Hadrat Wālā replied: "There are different types of leniency. Some people are lenient to a certain limit, but then they are resolute in that leniency. In other words, if anyone is opposed to his leniency – even having proof for his opposition – he will not be lenient to him. In short, the leniency stops at a certain point after which it does not advance. People are deceived by his leniency whereas he is unyielding. My view is that a person must be firm in practice but lenient in his view."

Anyway, bearing in mind that Hadrat Wālā is extremely clear and transparent, he noted the reality of his creed and beliefs very frankly and added: "These matters have been mentioned because Dīn is entirely and solely made up of honesty and sincerity. Based on this, when you meet me, you may have this sublime opinion of me:

تسمع من بعيد خير من أن تراه

It is better to hear about him from a distance than to see him.

Or, in the course of our discussion I may become careless and say something which is against your lofty temperament. This would offend you and embarrass me. Now that I am writing to you in your absence, I can say without any formality that I love you. It may well be that this special love for you will progress and urge me to express my desire to meet you. I request your du'ā'. Was salām. I wrote this with the sole purpose that you may decide on whether you want to come and meet me or not after having obtained sufficient insight about me, and if you do come, you will come prepared. You must neither be deceived nor regret after coming here."

Although Hadrat Wālā is very careful about not saying anything offensive in the face of a person holding different views from his, he does this out of his own will; not when imposed by others. It is also Hadrat Wālā's practice (details about which were provided previously) that when a seeker seeks permission to come [to Thānah Bhawan], he never grants permission until it is clearly established that the seeker's sole purpose of wanting to come is to meet Hadrat Wālā. He does this so that it must not happen that a seeker comes here with a certain objective at the back of his mind, does not realize it, and then regrets over having wasted such a journey. With some people correspondence and writing of letters extends over several months for this purpose. Hadrat Wālā does not grant permission until they express their agreement to come here solely to meet him. In fact, Hadrat Wālā poses certain questions whereby – if the seeker is capable – the seeker happily writes of his desire to meet Hadrat Wālā. He understands the benefit of this and states that permission must be given solely for the sake of meeting him.

With regard to the scholar who was mentioned at the beginning of this discussion, Hadrat Wālā wrote to one of his own associates who was from the same Madrasah [of the scholar] and who had a bond with Hadrat Wālā since before: "I do not know why I am experiencing some reservation about him in my heart. It will be better if you are able to stop him in some subtle way."

The person wrote back to Hadrat Wālā: “When a Qalandar says something, he says it with knowledge and certainty. I was astonished when that Maulwī Sāhib [the scholar under discussion] expressed his thought about coming to meet Hadrat Wālā. He said: ‘It is good that I did not receive permission to go meet him because I would have had to take a loan to go there [Thānah Bhawan].’”

The person had also written in his letter to Hadrat Wālā: “By Allāh, I knew from before hand that the sorcery of his [the scholar’s] writing skills and knowledge will not be able to convince Hadrat Wālā and that he will not be able to get permission to come easily.” Hadrat Wālā said in this regard: “I had made out that his desire to meet me was superficial. This was eventually proven.”

Desire For Ease

Allāh *taʿālā* conferred Hadrat Wālā with a very sound temperament on account of which he always likes ease for himself and for others. He never falls into difficulty unnecessarily nor does he put others in difficulty. However, when there is a need, you will not find anyone being able to bear hardship as much as him. By the grace of Allāh *taʿālā*, this temperament is in absolute emulation of the Sunnah. A Hadīth states:

ما خيّر رسول الله صلى الله عليه وسلم في أمرين إلا اختار أيسرهما

Whenever Rasūlullāh sallallāhu ʿalayhi wa sallam was given a choice between two options, he always opted for the easier of the two.

This quality is observed on a daily basis by those who have to interact with Hadrat Wālā with regard to any work. A person will come to him with the most difficult and complex issues, yet Hadrat Wālā will find a simple solution to it. The issue which was considered to be unsolvable is then carried out with absolute ease. The statement of a well-known author and philosopher was quoted previously – probably in the chapter on Hadrat Wālā’s journeys – when he wrote to Hadrat Wālā saying: “You create so much of ease in every matter while considering the views of others and seeing what is advantageous to them that it is difficult to believe it without experiencing it for one’s self.”

In reality, Hadrat Wālā not only creates ease in transactions and dealings but also in a major portion of Dīn referred to as Sufism. Pseudo-Sufis had kept it vague and difficult for many centuries, causing it to become difficult to fathom for not only the masses but even the elite. Hadrat Wālā simplified Sufism to such an extent that the lowest Muslim can very easily reach its highest level. In fact, Hadrat Wālā – by the help of Allāh *taʿālā* – conveyed people to its loftiest level and demonstrated it practically. Consequently, we see people from every stratum of society – the unlettered, the wealthy, the poor, the Nawāb, the businessmen, those with the highest Western education and those holding the highest positions – benefiting from Hadrat Wālā through Allāh's grace. They have become righteous people of the highest level. So much so that from each of the above mentioned strata there are many of Hadrat Wālā's associates who have reached the level of perfection and to whom Hadrat Wālā conferred the mantle of bayʿah and instruction [khilāfah].

In short, this Sufism which had become such a complex mystery that only the super elite were considered qualified to understand it has now been brought to the general view by Hadrat Wālā. He stood on the pulpits and explained its complex issues in very simple and clear terminology, and impressed it in the minds of all sections of the community – the masses and the elite.

In so doing, Hadrat Wālā portrayed the original nature of Dīn as per the Qur'ānic verse:

مَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ

He has laid no hardship on you in religion.[1]

And its original form as per the Hadīth:

اَلدِّيْنُ يُسْرٌ

Dīn is easy.

Hadrat Wālā's merciful personality makes him – without exaggeration – a manifestation of that title with which Hadrat Maulānā Gangohī *quddisa sirruhu* used to remember Shaykh al-ʿArab wa al-ʿAjam Aʿlā Hadrat Hājī Sāhib *quddisa sirruhu*

[1] Sūrah al-Hajj, 22: 78.

after the latter's demise. He [Hadrat Gangohī] used to repeatedly refer to him as:

رحمة للعالمين، رحمة للعالمين، ثم الحمد لله الحمد لله

A mercy to the worlds! A mercy to the worlds. All praise is due to Allāh. All praise is due to Allāh.

The same attribute is also most prominent in Hadrat Wālā. All his teachings are essentially detailed explanations of the teachings of Hadrat Hājī Sāhib *rahimahullāh*. All this is as a result of that all-embracing personality of mercy who is a fountain of blessings and the original mercy to the worlds – Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. A follower of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who also manifests this mercy is an heir of that "mercy to the worlds" in the light of the Hadīth:

العلماء ورثة الأنبياء

The ʿulamā' are the heirs of the Prophets.

It becomes crystal clear from the statements and written works of Hadrat Wālā that he undertook a detailed investigation of all the departments of Dīn – a task which is demanded of a Mujaddid – and presented Islam in it original and simple form to the Muslim community. A personality possessing such attributes and qualities is undoubtedly an eternal mercy for the world.

An easy Solution for arranging this biography

I was experiencing a severe difficulty in the course of compiling this biography. I was recalling various incidents for the different headings and chapters which I had to insert in many places in the manuscript. This was causing the manuscript to become extremely untidy and a lot of time was getting spent in looking for the appropriate places where the additions were to be made. In fact, the need for such additions was felt in the summary as well. This resulted in the summary also becoming untidy and not worthy of being transcribed. Hadrat Wālā found a simple solution for this difficulty. I must continue noting the incidents as and when I recall them, and at the end of each incident I must attach a footnote with the heading or theme which it deals with. In the meantime, the one who is

transcribing everything must also transcribe it in sequence, but he must have a separate notebook for each heading.

In this way, the compiler will be totally free without experiencing any confusion. Neither will the manuscript have additions and notes in-between – as is happening at present – and at the same time the copier will continue transcribing the incidents related to the various topics on separate sheets or notebooks. In this way, each heading will have under it the various incidents which are related to it arranged in a collective form. Later on, a prelude will be written to each topic and attached at the beginning of the copy of that topic.

Subsequently, the biography was compiled in this way for quite some time and Hadrat Wālā's suggestion made things extremely easy. However, since a considerable portion of this biography had already been written in a particular style, it was felt more appropriate to maintain that style for the remaining chapters as well. However, Hadrat Wālā's suggestion was upheld in arranging the present chapter on virtuous qualities – as described in detail at the beginning of this chapter. May Allāh *taʿālā* inspire us to practise on this, and may He enable us to enjoy Hadrat Wālā's blessings for a long time to come. May Allāh *taʿālā* keep him safe and sound with wellness. May He confer me with complete suitability and capability to benefit from Hadrat Wālā as he deserves. Āmīn.

Detailed guidelines when delegating a task

Hadrat Wālā is extremely particular about providing detailed guidelines, a course of action and a clear and simple methodology when delegating any task to anyone. He does this so that the person does not experience the slightest confusion or difficulty. He will first explain the reason and basis for the task so that the person does not find it difficult to understand the objectives. For example, for the one who is transcribing the manuscripts, Hadrat Wālā includes detailed instructions and guidelines in the manuscripts so that he does not find any difficulty in transcribing. Very rarely does he have to revert to Hadrat Wālā [for clarification].

Nobleheartedness, Sound Management And Excellent Social Etiquette

Hadrat Wālā said: "Although it may appear very insignificant, if I have to pick the smallest of items in my house – a water-can, a matchstick and so on – I always keep it back in the place

from where I took it. It is possible that the person who kept it there had done so for a specific reason. Changing its place would cause the person confusion. I am always very particular about this. By the grace of Allāh *taʿālā*, I never act to the contrary.

Resoluteness, Caution, Desire For The Truth, Reverting To The Truth, Proclaiming The Truth, Transparency, Integrity, Sincerity, Self-Respect, Independence And Frankness

Response to objectors

If anyone objects to H̲ad̲rat Wālā in any way, he never tries to justify himself. If the objection is of an academic nature and acceptable, he will accept it, retract unhesitatingly from his previous view, and publish his retraction in *Tarjīh̲ ar-Rājih̲* – as was explained in detail in the chapter on writing and compiling. If he is doubtful about accepting the objection, he publishes the objection together with his own reply in *Tarjīh̲ ar-Rājih̲* so that the reader may choose whichever view he is inclined towards.

The above is with regard to objections of an academic nature. If the objection is of a confrontational nature, he does not bother about it in the least. If he receives such an objection via a self-addressed and stamped letter, he writes a lackadaisical reply in a tone which makes clear to the objector that his objection is useless and not worthy of any attention. For example, a person had written several useless and baseless objections to him. H̲ad̲rat Wālā replied: "I have many more shortcomings and defects, but I do not have the inspiration to publish them all. You ought to publish and proliferate them so that people do not remain in deception."

If the letter is not self-addressed, he tears it and throws it with the refuse. However, quite some time ago he received several confrontational objections at the same time. He treated them as he treats academic objections. Bearing in mind the strong Dīnī advantage of this, he published the objections together with his replies. He did this so that those who have confidence in him and also those who are against him do not remain in deception. People can study all the objections, his replies to them, and then make a decision for themselves and think whatever they want. This collection is titled *H̲ikāyāt ash-Shikāyāt maʿa Dirāyāt al-H̲ikāyāt* and was published in *al-Imdād*, Jumādā

ath-Thāniyah 1336 A.H. as part of his *Maktūbāt*. I think it will be appropriate to quote the entire introduction to this article so that its reality may come to the fore and Hadrat Wālā's temperament with regard to objections may be learnt. The article follows:

Introduction to Hikāyāt ash-Shikāyāt ma'a Dirāyāt al-Hikāyāt

All praise is due to Allāh *ta'ālā* and salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam*. Since quite some time some people have been making useless objections against me. In most cases the objections are based on extremism and fanaticism. I never paid any attention to responding to them because I never considered them to be worthy of any attention. I also felt that – in today's times – responding to objections does not put an end to them. Rather, the issue prolongs resulting in a wastage of time and a failure to realize the objective. Thirdly, I have many and far more important tasks for which I do not have the time to complete. Fourthly, when I assessed my heart, I found that my intention in responding to these objections was not sound. I cannot speak for the sincere servants of Allāh *ta'ālā*, but I can say about a person like myself who is overwhelmed by his self that my intention is that if I do not respond, my followers will decline and my rank will not be the same – the root of which is to gain the pleasure of the masses. And I am naturally averse to obtaining the pleasure of the masses.

Some of my close associates tell me that the general Muslims will be committing the sin of having evil thoughts about me [when they hear the objections against me]. This means that I must respond to the objections in order to save the Muslims from this sin [of having evil thoughts about me]. After pondering over it, I find this explanation to be contentious because Muslims are committing thousands of other sins, yet no importance is paid to save them from committing them. Furthermore, if similar evil thoughts are held about other genuine 'ulamā', then the same attention to remove those evil thoughts is not paid as it would have had it been against one's self or the one whom one has faith in. Rather, nothing is done in this regard. In fact, if we have some misunderstanding about those genuine 'ulamā', our selves experience some joy when they are humiliated. Our integrity demands that if anyone has any unreasonable evil thought about our fellow 'ulamā' or

fellow elders, we ought to defend them as we would defend ourselves or our own elders. How, then, can such a recommendation be accepted?

Anyway, if we go to the defence of any of our elders, this act of ours could be included in the ruling of going to the help of a wronged person – which is in itself an act of obedience. However, to do this for one's self is not an act of obedience. Although it is permissible, sometimes some people have a natural reservation to carry out even certain permissible actions. I experience such a reservation because it feels to me as if I am trying to flatter and win over the masses – they must not be displeased with me, they must not think evil of me, they have been misinformed about my wrong. If there is any worldly harm, there is nothing wrong in doing it. But if there is no worldly reason also, why should I tire myself in responding?

Decrease in monetary benefits and losing one's authority and position are not even considered to be harms for which so much of attention must be paid. This is my attitude in this matter. Based on the above reasons, I never tried to respond nor permitted my close associates to do the same. Yes, if a person who is not associated to me responds on my behalf without consulting me, I certainly felt happy about it but never advised anyone to do it if they asked me.

Reasons for responding

Recently I have been hearing some new objections – especially on the articles which were published in *al-Imdād* in the early months of last year – and a repetition of some old objections. The thought crossed my mind that some of my associates and adherents may possibly not know of these objections and are therefore adhering to me. Had they learnt of these objections, they would not adhere to me. This would mean that as long as they adhere to me and have confidence in me, they are in deception; and it is necessary to save Muslims from deception. For example, when an item which is being sold by a trader has a defect in it, it is necessary for him to inform others of the defect. If the trader does not have knowledge of it but some buyers claim that it has a defect, then although it is not obligatory to express the defect, clarity and transparency in dealings demand on the trader to say to other buyers what he knows about the item and what others claim about it. In this way, the buyer can hear both sides of the story, make an

independent decision and then have the choice of buying it or not buying it.

I therefore considered it appropriate to quote some of these objections and note my response to them according to my investigation so that people could see both sides of the story. Thereafter, those who want to establish or maintain a bond with me are free to do so, and those who do not want to establish a bond with me or sever a bond which they already have are free to do that. Incidentally, another advantage of this came to my mind, i.e. there are some people who are genuine seekers of the truth but they fall into doubt and confusion because they do not know the actual story or are unable to understand its reality. Such seekers genuinely want to remove their doubts and confusion. Removing such doubts from these people is a branch of guidance which is an act of obedience. In this way, this act of obedience will also be fulfilled at the same time. This short and concise article will contain those themes in the following sequence: First the background to the objection will be noted under the title *Hikāyat*. This will be followed by the objection of the objector under the title *Shikāyat*. I will then conclude it with what I feel is the reality of the objection. This will be titled *Dirāyat*. I will follow the same sequence with the next objection. Exposition of the facts in this manner is a Sunnah of the Prophets *ʿalayhimus salām* as gauged from the following in the story of Hadrat Yūsuf *ʿalayhis salām*:

فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْئَلْهُ مَا بَالُ النِّسْوَةِ الّٰتِيْ قَطَّعْنَ اَيْدِيَهُنَّ ؕ اِنَّ رَبِّيْ بِكَيْدِهِنَّ عَلِيْمٌ. قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ عَنْ نَّفْسِهِ ؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِيْزِ الْئٰنَ حَصْحَصَ الْحَقُّ ز اَنَا رَاوَدْتُّهُ عَنْ نَّفْسِهِ وَاِنَّهُ لَمِنَ الصّٰدِقِيْنَ. ذٰلِكَ لِيَعْلَمَ اَنِّيْ لَمْ اَخُنْهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَآئِنِيْنَ. وَمَآ اُبَرِّئُ نَفْسِيْ...

When the messenger went to him, he said: "Go back to your master and ask him what is the truth about the women who had cut their hands? My Sustainer knows well all their intrigues." The king said to the women: "What is the truth of the matter when you tried to seduce Yūsuf?" They replied: "Allāh forbid! We know of no evil against him." The ʿAzīz's wife spoke: "The truth has now been exposed: It was I who had tried to seduce him and he is surely truthful." Yūsuf said: "This is so that the ʿAzīz may know that I did not betray him in secret and that Allāh does

not allow the plot of the treacherous to succeed. I do not absolve my self…[1]

In other words, the essential purpose of this exposition is not to absolve and clear myself – although the acquittal is factual – it is expressed through other Dīnī wisdoms notwithstanding the fact that in specifying the wisdoms, there may be differences in the standards. Anyway, the norms of today are different from it. In other words, only the facts are presented, while the norms of today make an utmost effort to convey them to the masses. This is referred to as "to be in pursuit of". To make matters worse, some intelligent supporters also level similar criticisms by saying: "What is the need to even write on such topics" or "What was the need for such articles?". Whereas those who know me are fully aware that Allāh *taʿālā* made my temperament in such a way that when I have the slightest suspicion of confusion in any matter, I do not like to express it to even the closest associates, let alone to the masses. However, if I do not have such a suspicion and the matter too is not confusing – so much so that even if those "well-wishers" were to see such an article before it can come out into the open, they too would never say that it is inappropriate to bring out such an article – then I certainly do not have knowledge of the unseen in such a condition. Similarly, if unnecessary articles were given up completely, they could have had some room to say such a thing. However, it has always been the practice – in the past and present – to publish unnecessary articles with necessary ones. Thus, an article being unnecessary can never be an obstacle from its compilation unless some harm is expected from it.

By the grace of Allāh *taʿālā*, no harm was caused by these doubts. This is mentioned under note number one in the prelude to the article. Anyway, I do not even accept the view that there is no need for such articles because the removal of doubts and correction of deeds and beliefs are the greatest of needs. For example, the incident which is related in the following dream in the S̲afar issue of the periodical makes the need for such articles very clear. If any person who is overcome by his condition were to experience such a situation, he will be saved from incorrect beliefs, worry or the error of being outcast.

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[1] Sūrah Yūsuf, 12: 50-53.

This also repulses the doubt expressed by some well-wishers who stated that there was no need to even give a reply. After all, it is also Sunnah to remove accusation from one's self as had happened in the incident concerning Hadrat Safīyyah *radiyallāhu ʿanhā* when Rasūlullāh *sallallāhu ʿalayhi wa sallam* was in iʿtikāf. The reason for giving a reply is obvious – it is Sunnah on occasions which could cause doubt or suspicion. If this is not found, to what extent can we try and put a stop to baseless possibilities? After providing a reply, other doubts could creep up. In such a case, a full time court will have to be established for this purpose. If after all this, someone were to still accuse me of taqīyyah – as had happened from certain quarters – then what is the treatment for it?

At present, I have three conditions which I am taking into consideration. (1) The criticism of lovers and objections of opponents. (2) To collate all the objections and other faults, filter them and gather them in one place. (3) This collection [mentioned in point three] must be with the intention of presenting it to the people so that those who wish may continue their relationship with me and those who don't, may sever it. Three couplets spontaneously come to my mind in reference to these three conditions.

The couplet which makes reference to the first condition is composed by Mumin Khān:

Friends criticize me while outsiders embrace me. What is this Resurrection! Everyone wants to speak ill of me!?

The second couplet is also composed by the same poet. He says:

I embrace my own people, so do not pay heed to what others have to say. I have nothing to say apart from this.

The third is composed by Ghālib, but I made a slight change to it.

He is not loyal, nonetheless we will be comfortable with the disloyal. The one who is concerned about his own life and heart, why should we take the trouble to go to his street? (He is faithful to himself, he won't be faithful to us).

I hand over my matter to Allāh. Surely Allāh is watching all [His]. Servants.[1]

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيْمُ

Say: Our Sustainer shall gather us all together. He will then decide between us with justice. He alone is the judge, the all-knowing.[2]

Note (1): The writing and compiling of these articles may have been done in contradiction to certain appropriate views. However, all praise is due to Allāh *taʿālā* they are not in contradiction to Dīn. Whatever doubts and confusion which occurred among the masses were essentially with the objective of maligning and criticizing me. All praise is due to Allāh *taʿālā* it did not cause any disunity as regards any Dīnī objective. Thus, in hoping for Allāh's pardon, I pardon all those who maligned and criticized me.

Note (2): I have appointed a sizeable group of scholars and righteous people with the task of casting a critical eye at all my writings. If they come across anything which is unworthy of publishing – according to them – they must either remove it or make a mark against it so that no one publishes it. As for any specific letters which I wrote as replies to certain matters, if anyone prints them without my knowledge, then these are out of my control. Now if the reader comes across any article which is suspicious and doubts whether it has been published from here, he must write a letter addressed to Jamāʿat Intikhāb at-Ta'līfāt, Thānah Bhawan, and not to me.

Note (3): Just as I initiated the system of *Tarjīh ar-Rājih* for doubts concerning the possibility of correctness, if the occasion is found, the system of *Hikāyāt ash-Shikāyāt* will possibly continue in respect of doubts concerning the impossibility of correctness. All matters are in the control of Allāh *taʿālā*.

Note (4): There are six such doubts at present. Three from my opponents and three from my supporters. The two middle ones have weighed heavily on me, and the reason for it is noted in *Dirāyat* related to story number four. (written by Ashraf ʿAlī

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[1] Sūrah al-Mu'min, 43: 44.
[2] Sūrah Saba', 34: 26.

Thānwī – may Allāh pardon him – on the last day of Jumādā al-Awwal 1336 A.H.)

Note (5): (added at the time of writing *Ashraf as-Sawāniḥ*) There is a very weak and despicable objection whose answer is extremely strong and obvious. However, due to the stupidity and pigheadedness of the objectors, I felt the need to pay extra attention to answering it. So much so, the legal verdicts of the 'ulamā' of Sahāranpūr, Deoband, Delhi, the 'ulamā' who are residing in Thānah Bhawan and other 'ulamā' were obtained. All details in this regard can be found in the Jumādā al-Ukhrā 1336 A.H. and Shawwāl/Dhū al-Qa'dah 1336 A.H. editions of *al-Imdād*. Those who are interested in the details can refer to them. similarly, there are certain very shallow complaints with regard to the second addendum to *Ḥikāyāt ash-Shikāyāt*. However, their shallowness is customary while the shallowness of the previous objection is based on the Sharī'ah.

Articles of some 'ulamā' in reply to these complaints have also been quoted. The differences with the above-mentioned legal verdicts are the same as between the two forms of shallowness mentioned above. As I provided references for the previous legal verdicts, I am providing references for the present ones as well. They can be found in *an-Nūr*, vol. 3, nos. 5-8, dated Ramaḍān, Shāwwāl, Dhū al-Qa'dah and Dhū al-Ḥijjah 1341 A.H. They contain these headings: Attachment, Addendum to the Attachment, Second Addendum to the Attachment, Deed of Repentance, and True Wisdom.

Resilience And Resoluteness With Fortitude

Resilience even during the worst of calamities

By the will of Allāh *ta'ālā*, Ḥaḍrat Wālā is a fortress of resilience. By the help of Allāh *ta'ālā*, he does not waver even during the worst of calamities. I had the occasion of being present during the worst of calamities and also arriving after their occurrence. However, I always saw Ḥaḍrat Wālā devoted to rendering Dīnī services in that same peaceful manner which left me astounded. He himself says: "All praise is due to Allāh *ta'ālā* for having embedded this meditation firmly in my heart: Allāh *ta'ālā* is the Ruler and the All-Wise. Bearing in mind that He is the Ruler, He has full choice and all rights to impose His will and control as and when He wills on His creation both externally and internally. No one has the right to complain or

object. He is All-Wise, every single thing which He does is based on wisdom even though we may not understand its wisdom. Since – by the grace of Allāh *taʿālā* – His being the Ruler and All-Wise has become firmly embedded in my mind, the worst of calamities which are known as worries are never experienced by myself – all praise is due to Allāh *taʿālā*. It is a different matter for them to have natural effects on me."

Resilience in patience over his nephew's demise

Hadrat Wālā had an intensely close bond with his nephew (sister's son), Maulānā Saʿīd Ahmad Sāhib *rahimahullāh*. Hadrat Wālā had such a strong bond of affection with him that he used to say that it has reached a level of infatuation. Hadrat Wālā was naturally affected by his demise. During those days, he used to say to me: "My heart repeatedly imposes on me to leave all my work and go to his grave. However, I go to pains in curtailing this imposition and do not act on its demands. I keep myself occupied in my tasks because I know that if I were to accede to these demands just once, it will become a habit."

The senior wife's adopted daughter passes away

Just recently, a six year old daughter of Hadrat Wālā's senior wife's brother passed away. The girl was a very loving child by the name of Matīnah. Hadrat Wālā's senior wife had kept the girl as her own and brought her up with genuine love and affection as if she was her daughter. Hadrat Wālā applauded his wife's patience and said: "She used to say: 'She is probably playing with Hadrat Ibrāhīm *ʿalayhis salām* in Paradise.' The fact of the matter is that I never expected so much of patience from her because she loved the child intensely. I was so affected by her demise that I resolved to reduce my humorous playing around with small children. This is because I realized that the heart develops a bond with them and this results in pain later on."

The time when the above incident took place, I was commenting on the following statement of Hadrat Wālā in the chapter on Bayʿah and Spiritual Instruction: "Just as it is harmful for a seeker to become immersed in lawful activities, it is harmful for him to give them up entirely. Some type of lawful activity should certainly be maintained."

Based on his above mentioned experience, Hadrat Wālā added a condition to his statement which removes lawful relations

which engender love from the list of beneficial lawful activities. The specification and explanation of this condition can be seen in the appropriate chapter.

From the above incidents one can gauge the extent of effect which is found in Hadrat Wālā's fine temperament. Despite this, he never permits any incident to cause any considerable change in his essential occupations and practices, or for them to cause him to exhibit extraordinary facial expressions.

Resilience as regards his political stand

During the political upheavals [in the country], Hadrat Wālā remained extremely resilient and firm on the stand which he considered to be correct, viz. non-participation. He did this despite an entire world being against him. Although all types of pressures – even unlawful pressures - were put in support of participation – Hadrat Wālā clearly said: "Apart from the fact that acting against one's belief is deceitful, another reason which prevents me from participation is that I have an entire group of Muslims that is bound to me. As long as I am not convinced, I cannot participate and take the responsibility of such a large group. Will I not be taken to account on the day of Resurrection? I consider all these movements to be absolutely harmful to the Muslims, and I consider the methods which are resorted to gain the support of the Muslims to be by and large unlawful. Moreover, I feel there is nothing but harm in the consequences."

Hadrat Wālā's statement was an affirmation of the following saying:

> When a Qalandar says something, he says it after seeing and experiencing it.

The consequences were nothing but worldly and Dīnī harm. It seems as if Hadrat Wālā was a manifestation of the following couplet:

> All the people of the world have their own lives. Who can be an enemy of his own life? O beloved! All your enemies are the enemies of my life.

When the fervour and zeal of the political upheavals and movements ended, many of his opponents came to him and asked for pardon. Many extremists and fanatics had to soften their views before the correctness of Hadrat Wālā's views.

Hadrat Wālā says as a way of expressing Allāh's favour: "Everyone had to shift from his position in some way or the other. However – all praise is due to Allāh *taʿālā* – I never had to move from my position on which I was from the very first day. I am still on that position. By the grace of Allāh *taʿālā*, I did not have to shift even an inch from my view. In fact, experiences have made me even more firm and steadfast on my view."

Hadrat Wālā also used to say the following during the political movements: "Even if I did participate, do you think I would have unilaterally prohibited everyone from continuing their jobs and so on? I would have laid down appropriate conditions and restrictions for that as well."

Sharʿī proofs affirming and supporting the correctness of Hadrat Wālā's views in this regard can be found in his various writings and statements. Some of them are quoted here in chronological order. Incidentally, they number ten, and have been given the title: "Ten Quotations". Each article will be quoted under a separate heading.

First quotation

A concise but essential explanation of Ashraf ʿAlī's published creed[1]

I commence in the name of Allāh. I praise Him and send salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Towards the beginning of Rabīʿ ath-Thānī of this year, I published an announcement titled *Ashraf ʿAlī's Creed as Regards Current Issues*. It contained a statement which said: "I consider these insurrections and tumults to be a tribulation." I considered it to be sufficient to convey my objective. However, some people misunderstood it and unduly applied it to themselves. I am publishing this second announcement after feeling the need to explain this statement briefly. A few points will have to be understood first.

Two types of issues

Certain issues are absolute and do not allow any differences. Other issues are ijtihādī and presumptive. As regards the latter, from the very beginning to now, you will find a student differing with his teacher, a murīd with his shaykh, a small

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[1] Quoted from *an-Nūr*, Jumādā al-Ūlā 1339 A.H.

group with a large group, and a single person with several people. The ʿulamā’ neither disapproved of this nor did one label the other a deviate and a sinner. Neither did one compel the other to agree with him nor did they harbour mutual hatred and enmity in the presence of such differences. Neither was anyone compelled to enter a debate. Consequently, when it comes to the issue of disputes, the differences which existed among the Sahābah *radiyallāhu ʿanhum* and those who remained aloof are all considered to be permissible, and is known to all.

Two types of differences

Differences with regard to ijtihādī and presumptive issues occurred in two ways: (1) Differences on the basis of proofs. For example, the differences which exist between Hanafīs and Shāfiʿīs on the issue of reciting Sūrah al-Fātihah behind the imām. (2) Differences on the basis of incidents or obstacles. For example, the difference which exists between Imām Abū Hanīfah *rahimahullāh* on one side and Sāhibayn[1] on the other with regard to the marriage of Sabean women. Those who established that they are included among the People of the Book considered marriage to them to be lawful. Those who established that they are not included among the People of the Book considered marriage to them to be unlawful. In this regard, the difference is based on the investigation as to whether they are People of the Book or not. This is why there are differing fatwās. Another example is the difference which exists between the Hanafīs and Shāfiʿīs on the issue of visualizing an image while in salāh. The Shāfiʿīs consider the actual action to be related by the promulgator [Allāh *taʿālā* or Rasūlullāh *sallallāhu ʿalayhi wa sallam*] and therefore said that it is permissible. On the other hand, Imām Abū Hanīfah *rahimahullāh* felt that this would create an obstacle or confusion in one's belief either at present or in the future, and therefore said that it is disliked.

The application of a Sharʿī ruling

The occasion and application of a Sharʿī ruling is always to the entitled and not the title. For example, a person constructs a masjid on a property which he confiscated. The owner of the

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[1] The two students of Imām Abū Hanīfah *rahimahullāh*, viz. Imām Abū Yūsuf *rahimahullāh* and Imām Muhammad *rahimahullāh*.

property goes to an Islamic judge and proves that it was confiscated. The Islamic judge then issues a ruling to the confiscator to demolish the masjid and return the property to its actual owner. It will not be permissible to make an objection against the judge by saying that he caused a masjid to be demolished. This is because it is merely a masjid in name, not in reality.

The essence of the political movements

After the above preludes, it should be understood that the current political movements essentially revolve around two issues: (1) Mutual cooperation. Its rejection is known as abstaining from friendship. (2) Hindu and Muslim unity. Both have two levels of which there are no differences in one of each of the levels, and differences among the ʿulamāʾ and intelligentsia in one of each of the levels.

The first level of the first issue:

This refers to the employments and different forms of monetary transactions which – based on proofs of the Sharīʿah – are impermissible in themselves. ʿUlamāʾ have always been issuing fatwās of impermissibility in this regard and the fatwās are applicable to this day. For example, the giving of usurious certificates in employments or a transaction involving usury. Similarly, the friendly social norms which are the rights of Muslims alone or acquiring sciences and arts which are harmful to Dīn. Current situations cannot interfere with the ruling in this regard nor is there any difference between Muslim and non-Muslim. To use these as proofs for the current differences is really an incorrect discussion and a matter which is absolutely unconnected and misplaced.

The first level of the second issue

It refers to the unity which is essentially devoid of any conflict. In other words, both groups remain within their limits, carry out their religious obligations, do not interfere with each other and maintain the mutual rights of neighbourliness. This level is permissible in itself, and even now there is no difference of opinion as regards its permissibility.

The second level of the first issue

This refers to lawful hiring and leasing, trade practices, educational systems, mutual forms of helping, interactions, ruling and being ruled.

The second level of the second issue

It refers to the unity whose objective is to obtain freedom for India.

The 'ulamā' and intelligentsia differ on these latter two levels. Some of them consider this level of cooperation to be permissible, and this level of unity to be impermissible; while others hold an exactly opposite view. The latter consider this level of cooperation to be impermissible, and this level of unity to be permissible. We have now identified the point of difference. Now try to understand the reality and basis of the difference. This cooperation or unity is neither obligatory nor unlawful according to the Sharī'ah. It relates to permissible matters (*mubāh*) and is well known to the scholars. There is no difference up to this point. From here onwards, some of them feel that the advantages and benefits of non-cooperation with the government and unity with the Hindus are things which have to be essentially acquired. This is the view of those who belong to the Khilāfat Committee. They look at these impediments and consider both matters to be obligatory and lawful.

Others looked at the disadvantages and Dīnī harms – both at present and in the future – of non-cooperation and unity, and felt that abstention is essential. Details in this regard have already been published in certain writings. They looked at these two impediments and consider both matters to be unlawful. This is also my humble opinion. Based on this, I referred to it as "a tribulation" in my first announcement. This is the reality and basis for the difference of opinion.

The following points must have been gauged from the above:

1. The two views are not based on absolute proofs. Rather, they are ijtihādī and presumptive. There is therefore room for differences in this regard – even if a junior student differs with a senior scholar. It is not permissible for any side to criticize and malign; hurl abuses or curses; label as deviated, ignorant, flagrant sinner and unbeliever; impose on the other; wrong and harm the other either verbally or by any action; or to state that he is against or disrespectful towards a certain pious elder

merely on the basis of these differences. Yes, it is certainly obligatory to speak out against actions which are impermissible in the Sharīʿah. No Muslim disagrees with this.

2. The second point which we learn is that the basis for the differences is not differences in proofs. Rather, it is due to differences in incidents and impediments. Examples from the Sharīʿah were provided in prelude number two. Let me present one conventional example. The example of differences in proofs is like the differences in principles which exist between modern medicine and Unani medicine. Differences in impediments is like the differences which exist between two Unani doctors who – while they are united in principles – differ about a patient who is weak and is also overwhelmed by a certain contaminant. One doctor feels that as long as the contaminant is not removed, the patient will not regain his strength. This is why he prescribes a laxative. The other doctor is of the view that as long as efforts to regain his strength are not made, he will not be able to bear any laxative. He therefore prohibits the patient from taking any laxative. We see that both doctors agree on the issue of removing the contaminant and maintaining the patient's strength. Despite this, the impediments cause them to differ in their views. The differences in these two issues [under discussion] is of the same nature – looking at the advantages and disadvantages is the cause of the difference.

3. The third point which we learn is that the ruling for non-cooperation which has been termed "abstaining from friendship" by some people will not change merely by changing the term (based on prelude number three). Some people quote the Qur'ānic verses which prohibit friendship with unbelievers. They include this non-cooperation in these verses and label those who oppose them as opponents of the Qur'ān and thereby cause the masses to dislike and abhor them. This is similar to those who practise maulūd but refer to their assemblies as Dhikr ar-Rasūl (remembrance of Rasūlullāh *s̠allallāhu ʿalayhi wa sallam*) and standing up [for the salutations – known as salāmī] as Taʿz̠īm ar-Rasūl (respect for Rasūlullāh *s̠allallāhu ʿalayhi wa sallam*) and thereby cause the masses to have evil thoughts about those who are on the true path by saying that the latter prohibit them from remembering and respecting Rasūlullāh *s̠allallāhu ʿalayhi wa sallam*. Or the

issue of impossibility and possibility – where they malign us by saying that we claim that Allāh *taʿālā* can speak lies.

The term "abstaining from friendship" is being resorted to and utilized in the same way. Thus, it must be understood that coining a certain term or name does not change the essence. Therefore, the ruling too will not change. Moreover, it is totally unbecoming of scholars to resort to such stratagems. I have – according to me – clearly explained these issues, the differences which exist, and the reality of my creed and view in this regard. If anyone still wishes to malign me, I will say nothing more apart from:

فَصَبْرٌ جَمِيْلٌ، وَاللهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ

Now patience is better. I ask Allāh alone for help against what you are describing.[1]

Was salām.
1st Jumādā al-Ūlā 1339 A.H.
Thānah Bhawan, Khānqāh Imdādīyyah

Second quotation

Hadrat Maulānā Ashraf 'Alī Sāhib's statement with reference to current issues[2]

The following is an article which is actually Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Sāhib's reply to a verbal question which was posed to him with reference to current rumours. People of balanced temperament must study it carefully, understand the reality, and abstain from destroying their Dīn by slandering and making false accusations against a friend of Allāh *taʿālā*. (editor)

A few people came to Hadrat Hakīm al-Ummat and said: "Many incorrect and evil thoughts are spreading among the masses with regard to current events. Some people are saying that Hadrat Maulānā is [Allāh forbid] opposed to the Khilāfat. Others are saying that you are happy at the destruction of the Islamic Sultanate. Yet others are saying that Maulānā is opposed to Hadrat Maulānā Mahmūd al-Hasan Sāhib. Some people are saying that some of your attendants are speaking ill of him [Maulānā Mahmūd al-Hasan Sāhib] yet you are not

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[1] Sūrah Yūsuf, 12: 18.
[2] Quoted from *an-Nūr*, Jumādā al-Ukhrā 1339 A.H.

stopping them. Yet others are claiming that you are receiving money from the government."

In short, people are saying whatever is coming to their minds. It seems appropriate to publish an article which would remove the evil thoughts of the masses. Although these evil thoughts are not damaging Hadrat Wālā in any way, they are certainly hurting his Dīn. Hadrat Wālā replied to this request by saying: "Allāh *taʿālā* knows that all these claims and accusations are incorrect. I am neither against the Khilāfat nor am I happy with the downfall of the Islamic Sultanate. Neither I nor any of my associates are opposed to Hadrat Maulānā [Mahmūd al-Hasan Sāhib]. Furthermore, I do not receive any payment from the government. I am prepared to engage in mubāhalah with them over these incidents. However I do not see the need for publishing such an article because it is not an essential of Dīn for people to have faith and conviction in me. It is enough for them to follow anyone who is on the true path." Someone said: "What you are saying is correct, but the people's Dīn is being destroyed by evil thoughts, false rumours and verbal abuses."

Hadrat Wālā replied: "What can I do if people destroy their Dīn with their own hands? Do they not know that it is a sin to accuse an innocent person? They certainly know it. Do they not know that there are no proofs for all the accusations that are levelled against me? They certainly know it. If they are attributing all these things to me despite knowing all this, it is as though they are committing sins wittingly and intentionally. What can I do in such a situation? Even if I were to respond, it would mean that I consider myself to be good among people and they must not speak ill of me. I am ashamed of saying such a thing. If I were to stomach this, I could be accused of having a motive for responding. How, then, can I repulse this accusation?"

Another point worth pondering is that every single person in the world is not immature and naïve. There are intelligent people among them who are fully aware of my situation and know with certainty that whatever the masses are attributing to me is incorrect and that the people are falling into sin by having unfounded evil thoughts of me. Thus, if there was a need to protect the Dīn of the masses, the way to do it was for those who are in the know to repulse the evil thoughts and be of use to the people. This would have been beneficial for them

because they have no motives while I could be accused of having certain motives which I cannot remove. I do not mean that I want this to happen because I have handed the matter to Allāh *taʿālā*.

The sole purpose of answering this question is to inform – through it – of the points whose redressing were within my choice. By this I mean pardoning all those who are falling into sin due to their unjustified evil thoughts, fabrications and verbal abuses against me. Well, I have pardoned them with all my heart. Anything beyond this is not within my control.

In short, the fact of the matter is that – Allāh forbid – I am not against the Khilāfat because it is a matter of consensus. Allāh forbid, I am also not happy by the weakness or downfall of the Islamic Sultanate. In fact, Allāh *taʿālā* knows fully well that whenever I think about the religious or material destruction of Muslims – which in most cases is as a result of their lack of foresight – an intense grief pervades every vein of my body. If I think about it while I am having a meal, the food becomes bitter. Allāh forbid, I am also not against Hadrat Maulānā [Mahmūd al-Hasan *rahimahullāh*]. Rather, Allāh *taʿālā* alone knows how much of love and respect I have for him in my heart. Yes, there may be differences in views over certain matters. Anyway, I did have such differences with Hadrat Maulānā Gangohī *quddisa sirruhu* and – in fact – even with my mentor, Hadrat Hājī Sāhib *nawwarallāhu marqadahu*. These personalities were also aware of my differing opinions, but they never felt offended. It is extremism in Dīn to label this as enmity.

Although Imām Abū Yūsuf *rahimahullāh* and Imām Muhammad *rahimahullāh* were students of Imām Abū Hanīfah *rahimahullāh*, they differed with him on many issues. Allāh forbid, can anyone say that Sāhibayn were Imām Abū Hanīfah's enemies and adversaries? I seek forgiveness from Allāh *taʿālā*. I therefore cannot understand how I can be labelled an adversary merely on the basis of difference of opinion in certain issues. The extent of my difference was explained in my announcement titled, *An Explanation of Ashraf ʿAlī's Creed*. Why am I labelled an adversary of Hadrat Maulānā? The point to think about is that my differences with Hadrat Maulānā were not born today. Rather, they are since a very long time. If this difference was harmful on a Dīnī basis,

why did Hadrat Maulānā not compel me to follow him or why did he not say that these differences are reprehensible? If these differences were on the basis of enmity, why did Hadrat Maulānā treat me with the same affection of a senior right until the end? All this shows that these differences were neither harmful in a Dīnī sense nor can they be labelled as "enmity". I cannot understand how people can pointlessly refer to it as enmity.

Furthermore, in the letter of Hadrat Maulānā which was read at the Khilāfat Conference in Calcutta, he clearly stated that caution and viewing the consequences must be observed in matters related to abstaining from friendship [with Hindus] and other matters. People must never follow their zeal and emotions without careful consideration and consultation (*al-Barīd*, 12 September 1920). This letter very clearly and frankly contains the order towards caution and consideration of the consequences. Now if I resort to caution and consideration of the consequences, and decide that keeping aloof from all these movements is the best course of action, am I committing a sin? Why am I being labelled an enemy of Hadrat Maulānā? Moreover, Hadrat Maulānā's verbal statements[1] and instructions consider this difference of opinion to be permissible. In short, it is an absolute slander to accuse me of being an opponent of Hadrat Maulānā.

As for the accusation that some of my associates are against Hadrat Maulānā *quddisa sirruhu*, my reply to it is that no one from my associates said anything audacious against Hadrat Maulānā – neither verbally nor by the pen. If any of them were to do such a thing, I would have severed ties with him for the rest of my life. Some people have accused poor Maulwī Zafar Ahmad and Maulwī Habīb Ahmad of writing such things. However, their writings display their intense faith in and absolute respect for Hadrat Maulānā. For example, they both write in their final message: "We have clarified this point in several of our writings that we were never opposed to Hadrat Maulānā Mahmūd al-Hasan Sāhib *quddisa sirruhu* nor are we at present. In fact, we consider good faith in him to be a means for our salvation."

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[1] Some of these statements are to be found in *Dhikr-e-Mahmūd* (a short biography of Hadrat Maulānā). These have been quoted further on under Quotation Nine.

It is also totally wrong to say that I receive payments from the government. If anyone has proof of it, I give every person an open permission to present it. If he cannot present it – and he will definitely not be able to present it – he must repent.

To sum up, these are the facts but I cannot tolerate publishing them from my side based on the previously-mentioned reasons. Yes, if any righteous person wants to do it without the intention of absolving me and solely for the sake of protecting Muslims from Dīnī harm, he has such a choice – I am neither stopping him nor ordering him. My only focus is on:

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُوْنَ

So turn away from them and say: "Peace!" In time they will come to know.[1]

Third quotation

Maulānā Mahmūd al-Hasan Sāhib's testimony in favour of Maulānā Ashraf ʿAlī Sāhib and Maulānā Khalīl Ahmad Sāhib[2]

We now present a testimony of Hadrat Maulānā Mahmūd al-Hasan Sāhib *quddisa sirruhu* which he wrote in response to a question posed by Maulānā Khalīl ar-Rahmān Sāhib Sewhārwī. Muslims must take guidance from it and save themselves from Dīnī and material loss. Muslims will gauge from it the deep effect which the Dīnī greatness of Hadrat Maulānā Ashraf ʿAlī Sāhib Thānwī and Hadrat Maulānā Khalīl Ahmad Sāhib Sahāranpūrī had on the heart of Hadrat Shaykh al-Hind[3] *quddisa sirruhu*. The reader will learn how the latter detested and abhorred any evil thoughts and suspicions against these two personalities. Allāh *taʿālā* guides whomever He wills to the straight path.

The question posed by Maulānā Khalīl ar-Rahmān Sāhib Sewhārwī

Maulānā Khalīl ar-Rahmān Sāhib sent a letter in the beginning of Dhū al-Qaʿdah 1338 A.H. to Hadrat Deobandī *rahimahullāh* in which he says that some people use slanderous words against Hadrat Thānwī and Hadrat Sahāranpūrī. Some people accuse them of being hypocrites, others say that they are spies

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1 Sūrah az-Zukhruf, 43: 88.
2 Quoted from *an-Nūr*, Safar 1340 A.H.
3 The title of Hadrat Maulānā Mahmūd al-Hasan Sāhib *rahimahullāh*.

who are in the employ of the government. We seek refuge in Allāh *taʿālā* from such accusations and from evil thoughts.

[The following note is added by Ashraf ʿAlī]: I found the inclusion of Hadrat Maulānā Khalīl Ahmad Sāhib *rahimahullāh* in these accusations extremely consolatory like the consolation which Hadrat Kaʿb ibn Mālik *radiyallāhu ʿanhu* got from the inclusion of Hadrat Murārah ibn Rabīʿ *radiyallāhu ʿanhu* as expressed by Hadrat Kaʿb ibn Mālik *radiyallāhu ʿanhu* in the following words:

فذكروا لي رجلين صالحين قد شهدا بدرا فيهما أسوة بي الخ...[1]

The people mentioned to me two righteous men who had taken part in the Battle of Badr and who were worthy of emulation.

A poet says in this regard:

> Having shackles around the feet and living among friends [in a prison] is better than living in an orchard among outsiders.

The note ends here. The previous subject continues:

The Maulānā had also written that if he is permitted by Hadrat [Shaykh al-Hind *rahimahullāh*], he will publish the reply. He made a further request that the reply be written by Hadrat's blessed hand. Hadrat Maulānā accepted his request and wrote the reply with his own hand. It is quoted verbatim.

Maulānā Mahmūd al-Hasan Sāhib's reply

As-salāmu ʿalaykum wa rahmatullāh.

I received your letter and was most astonished. I can never understand how any Muslim who knows these personalities can ever use such words against them as quoted by you. At the same time, I am most astonished at how you could quote those impure and vulgar words, and then plan to publish these answers in the form of a fatwā. Assuming someone uttered some of these words and thereby destroyed his Hereafter, can any intelligent person who has confidence in these personalities publish these false and filthy words, arrange them in the form of a fatwā and make efforts to convey them to the

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[1] رواه الشيخان مع غيرهما.

public?[1] We seek refuge in Allāh *taʿālā* from the accursed Satan.

May Allāh *taʿālā* have mercy on us and bless us with intelligence. I hope that you will exclude me from such matters in future which I do not even have the courage to hear and whose hearing causes me pain and distress. If you act against my wishes, do not expect any reply from me.

Was salām
The servant, Mahmūd, may Allāh pardon him.
Deoband, 6th Dhū al-Qaʿdah 1338 A.H.

After receiving this reply, Maulānā Sewhārwī Sāhib sent a letter of apology. Hadrat [Maulānā Mahmūd al-Hasan] sent him a reply which he wrote with his own hands. A part of it is quoted here:

Respected servant, may Allāh protect you.
As-salāmu ʿalaykum wa rahmatullāh.

I received your letter. The faith and faithlessness of the masses are based on their views. Their faith and faithlessness are therefore not worthy of consideration. I was neither displeased with you in the past nor am I displeased with you at present.

Fourth quotation

The lush garden on current issues[2]

Note: This article was not published until now because we were awaiting a commentary to it. However, many ʿulamāʾ had transcribed it when it was still in manuscript form. The commentary has now been prepared but the means for publishing were not available.

بسم الله الرحمن الرحيم

All praise is due to Allāh *taʿālā*. Salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

This article combines rulings with regard to detailed issues. The need to write it arose either because previously a few

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[1] Unfortunately the time has come when the need was felt to publish this reply. (editor)
[2] Quoted from a hand-written manuscript dated – the middle of Rabīʿ al-Awwal 1340 A.H.

concise articles were published as general principles in which considerable attention to details was not given, or because replies to verbal or written questions became popular in scattered forms. Since no attention was paid to compiling them, the replies were quoted incompletely, resulting in changes and alterations. The need was therefore felt to collate the rulings with regard to the essential details. However, since most of the terms are of an academic nature, non-ʿulamā' will have to consult ʿulamā' in order to understand them. The article is divided into two: (1) issues, (2) proofs. I am writing both in sequence. Inspiration is from Allāh *taʿālā* alone. His help is sought in every matter and He alone guides to what is correct.

First issue: The prerequisite for the compulsion of repelling unbelievers

Repelling the unbelievers is the unrestricted duty of Muslims especially of the Islamic Sultanate irrespective of whether it is a caliphate or not, a genuine Islamic Sultanate or an alleged Islamic Sultanate. Repelling the unbelievers from the salient features of Islam – which include the holy places, especially the Haramayn Sharīfayn – is compulsory on all Muslims. This compulsion is sometimes *fard ʿalal ʿayn* and sometimes *fard ʿalal kifāyah* depending on circumstances and situations but there are certain prerequisites for this compulsion. These are mentioned in the books of jurisprudence. One of the prerequisites is power. This does not refer to the linguistic meaning of power but the Sharʿī meaning as clarified by the following Hadīth:

عن أبي سعيد الخدري عن رسول الله صلى الله عليه وسلم قال: من رأى منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه...الحديث.[1]

Abū Saʿīd al-Khudrī radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said: Whoever among you sees an evil must change it with his hand. If he cannot do that, he must do it with his tongue…

Obviously, the power to change an evil verbally exists all the time. The assumption that it can fall away is therefore not established. This proves that the meaning of "power" is that

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[1] رواه مسلم، مشكوة-باب الأمر بالمعروف.

there must not be a danger whose combating is generally not considered to be impossible.

Similarly, another prerequisite is that this repelling [of the unbelievers] must not result in more damage. For example, unbelievers are replaced by unbelievers, or unbelievers and Muslims are collectively subjugated by someone worse. In such a case, the objective will be lost. The objective is:

إخلاء الأرض من الفساد

Ridding the land of corruption.

The principle is:

الشيء إذا خلا عن الغاية انتفٰى

When a thing is devoid of an objective, it falls away.

Second issue: The permissibility of repelling unbelievers

If such a danger does exist, the obligation will fall away. As for permissibility, there are some details in this regard. There is no permissibility in some instances. In other instances there is not only permissibility but even desirability. The basis for permissibility, impermissibility or desirability is ijtihād or personal opinion. This would therefore allow two differences: (1) An academic difference in the sense that one person may observe the incidents and conclude impermissibility while another will come to the conclusion of permissibility or desirability. (2) A practical difference in the sense that although two person agree on permissibility or desirability, one of them acts on concession on the basis that it is not obligatory while the other acts on ʿazīmat on the basis of desirability. One does not have the right to criticize the other. If a Muslim has control of an area but he has entered into a peace agreement with the unbelievers, I would hesitate to say that unbelievers have control of the area.

Third issue: Non-cooperation

According to the Sharīʿah, a boycott or non-cooperation [with unbelievers] is not from among the elements of jihād. This can be gauged from the proofs.[1] Rather, they [boycotts, non-cooperation] are from among the strategies of repelling. They

[1] The proofs are provided at the end of this section.

are permissible in themselves, and not in certain cases where they pose dangers. It is possible for a person – based on his ijtihād – to say that they are essential. However, this obligation will be based on ijtihād and therefore not a proof against others. They cannot be considered to be from among the desired Sharʿī obligations. Like the second issue, based on different situations and demands, there can be differences as regards their permissibility, impermissibility or obligation. Moreover, the story of Thumāmah which is mentioned in the proofs [later on], proves that labelling non-boycotters as "supporters" is tantamount to accusing Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* of being a "supporter".

Fourth issue: Befriending unbelievers

True friendship with unbelievers, that is friendship from the heart is absolutely unlawful. This includes the dhimmī, the one who is at war with the Islamic state, the combatant and the one who has entered into a peace treaty with Muslims.

ويستوي فيه الأسود والأبيض

Fifth issue: Superficial friendship with unbelievers

Superficial friendship – i.e. interaction which a person normally has with friends – also known as mudārāt for the sake of one's own monetary or egotistic advantage and benefit is not permissible. This is especially so if there is also the possibility of it causing Dīnī harm. In such a case, interaction will be even more unlawful.

ويستوي فيه أيضا الأسود والأبيض

Sixth issue: Mudārāt to protect oneself against loss

The same above-mentioned mudārāt is permissible if it is for the repulsion of harm. The possibility of harm exists and is not a far-fetched assertion.

Seventh issue: Mudārāt when guidance is expected

It is permissible to resort to mudārāt when guidance [of the unbelievers] is expected.

Eighth issue: Mudārāt due to weakness

It is permissible for Muslims to resort to mudārāt if they are in a weak position.

Ninth issue: Being good to unbelievers

Being good and conveying benefit to unbelievers who are at war with Muslims is unlawful, but lawful with those who are not at war. Those who are not at war includes those with whom a peace agreement has been made and the dhimmīs. There are two exceptions: (1) Doing good to the one who is at war with Muslims on a specific occasion when it is to the advantage of Muslims or when it is expected that they would embrace Islam [as a result of the good treatment]. (2) When a person is on the brink of death due to severe need, e.g. hunger, thirst, falling from an elevated place, or a building falling on him.

Tenth issue: Helping unbelievers

If helping unbelievers is going to be harmful to Islam, it is entirely impermissible irrespective of whether they wittingly harm Muslims or do not wittingly harm them, but the action has been planned to cause them harm. The ruling of impermissibility applies in both cases.

Eleventh issue: Impermissible help is forbidden

If a type of help is not going to be harmful to Islam but it is impermissible in itself, then such a type of help will also be impermissible.

Twelfth issue: Helping in permissible matters

If the help is not harmful to Islam and the type of help is lawful – and it is without compensation – then it will fall under muwāsāt and will be included under issue number nine. If it is with a compensation, its ruling will be mentioned under issue number fourteen. This too is not considered to be genuine friendship.

Thirteenth issue: Taking help from unbelievers

If taking help from them is on the basis of servitude, i.e. they are totally subservient to Muslims and there is no possibility of rebellion on their part, it will be permissible. But if the help is on the basis of equality or servitude [of Muslims] – as is happening at present – or there is the possibility of rebellion, taking help from them will not be permissible because it would be harmful to Islam. Taking their help under compulsion due to Muslims being subservient to them is excluded from this prohibition.

Fourteenth issue: Dealings with unbelievers

The above points contained rulings with regard to the genuine and superficial types of friendship with the unbelievers. Now try to understand the rulings for dealings with them. Transactions which do not entail the performance of an unlawful act are permissible with unbelievers. This is irrespective of whether the unbeliever is a dhimmī, one who is at war with the Islamic state, one who has entered into a peace agreement or not. Transactions which are prohibited by texts [Qur'ān and Hadīth] are excluded from this permissibility. For example, entering into a marriage with a woman who is not from the People of the Book. Other transactions and dealings are permissible, e.g. being employed by them, hiring them as employees, taking loans from them, keeping items as mortgage with them, giving gifts to them, buying from them, sending items with them. Some items are excluded in certain situations. Details in this regard are provided in the proofs [mentioned later on]. Points explained under the tenth and eleventh issues are also excluded. To consider these dealings in the meaning of mutual helping and aiding, and to therefore label them impermissible is absolutely without proof. Had they been based on proofs, the jurists would not have considered them permissible.

The underlying reason behind the permissibility of such a transaction is that it is to the Muslims' advantage either immediately or in the future, and not to the unbelievers' advantage. Alternatively, even if there is any benefit for them, it is not to the detriment of Islam. Transactions which could be considered to be forms of aiding others in some way or the other, the jurists themselves consider many of them to be permissible, while those under our discussion cannot even be considered to be aiding them, although they are certainly of benefit to them.

Fifteenth issue: Wearing clothing of foreigners

Nowadays many questions are posed with regard to wearing coarse clothing and clothing of foreigners. If the basis for it is to sever ties with them, the ruling was given under issues three and four. If this is not the basis, both are permissible but it is not permissible to imitate both the Hindus and the British.

Sixteenth issue: The evils and innovations of unity with unbelievers

The detestability of the evils and innovations which have crept into the objectives and ways are known. Take the following examples:

1. A leader said: "There is nothing wrong with chanting 'Jai' verbally. In fact, if you please the Hindu brothers, brothers hold on firmly to the rope of Allāh. As long as we hold firmly to this rope, then even if Dīn slips away from our hands, we will certainly acquire of this world."[1]

2. This statement: "O Allāh! One good act which we have done is that Mahatma Gandhi and I have become true brothers."[2]

3. An ʿālim said: "Allāh sent him (Gandhi) as a planner and organizer for us. Allāh sent him to teach us the lessons of planning and organizing."[3]

4. Taking idolaters into masājid to address Muslims.

5. To say that their footsteps purify the soil of the city.

6. To consider the assemblies which they attend to be like heavenly mansions.

7. To address him as a messiah.

8. To refer to him as a god of mercy.

9. To say the following in his praise: "Even remaining silent from praising him is a praise in itself."

10. To take special steps to put a stop to the slaughtering of cows.

11. To apply the Hindu mark on the forehead.

12. To carry a tripod on one's shoulder and carry it to the *marghat*[4] while chanting the word "Jai".

13. To decorate a sedan and place the Qur'ān on it together with the Ramayana.[1]

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[1] *Madīnah*, Bijnore, 21 February 1930.
[2] *Fat̲h̲*, Delhi, 24 November 1920.
[3] Ibid. Quoted from *an-Nūr*, p. 226 and p. 1227.
[4] A place where Hindus burn their dead.

14. To say that we want to form a religion which would remove the distinction between Hindus and Muslims.

To label a person an unbeliever or flagrant sinner for not participating because of these evils or because of prohibition from the Sharīʿah. To be antagonistic towards him and to make efforts to harm him. To abstain from speaking out against these evils or not speaking out against them with the same level of importance that is given to popularizing these political movements.

When wrongs and evils creep into prudent measures, then the ruling is that if it is not obligatory to realize the prudent measure, abandoning it is permissible in every situation, and it also becomes obligatory or desirable in certain situations. If it is obligatory to realize the prudent measure – whether the obligation is unanimously considered or not – the obligation must not be abandoned unnecessarily. However, if there is difference of opinion about its obligation then the non-obligation of giving it up will be contentious. However, the evils will be spoken out against in every condition. The extent of the evil will decide the extent of the obligation to reject it. If there is any excuse, unity and agreement will be doctrinally obligatory, but in practice the person who believes in the excuse will be excused.

Seventeenth issue: The position of contentious subsidiary points

When Sharʿī proofs are established by both groups on contentious subsidiary issues, both groups will be equally considered to be possibly right and wrong. A large number of people in one group is not an indication of their being correct, nor is the small number of people in the other group an indication of their being wrong. It is an absolute fabrication to label the majority group's opinion as ijmāʿ.

Eighteenth issue: Assisting where there is Dīnī and worldly benefit

If there is neither any worldly harm in a beneficial action – which is considered to be excusable in the Sharīʿah – nor any Dīnī harm, then it is dishonourable to sit back. For example, when grapes are collected as a donation, and this helps the Muslims and the soldiers. Furthermore, the rulers have given

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[1] An epic poem of the Hindus recounting the exploits of Ram Chandra.

an open permission, so we must never lag behind in this regard. To think that the rulers do not really approve of it from their hearts is nothing but a whispering which should not influence a person.

Nineteenth issue: Du'ā'

A person who cannot make any type of effort should at least make duʿā'. In fact, even those who can make an effort must consider duʿā' to be their fundamental asset because the keys to the treasures of realizing one's objectives are in the hands of the True Master.

ما يفتح الله للناس من رحمته فلا ممسك لها، وما يمسك فلا مرسل له من بعده

None can curtail whatever [avenues] of mercy Allāh taʿālā *opens for people. None can open whatever He withholds.*

Twentieth issue: Differing views on various matters

This contains my methodology and counsel. Matters which are detested by the Sharīʿah, I consider it obligatory to abstain from them both in creed and in practice. Those which are unanimously considered to be agreeable, I consider them to be good in creed. As for in practice, I consider those which I can do to be worthy of doing, and consider myself excused from those which I cannot do. As for those which are contentious, I act according to my investigation and research. At the same time, I neither consider the opposing view to be worthy of criticism[1] nor do I invite any of them towards my creed. However, if a sincere person – whether he is genuinely sincere or portrays himself to be such – and my feelings do not consider him to be a liar, were to ask me about my creed, and I feel that he is confused or is asking with the intention of acting on what I say – i.e. he will not engage in any rumouring, debating and arguing with anyone – then I make it a point of informing him.

Apart from this, I do not say anything to anyone on my own accord. I consider it a point of integrity for a person to follow a

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[1] If anyone was criticized, it was on his evil action. For example, a person went beyond the limits as regards Hindu-Muslim unity, made a false accusation against me, maligned an opposing party solely because of difference of opinion on certain issues and labelled him an unbeliever and flagrant sinner, etc.

view which he is certain about its correctness. He must not cast it aside solely for material gain or for the sake of power and authority. Yes, if it reaches the level of compulsion according to the Sharī'ah – whether from the rulers or the masses – a person must act on the rulings which apply for compelling situations. He must not act in opposition to the opposing view nor make efforts against it. I give the same advice to other Muslims as well. If, after all my clarifications and soft approach, people still malign me, I can say nothing to them except for:

وَأُفَوِّضُ اَمْرِيْ اِلَى اللهِ اِنَّ اللهَ بَصِيْرٌ بِالْعِبَادِ

I hand over my matter to Allāh. Surely Allāh is watching all [His]. Servants.[1]

وصلى الله تعالى على خير خلقه سيدنا ومولانا محمد وعلى آله واصحابه اجمعين. وآخر دعوانا ان الحمد لله رب العالمين. نصف ربيع الأول ١٣٤٠ھ

Proofs[2]

أما على الأول فما في الدر المختار ولا بد الفرضية من قيد آخر وهو الإستطاعة إلى قوله وشرط لوجوبه القدرة على السلاح لا أمن الطريق، فإن علم أنه إذا حارب قتل، وإن لم يحارب أسر لم يلزمه القتال. في رد المختار قوله القدرة على السلاح أي وعلى القتال، وفي الدر المحتار أورده بعد الحدود لاتحاد المقصود، وفي رد المختار وهو إخلاء الأرض من الفساد. ج٣، ص٣٣٦. وقد أفتى أستاذي بنصرة بعض أهل البدعة في مقابلة أهل الكفر لأن أهل الكفر إنما زاحموهم في البدعة زعما منهم أنها من الإسلام. وذكر النووي في حديث مسلم في تأويل شرط ولاء بريرة رضي الله عنه لبائعين ما لقيه والثانية والعشرون احتمال أخف المفسدتين لدفع أعظمها واحتمال مفسدة يسيرة لتحصيل مصلحة عظيمة...ج٣، ص ٤٩٤.

وعلى الثانية:فما في العالمكيرية: والثاني أن يرجو الشوكة والقوة لأهل الإسلام باجتهاده أو باجتهاد من يعتقد في اجتهاده ورائه وإن كان يرجو القوة والشوكة للمسلمين في القتال فإنه لا يحل له القتال لما فيه من إلقاء نفسه في التهلكة. ج٣، ص ١١٩. وفي رد المختار على القول المذكور أولا قوله

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1 Sūrah al-Mu'min, 43: 44.

2 As is the case with the original Urdu text, the Arabic has not been translated because these proofs are for the benefit of the 'ulamā'. (translator)

لم يلزمه لقتال يشير إلى أنه لو قاتل حتى قتل جاز لكن ذكر في شرح السير أنه لا بأس أن يحمل الرجل وحده وإن ظن أنه يقتل إذا كان يصنع شيئا بقتل أو بجرح أو بهزم فقد فعل ذلك جماعة من الصحابة من بين يدي رسول الله صلى الله عليه وسلم يوم أحد ومدحهم على ذلك، فأما إذا علم أنه لا ينكى فيهم فإنه لا يحل له أن يحمل عليهم لأنه لا يحصل بحملته شيء من إعزاز الدين بخلاف نهي فسقة المسلمين عن منكر إذا علم أنهم لا يمتنعون بل يقتلونه فإنه لا بأس بالإقدام وإن رخص له السكوت لأن المسلمين يعتقدون ما يأمرهم به فلا بد أن يكون فعله مؤثرا في باطنهم بخلاف الكفار.

وعلى الثالثة: ما في الدر المختار وعرفه ابن الكمال بأنه يدل الوسع في القتال في سبيل الله مباشرة أو معاونة بمال أو رأي أو تكثير سواد أو غير ذلك. وفي رد المختار كمداواة الحجر حي وتهيئة المطاعم والمشارب. ج ٣، ص ٣٣٦. وفي صحيح البخاري في قصة ثمامة بن أثال فلما قدم مكة (يعني بعد الإسلام) قال له قائل: صبوت. قال: لا ولكن أسلمت مع محمد رسول الله صلى الله عليه وسلم. قال الحافظ في الفتح: زاد ابن هشام: ثم خرج إلى اليمامة فمنعهم أن يحملوا إلى مكة شيئا. فكتبوا إلى رسول الله صلى الله عليه وسلم: إنك تأمر بصلة الرحم. فكتب إلى ثمامة أن يخلي بيهم وبين الحمل إليهم. ج٨، ص٦٩. وفيه أيضا ج٨، ص ٦٨ وكانت قصة (يعني ثمامة) قبل وفد بني حنيفة بزمان. فإن القصة صريحة في أنهما كانت قبل فتح مكة. وفي الهداية بعد المنع من بيع السلاح والحديد من أهل الحرب ولو بعد الموادعة ما نصه، وهذا هو القياس في الطعام والثوب إلا أنا عرفناه بالنص فإنه عليه السلام أمر ثمامة أن يمير أهل مكة وهم حرب على...

وعلى الرابعة: قوله تعالى: يا أيها الذين آمنوا لا تتخذوا اليهود والنصارى أولياء. وقوله تعالى: يا أيها الذين آمنوا لا تتخذو عدوي وعدوكم أولياء تلقون إليهم بالمودة.

وعلى الخامسة: قوله تعالى: أيبتغون عندهم العزة فإن العزة لله جميعا.

وعلى السادسة: قوله تعالى: إلا أن تتقوا منهم تعاة. وقوله تعالى: فترى الذين في قلوبهم مرض يسارعون فيهم يقولون نخشى أن تصيبنا دائرة.

وعلى السابعة: قوله تعالى: فأنت له تصدى.

وعلى الثامنة: ما روى أبو داؤد أن النبي صلى الله عليه وسلم أنزل وفد بني ثقيف في مسجده...

وعلى التاسعة: قوله تعالى: لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم. إن الله يحب المقسطين. إنما ينهاكم الله عن الذين قاتلوكم في الدين وأخرجوكم من دياركم وظاهروا على إخراجكم أن تولوهم ومن يتولهم فأولئك هم الظالمون.

في العالمكيرية: ولا بأس بأن يصل الرجل المسلم المشرك قريبا كان أو بعيدا، محاربا كان أو ذميا. وأراد بالمحارب المستأمن. وأما إذا كان غير المستأمن فلا ينبغي للمسلم أن يصله بشيء، كذا في المحيط. وذكر القاضي الإمام ركن الإسلام علي السفدي إذا كان حربيا في دار الحرب وكان الحال حال مسالمة وصلح، فلا بأس بأن يصله، كذا في التاتار خانية، ج٦، ص٣٢٢. من تتمة إمداد الفتاوى، وفي حاشية العلامة شيخزاده على البيضاوي وثانيها المعاشرة الجميلة في الدنيا بحسب الظاهر، وذلك غير ممنوع منه، وقال عليه السلام في كل ذات كبد رطبة أجر.

وعلى العاشرة والحادية عشر: قوله تعالى: ولا تعاونوا على الإثم والعدوان.

وعلى الثالثة عشر: ما في الدر المختار: أو دل الذمي على الطريق ومفاده جواز الإستعانة بالكافر عند الحاجة وقد استعان عليه السلام باليهود على اليهود. في رد المختار: قوله عند الحاجة أما بدونها فلا لأنه لا يومن غدره. قوله وقد استعان عليه الصلوة السلام الخ ذكر في الفتح أن في سنده ضعفا، وأن جماعة قالوا لا يجوز لحديث مسله أنه عليه الصلوة والسلام خرج إلى بدر فلحقه رجل مشرك فقال إرجع فلن استعين بمشرك الحديث. وروى رجلان ثم قال: وقال الشافعي رده عليه الصلوة والسلام المشرك والمشركين كان في غزوة بدر ثم أنه عليه الصلوة والسلام استعان في غزوة خيبر بيهود من بني قينقاع وفي غزوة حنين بصفوان ابن أمية وهو مشرك، فالرد إن كان لأجل أنه كان مخير أبين الاستعانة وعدمها فلا مخالفة بين الحديثين، وإن كان لأجل أنه مشرك فقد نسخه ما بعد. ج٣، ص ٣٣٦.

وفي فتح القدير: ولا بأس أن يستعان بالمشركين على قتال المشركين إذا خرجوا طوعا ويرضخ لهم ولا يسهم ولا يكون لهم راية تخصهم الخ (ج٥، ص٢٤٣). وفي رد المختار باب الجمعة في معراج الدراية من المبسوط البلاد التي في أيدي الكفار بلاد الإسلام لا بلاد الحرب لأنهم لم يظهروا فيها حكم الكفر بل القضاة والولاة مسلمون يطيعونهم من ضرورة أو بدونها، وكل مصرفيها وال من جهتهم يجوز فيه إقامة الجمعة والأعياد الخ (ج١، ص٨٤٢). وقد عرف إطاعة الصحابة والتابعين ليزيد والحجاج وإطاعة العلماء للتتار في بغداد. وفي تفسير ابن جرير إلا أن تتقوا منهم

تقاة: إلا أن تكونوا في سلطانهم فتخافونهم على أنفسكم فتظهروا لهم الولاية بألسنتكم وتضمروا لهم العداوة ولا تناجوهم على ما هم عليه من الكفر ولا تعينوهم على مسلم بفعل...

وعلى الرابعة عشر: ما في الرياض: جلس رسول الله صلى الله عليه وسلم وعلى ينزع لليهود كل دلو بمتمرة حتى اجتمع له شيء من التمر (وفي الإجارة) وفي ابن خلدون وابن هشام استأجر رسول الله صلى الله عليه وسلم عبد الله بن أريقط الدئولي وكان كافرا (وفيه الإستيجار) وفي المشكوة عن علي أن يهوديا كان يقال له فلان حبر كان له على رسول الله صلى الله عليه وسلم دنانير فتقاضى النبي صلى الله عليه وسلم فقال له يا يهودي، ما عندي ما أعطيك الخ (وفيه القرض) وفي صحيح البخاري قد رهن النبي صلى الله عليه وسلم درعا له بالمدينة عند يهودي وأخذ شعيرا له (وفيه الرهن) وفي الروض الأنف أهدى النبي صلى الله عليه وسلم إلى أبي سفيان عجوة واستهداه أدمًا فأهداه أبو سفيان وهو على شركه (وفيه الإهداء والإستهداء). وفي المحيط إذا خرج للتجارة إلى أرض العدو بأمان فإن كان أمر لا يخاف عليه منه وكانوا قوما يوفون بالعهد يعرفون بذلك وله في ذلك منفعة فلا بأس. وفي الهندية إذا أراد المسلم أن يدخل دار الحرب بأمان للتجارة لم يمنع ذلك منه وكذلك إذا أراد حمل الأمتعة إليهم.

في البحر في القنية: لا يمنع من إدخال البغال والحمير والثور والبعير فيها. فإن كان خزا من ابريسم أو ثيابا دقاقا من القز، فلا بأس بإدخالها إليهم، ولا بإدخال الصفر والشبه إليهم لأن هذا لا يستعمل للسلاح، وفيها قال محمد لا بأس بأن يحمل المسلم إلى أهل الحرب ما شاء إلا الكرع والسلاح (وفي هذه الروايات البيع والشراء منهم إلا ما استثنى). وفي الهداية من أرسل جيرا له مجوسيا أو خادما الخ. وفي فتاوى الإمام طاهر البخاري مسلم آجر نفسه من مجوسي لا بأس به. وفي الروض الأنف براء ملاعب الأسنة أرسل إلى النبي صلى الله عليه وسلم أني قد أصابني وجع أحسبه، قال يقال له الدبيلة فابعث أرسل إلى النبي صلى الله عليه وسلم بعكة عسل وأمره أن يستشفي (من رسالة النور). وفي الدر المختار كتاب القضاء: ويجوز تقلد القضاء من السلطان العادل والجائر ولو كافرا. ذكره مسكين وغيره إلا إذا كان يمنعه عن القضاء بالحق فيحرم. وفي الدر المختار: وجاز بيع عصير عنب ممن يعلم أنه يتخذه خمرا لأن المعصية لا تقوم بعينه بل بعد تغيره، وقيل يكره لإعانته على المعصية إلى قوله بخلاف بيع أمرد ممن يلوط به، وبيع سلاح من أهل الفتنة لأن المعصية تقوم بعينه. وفي رد المحتار عن النهر وعلم من هذا أنه لا يكره بيع ما لم تقم

المعصية به كبيع الجارية المغنية والكبش النطوح والحمامة الطيارة والعصير والخشب ممن يتخذ من المعازف.

وما في بلوغ الخانية من أنه يكره بيع الأمرد من فسق يعلم أنه يعصي به مشكل، والذي جزم به الزيلعي في الحظر والإباحة أنه لا يكره بيع جارية ممن يأتيها في دبرها أو بيع غلام من لوطي وهو الموافق لما مرد عندي أن ما في الخانية محمول على كراهة التنزيه، وهو الذي تطمئن إليه النفوس إذ لا يشكل أنه وإن لم يكن له معينا أنه متسبب في الإعانة، ولم أر من تعرض لهذا. (ج٥، ص٣٨٥) وفي صحيح البخاري عن عبد الرحمن بن أبي بكر ثم جاء مشرك مشعان طويل بغنم يسوقها، فقال النبي صلى الله عليه وسلم بيعًا أم عطية، قال لا بل أبيع، فاشترى منه شاة. قال العيني: كره أهل العلم ذلك (أي الإجارة من الكافر) إلا لضرورة بشرطين. أحدهما أن يكون عمله فيما يحل لمسلم. والآخر لا يعينه على ما هو ضرر المسلمين. وقال ابن حجر: معاملة الكافر جائزة إلا ما يستعين به أهل الحرب على المسلمين.

وعلى الخامسة عشر: ما في الثالثة والرابعة عشر.

وعلى السادسة عشر: كون قبح هذه الأمور ظاهر. وفي الدر المختار باب الجنائز وتزجز النائحة ولا يترك اتباعها لأجلها، أي لأجل النائحة لأن السنة لا تترك بما اقترن بها من البدعة، ولا يرد الوليمة حيث يترك حضورها لبدعة فيها للفارق بأنهم لو تركوا المشي مع الجنازة لزم عدم انتظاهما ولا كذلك الوليمة لوجود من يأكل الطعام، عن أبي السعود (ج١، ص٩٣٢).

وعلى السابعة عشر: تعامل علماء الأمة على عدم تركهم واحد من الأقوال المجتهد فيها بهذا العذر، كثير من مسائل الحنفية شأنه كذلك، كنفاذ قضاء القاضي ظاهرا وباطنا، وإباحة الربو في دار الحرب، وعدم الترجيح بكثرة الأدلة، ونحوها. ولا يراد بالسواد الأعظم هذا الكثرة، وإلا لوجب ترك أقوال أبي حنيفة رحمه الله التي شأنها كذلك، مثلا واللازم منتف فكذا الملزوم، وفي البراهين القاطعة عن التوضيح: السواد الأعظم عامة المسلمين ممن هو أمة مطلقة، والمراد بالأمة المطلقة أهل السنة والجماعة، وهم الذين طريقهم طريق الرسول عليه السلام والصحابة دون أهل البدع. فكأن المراد بالسواد الأعظم هم أهل السنة والجماعة سواء كانوا متفقين أو مختلفين، فلا يجوز الخروج عن اتباعهم إلى اتباع أهل البدع ولو بأخذ قول بعض منهم، وإن كان هذا البعض قليلا.

وفي المنار ونور الأنوار في تعريف الإجماع اتفاق مجتهدين من أمة محمد صلى الله عليه وسلم في عصر واحد على أمر قولي أو فعلي، والشرط إجماع الكل وخلاف الواحد مانع كخلاف الأكثر.

وعلى الثامنة عشر والتاسعة عشر والعشرون: ظاهر غير خفي.

Fifth quotation

Hikāyatush Shikāyāt[1]

All praise is due to Allāh *taʿālā*, salutations and peace to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

These new political upheavals commenced since some time. Everyone is aware of the criticism and curses which are being hurled at me from certain quarters. However, I never bothered about them and did not give any attention to replying to them. Just on one occasion I clarified my stand and creed, and some associates published a statement of mine in this regard. That too did not prove to be beneficial. When it was realized that criticism and hurling curses were the only objectives, and that investigation and justice are missing, I decided to remain absolutely silent. Quite some time passed in this way. However, a new issue cropped up. In the beginning of Safar 1341 A.H. I saw a poster pasted in the lanes and alleys of my village. It was published by some "well-wishers" and made reference to a letter[2] allegedly from Hadrat Maulānā Mahmūd Hasan Sāhib *nawwarallāhu marqadahu*. It was claimed in the poster that the letter was received by Muhammad Khalīl ar-Rahmān Sāhib Dehlawī who is presently residing in Murādābād, in the paper, *Akhbār Hummdumm*.

It contains a few questions and answers, and the person claims to have received it in Dhū al-Hijjah 1338 A.H. The questioner referred to myself as one who is against the present political movements, and he wanted to know the ruling with regard to anyone who is against the political movements. He then quoted this reply: "The present movement is very good and it is *fard-e-ʿayn* on every Muslim to participate in it. Anyone who is against it is an enemy of Islam, and this is a major sin." He also quoted this reply: "I do not consider it good to get into the

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[1] *An-Nūr*, Safar 1341 A.H.

[2] Quotation number six clearly proves that this letter is fabricated.

specifics, but what I can say is that the same rule applies to anyone who is against this movement."

This article could have two effects. (1) There could be an addition to the criticisms and curses which are being hurled at me. This is something which I can bear. As the saying goes, "it is the same to a dead person whether you pour two loads of soil on his grave or a hundred loads". In Rabīʿ ath-Thānī 1339 A.H. I published a general announcement wherein I pardoned everyone. I did this with the hope of obtaining Allāh's pardon. I made mention of it later on. (2) Someone could create evil thoughts about Hadrat Maulānā *rahimahullāh* (who is my teacher, and whose love and confidence I consider to be a good fortune for myself) in the heart of one of my naïve friends. This is something which I can never tolerate. I wish to write these few lines in order to repulse such thoughts [about Hadrat Maulānā Mahmūd Hasan Sāhib *rahimahullāh*].

As for whether this letter is really from Hadrat or not, I cannot say anything without seeing the original letter. Although certain points in this letter create doubts about its authenticity, I cannot say anything without ascertaining the facts. If anyone is desirous of verifying it, the names of the last publishers or those who authorized its publication are as follows: Munshī Rafīq Ahmad Sāhib, the editor of *al-Imdād* Thānah Bhawan, Qādī Muhammad Akram Sāhib Thānwī and Hāfiz Ihsān al-Haq Sāhib Thānwī, or from the editor of *Akhbār Hummdumm*. They must obtain the full postal address of Khalīl ar-Rahmān Sāhib and ask him for the original letter. If he declines to post it, they must go to him with a reliable person who is fully conversant with Hadrat Maulānā's handwriting, and the letter must be shown to him. Some people feel that this Khalīl ar-Rahmān Sāhib hails from Siyuhārah but – for some reason – claims to be a Dehlawī [resident of Delhi] who is presently residing in Murādābād. However, I am not saying anything in this regard as well. This should also be verified as a precaution.

Anyway, no matter who, if it is verified that the letter is not from Hadrat [Maulānā Mahmūd Hasan Sāhib], the entire incident is over. If it is verified that it is his, there will be two types of observers: (1) Those who have faith and confidence in Hadrat. Based on the obvious demands of the letter and without inquiring about the reality, they will have evil thoughts

about me. I give them permission to do this. (2) Those who have noble thoughts about me and will start experiencing whisperings about Hadrat. Since I do not permit them to have such whisperings about Hadrat, I will show them how to repulse these whisperings.

Dirāyat

In his reply, Hadrat did not make reference to whether he accepts or rejects what the questioner said about me, i.e. I am against him. Instead, in the letter under discussion, he did not consider it appropriate to get into specifics. In this way, he drew attention to the fact that he [Hadrat] did not approve of taking any person's name when posing a question. Even in the prelude to the answers, the following is stated: Especially because of some of your inappropriate questions. The reason is obvious, i.e. one cannot rely on narrations and stories which are floating around in these times. People quote others without verifying whether they really said it or not. In most cases they are proved to be wrong. We witness this all the time. Just recently we received a letter from Munshī Muhammad Husayn Sāhib Faydābādī in Makkah Muʿazzamah. He is well known to the attendants in the Gangohī court. In his letter he refutes a similar rumour.

Refer to point number one at the end. In short, it has been learnt that Hadrat did not issue any specific ruling on me, rather, on the person who is against it. Now we have to ascertain whether I am against it or not. Before getting there, we will have to understand the reality of the opposition.

Its reality is not merely a difference of opinion, i.e. even if it is based on a proof of the Sharīʿah. If not, it will necessarily mean that the one who differs on any obligation (even if the obligation is based on Ijtihād and even if it is based on a proof of the Sharīʿah) he will be committing a major sin. In such a situation, reading Sūrah al-Fātihah behind the imām which is *fard-e-ʿayn* according to many Sahābah *radiyallāhu ʿanhum* will be considered a major sin for the Hanafīs based on their differing opinion in this regard. We learn from this that a blameworthy difference of opinion refers to where an issue is proven by a proof which is absolute in its evidence and import, and then someone differs with it or argues against it. Or, it is proven by a non-absolute proof, and not discussed merely on the basis of some opinion.

Hadrat Maulānā himself did not consider it to be absolute. Just recently, an ʿālim in Pānīpat who was especially close to Hadrat related a statement of Hadrat to me. The ʿālim said to me: "When Hadrat heard your writings and views, he said: 'Dissension is not good. The thought is coming into my mind that I myself should shift away from my opinion.'" Some changes may have taken place in the wording, but the theme is the same. Obviously, discarding an absolute or shifting away from it can never be permissible in any situation. This clearly proves that Hadrat too does not consider these issues to be absolutes. Since they are not really absolutes, as is obvious, then – Allāh forbid – how can Hadrat go against the reality and consider them to be absolutes?! Furthermore, the fact that these issues are based on Ijtihād was proven previously, there is no need to repeat it here. However, I am quoting a few selected proofs of the Sharīʿah in support of this creed so that it may be learnt that these differences are not based on mere opinions [but on Sharʿī proofs].

قال الله تعالى: إلا ان تتقوا منهم تقاة. وقال تعالى: واعدوا لهم ما استطعتم من قوة. وقال رسول الله صلى الله عليه وسلم في الإستطاعة: من رأى منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه. رواه مسلم. وفي الدر المختار: ولا بد لفريضته من قيد آخر، وهو الإستطاعة إلى قوله وشرط لوجوبه القدرة على السلاح. وفي العالمكيرية وإن كان لا يرجو القوة والشركة للمسلمين فإنه لا يحل القتال لما فيه من إلقاء نفسه في التهلكة. وفي فتح القدير: ولا بأس أن يستعان بالمشركين على قتال المشركين إذا خرجوا طوعا ويرضخ لهم ولا يسهم لهم ولا يكون لهم راية تخصهم. وفي الهندية قال محمد: لا بأس بأن يحمل المسلم إلى أهل الحرب ما شاء إلا الكراع والسلاح. وفي الدر المختار: وجاز بيع عصير عنب ممن يعلم أنه يتخذه خمرا لأن المعصية لا تقوم بعينه بل بعد تغيره. وقيل يكره لإعانته على المعصية على كراهية التنزيه. وهو الذي تطمئن إليه النفوس. وفي ضميمة الروضة من المجتبى وجامع الرموز ورد المحتار: ويجب على الإمام أن يبعث سرية إلى دار الحرب كل سنة مرة أو مرتين إلى قوله وهذا إذا غلب ظنه أنه يكافيئهم وإلا فلا يباح قتالهم.

وفي الهداية: والمروي عن أبي حنيفة من لزوم البيت محمول على حال عدم الإمام. وفي فتح القدير: وما روى جماعة من الصحابة أنهم قعدوا في الفتنة محمول على أنه لم يكن لهم غناء قدرة. في الدر

المختار باب البغاة: فإن بايع الناس الإمام ولم تنفذ حكمه فيهم لعجزه عن قهرهم لا يصير امام. وفي الباب كثيرة لا تحصى.

Thus, I am not guilty of committing the opposition for which Hadrat is issuing a ruling. At the same time, Hadrat is not issuing any ruling against the difference of opinion which I have. Furthermore, I am not alone in having this difference of opinion. Articles of many 'ulamā' have already been published wherein they express their difference in opinion. Some of them did not publish any articles, but this is also their view. This can be gauged by following it up and undertaking a study of it. In fact, it will not be surprising to see that they will be more in number. Even if they are not more in number, the issue of majority and minority is not the basis for right and wrong. There are many rulings in which Imām Abū Hanīfah *rahimahullāh* is on one side and all the other Imāms are on the opposite side. Despite this, his ruling was not disregarded. There the issue is of one Mujtahid against another Mujtahid. Here it is between a non-Mujtahid and a non-Mujtahid. The "playing field" is therefore level. Moreover, the differences are on certain extraneous issues, not on the fundamental objective. That is, supporting an Islamic government as much as one can with one's wealth and through prayers. Anyway, Hadrat's own special associates differ with him in this regard. In the above mentioned announcement, one question – no. 12 – states: "What is the position with regard to all types of employment for the British?" This is the answer which is quoted from Hadrat: "It is harām."

A person by the name of Hājī Ismā'īl who is a cloth merchant at Rīwārhī Bazaar asked the 'ulamā' of Deoband about teaching Arabic in a government school. The said Madrasah [of Deoband] replied: A job of this nature is still permissible as had been stated previously. However, it is better, preferable and more cautious for all those who are employed by the British to leave their jobs because it is totally unacceptable for us to have any type of relationship with the enemies of Islam. However, in the case of necessity and compulsion, the fatwā of permissibility as had been issued previously still applies today. One should not be critical of and abusive towards those who commit a permissible act. This reply also contains the signatures of Maulānā Muftī 'Azīz ar-Rahmān Sāhib and Maulānā Muhammad Anwar Shāh Sāhib. As for Hadrat's reply

quoted above, it was written before that. His reply is dated Dhū al-Hijjah 1338 A.H. while this fatwā is dated Jumādā al-Ūlā 1340 A.H. That fatwā is quoted here verbatim. Thus, if every difference of opinion is blameworthy, what will be said about the ʿulamā' of Deoband?

Thus, since it has been proven that every difference of opinion is not an opposition, the present fatwā of Hadrat does not even apply to me. Rather, it is with reference to the opposition. Therefore, if anyone has the slightest evil whispering against Hadrat out of love for me, this proof is sufficient to remove that whispering. In fact, I am not even complaining against the questioner for having labelled me as the opposition without verifying the matter first. It may well be that he mistook an unreliable person to be reliable, heard something from him about me, and was not aware of the proofs of my non-opposition. These proofs will be listed shortly. Therefore, I still consider such a person to be excused up to this point. However, if anyone has the desire to have evil thoughts or to make disparaging remarks even after the truth has been made clear to him, I pardon him from my side but he will have to ponder about his answer to Allāh *taʿālā*. The actual motive of most of those people who publish statements against me is to cut off the confidence which the masses have in me. Their objective is being realized without their efforts by my own actions. Those who come here frequently witness it for themselves. This is why I do not even feel offended in any way, nor do I have any ill feelings towards anyone. Yes, if I do experience such matters from people who used to claim or still claim to have a bond with me, I will certainly experience natural grief for a few days, and this grief too will end once I think about the absence of a bond with them.

Further on, a few proofs are presented to show how wrong it is to accuse me of being the opposition [of Hadrat Shaykh al-Hind]. I am doing this so that the actual objective of this article may be supported further – i.e. I am not the one who is intended in Hadrat's statement, so no objection must be made against him. These are the proofs:

(1) The article wherein I explained my creed and views.

(2) The fact that Maulwī Shabbīr Ahmad Sāhib Deobandī asked me: "Bearing in mind that there are differences of opinion on these issues, what must I do?" My reply to him was: "Hadrat is

our senior. You ought to give preference to him over me. As for me, my situation is different. You can verify it from Maulwī Sāhib." These quoted words may not be exactly as said, there might be some difference in them. Anyway, if I did stop anyone, then the first point to bear in mind is that when it comes to a contentious issue, it is not deemed reprehensible in the Sharīʿah to order or prohibit anyone. Furthermore, my address was not a general one – it is no crime to advise one's special and close associate. Furthermore, I did not stop anyone from the actual objective of supporting an Islamic state as much as one can. Rather, I merely stopped from the evils – whether they be in name or in reality. Who can label such a thing to be opposition?!

(3) The article *as-Suhuf al-Manshūrah fī Fadā'il Iʿānah Angūrah* (*Bāb Targhīb Iʿānat Mālīyyah Angūrah)* and the article *ash-Shukr wa ad-Duʿā' (Bāb Shukr Futūhāt Turk wa Duʿā'-e-Futūhāt*) were published in *an-Nūr*, vol. 1 and 2. As for supporting and praying [for the Islamic state], that is continuing [to this day]. A list containing a considerable portion of the type of support which was extended has already been published in *an-Nūr*, vol. 2, nos. 3, 4 and 5. The basis of the natural aversion are two; isn't this strange that the one who is supportive is counted as an opposition!? Yes, a gathering was not organized because this would contain certain evils. Whatever help was extended was sent to this address (I am providing the address because some people ask me how I send it). [The addressee is] Janāb Hājī Wajīh ad-Dīn Sāhib, Sadr Bazaar, Meerut.

(4) It is proven from the actions and statements of Hadrat *rahimahullāh* himself that he did not consider me to be an opposition. Consequently, when I went to meet him after his return from Malta, all who were present witnessed with how much attention and affection he received me. So much so, when I got slightly delayed in meeting him after zuhr, he said to me: "I was about to come to you." Look at the level of his affection. This happened when he had already learnt about my opinions. Some of my close associates who had accompanied me – and are now in Kānpūr – related to me when we were in Deoband that they said to Hadrat: "Ashraf is present. It will be good if you touch some of these issues." He replied: "He [referring to Hadrat Wālā] is considerate of me, so he will not be able to say anything in reply. It will therefore not be

appropriate for me to say anything in such a situation.” From this we learn that Hadrat was aware of my views, and also did not consider my differing opinion to be opposition in Dīn. Had it been the case, he would not have offered such a light excuse. Thus, his affection towards me despite knowledge of my opinions is clear proof that he did not harbour any thoughts of blameworthy opposition.

(5) This is an addendum to the previous point. In his introduction to his translation [of the Qur'ān], Hadrat made mention of me in a good manner. The necessary part of it can be seen towards the end of this article under point number two. If he really did have bad thoughts about me, would it not have been necessary to remove this section in order to prevent people from having confusing thoughts about me?

(6) This is also an addendum to the previous point. Hadrat *rahimahullāh* wrote two letters to me – one during his stay in Makkah, and the other on his return from Malta. These have been published in *Dhikr Mahmūd*. One may refer to them there.

(7) This is also an addendum to the previous point. Hadrat replied to a question which was posed to him with regard to myself and Hadrat Maulānā Khalīl Ahmad Sāhib. Refer to point number three at the end of this article.

(8) The honourable 'ulamā' of Deoband have the closest and most special bond with Hadrat *rahimahullāh*. Had this been Hadrat's view, why would the 'ulamā' of Deoband speak against it? Refer to points 5, 6 and 7 which are to follow soon.

Maulānā Muhammad 'Alī Sāhib – the khalīfah of Hadrat Maulānā Fadl ar-Rahmān Sāhib Ganj Murādābādī *quddisa sirruhu* – is attached to the 'ulamā' of Deoband by virtue of his special links with our elders. Although he differs with me on these issues and extends his counsel to me, he refutes some of the rumours made against me. Refer to point number eight which is to follow soon.

(9) The above proofs are obvious external proofs. Now let me quote an internal proof which is a statement of a person well-known by the title of Ishrāqī, and is acknowledged as a man of genuine expositions. It is quoted in a letter of a reliable person together with the chain of transmission. I have it in my possession. It is quoted further on under point number nine.

(10) This is an addendum to the above point. A person cancelled his bayʿah with me because of what he thought were my views. Someone asked [the above-mentioned] Ishrāqī Sāhib about this person [who cancelled the bayʿah]. He responded by explaining what is meant by real participation, labelled the present participation as undignified, and displayed the error of this person. A copy of this letter has also been conveyed to me via the reliable person mentioned above. I have it in my possession as well. Refer to it in point number ten which is to follow.

These are ten proofs which further strengthen the objective of this article. I will now quote the articles and extracts which I have been making reference to in the above article. Coincidentally, they are also ten in number. Thus the proofs and the references are adorned with the blessed number of ten – *tilka ʿasharatun kāmilah* (that totals ten). The ten points follow:

Additional points to the above article

First Point: A letter from Munshī Muhammad Husayn Sāhib Faydābādī – presently residing in Makkah.

"A few months ago, a zealous and immature resident of Sahāranpūr quoted Maulwī Shafīʿ ad-Dīn Sāhib and made some accusations against you. When I related this to Maulwī Shafīʿ ad-Dīn Sāhib, he was immensely disturbed by the person's self-motivated lie. How can Hadrat Hājī Sāhib *rahimahullāh* be displeased with you?! Some worldly people over here say things to people which are in line with their opinions merely for worldly gains and attribute these things to Hadrat Hājī Sāhib *rahimahullāh*. I know these people very well. They are from among Hadrat Hājī Sāhib's people but did not acquire Dīn. Maulwī Shafīʿ ad-Dīn Sāhib always speaks in your praise and values you."

Just as Munshī Sāhib provided the approval of Maulwī Shafīʿ ad-Dīn Sāhib to prove the fabrication of this narration, the love of Maulānā Muhibb ad-Dīn Sāhib (who is from among the most special associates of Hadrat Hājī Sāhib) is also proof of it. This is gauged from a post card of Maulwī Shams al-Haqq Sāhib, the deputy of Hājī Tehwar ʿAlī Sāhib. He writes: "Hadrat Maulānā Muhibb ad-Dīn used to think of you a lot and conveyed many salāms to you." 15 Muharram 1341 A.H. If –

Allāh forbid – Hadrat Hājī Sāhib was displeased with me, these most special associates of his would not have treated me with so much of affection.

Second Point: A quotation from the introduction to the translation of the Qur'ān of Hadrat Maulānā Mahmūd Hasan Sāhib.

"Secondly, several translations of devout 'ulamā' of present times have been published one after the other. From among them, I had the opportunity of studying two of them in detail. The first is the one of Maulwī 'Āshiq Ilāhī Sāhib of Meerut. The second is the one by Maulānā Ashraf 'Alī Sāhib which, apart from being an excellent and beneficial commentary, is in line with the creed of the pious predecessors and pure from the shortcomings and defects which I made mention of."

Just think! How can a person who is committing an unlawful act be referred to as "devout" and referred to as "Maulānā"? Furthermore, this translation was printed under the supervision of Maulwī Muhammad Mubīn Sāhib and Maulwī 'Azīz Gul, a prisoner in Malta. Both of them are referred to as the special attendants of Hadrat under the title [of the translation]. If Hadrat [Mahmūd Hasan Sāhib] really considered me to be what some people are claiming that he said about me, these two special attendants would have at least attached a footnote to these words ["devout" and "Maulānā"] and said something that would remove all confusion.

Third Point: Hadrat Maulānā Mahmūd Hasan Sāhib's reply to a question (details in this regard were provided under the heading: Third Quotation – compiler) with regard to myself and Hadrat Maulānā Khalīl Ahmad Sāhib.

"I received your letter and was most astonished. I can never understand how any Muslim who knows these personalities can ever use such words against them as quoted by you. At the same time, I am most astonished at how you could quote those impure and vulgar words, and then plan to publish these answers in the form of a fatwā. Assuming someone uttered some of these words and thereby destroyed his Hereafter…"

"I hope that you will exclude me from such matters in future which I do not even have the courage to hear and whose hearing causes me pain and distress." 6th Dhū al-Qa'dah.

He said in another letter: “The faith and confidence of the masses or its absence are not dependent on agreement with his views. Therefore their faith and confidence or absence of it are both not worthy of consideration.”

Bearing in mind the announcement mentioned in the prelude to this article as quoted in *an-Nūr*, vol. 1, no. 10 – where the words “enmity to Islam” and other similar words are used, and words like “impure and vulgar words” and “pain and distress” as mentioned in the above letter, moreover in the above letter the questioner requested publishing the reply in the form of a fatwā, yet Hadrat expressed his disapproval of it, and then instructing for the announcement to be published in a newspaper – does all this not create a doubt that this letter is either not written by Hadrat and someone got it signed – and in most cases when a reliable person presents a letter to be signed, the senior signs it without checking the contents – or if the letter has been written by Hadrat, then someone really inflamed his anger. Some people claim that this letter is abrogated. However, the same can be said about the one who abrogated it, i.e. it is not an evidence without first showing him the original letter. Only after the proof is accepted with all sections of it can it be used as evidence.

The following points can also be considered in this regard:

1. He must have prohibited the questioner from speaking ill of, slandering and backbiting these personalities because these sins are unlawful on all Muslims. If a Muslim backbites these personalities there can be nothing but sin in it.

2. I consider the books which you are seeing of Maulānā [referring to Hadrat Wālā] to be excellent.

3. Where efforts are made to stop Muslims from carrying out even their minor religious activities (like the slaughtering of animals because it is in answer to the questioner’s question), then it is harām to give donations for such things. Although it is not expected of our Hindu brethren, if any Hindu stops us from slaughtering a cow, it will be our Shar‘ī responsibility to act even more in opposition to him.

Now look to what extent is the abrogator being practised on and to what extent is it harmful to us.

Fourth Point: A reply from Maulānā Habīb ar-Rahmān Sāhib, principal of Dār al-ʿUlūm Deoband.

This is in reply to a letter: As-salāmu ʿalaykum. I received your letter and learned of your conditions. We certainly differ with Hadrat Maulānā Ashraf ʿAlī Sāhib on current issues. However, these differences are not of such a nature where we will tolerate belittling Maulānā and being audacious towards him. Whatever Maulwī ..... Sāhib did or said, he did from his side. We never approve of it nor can we permit such a thing. 21 Jumādā al-Ukhrā 1339 A.H.

Fifth Point: (Addendum to the previous point)

This is in reply to a question. No one asked me any question with regard to Maulānā Ashraf ʿAlī Sāhib. I certainly do not approve of labelling him a fāsiq. His aloofness from the khilāfat assemblies is due to a valid reason. Siddīq Ahmad, *may Allāh pardon him* (Kāndhlawī).

The statements of the ʿulamā' of Deoband are attached to it.

Our creed with regard to current issues is the same as that laid down by Hadrat Ustād Maulānā Mahmūd Hasan Sāhib *rahimahullāh*. However, based on our noble thoughts about Maulānā Ashraf ʿAlī Sāhib, we always looked for an explanation to the accusations which are made against him. We never labelled him a fāsiq nor did we permit anyone to do this. Written by Muhammad Anwar, *may Allāh pardon him* (head lecturer at Deoband). ʿAzīz ar-Rahmān, Muftī of Dār al-ʿUlūm Deoband, 18 Safar 1340 A.H.

أما أنا، فمولانا التهانوي يسئل عني ولا أسأل عنه

Shabbīr Ahmad ʿUthmānī, *may Allāh pardon him.* Faqīr Asghar Husayn, *may Allāh pardon him.*

(This hand-written fatwā is preserved)

The meaning of the above Arabic text is this: I am not of such a rank as to ask about Maulānā Thānwī. However, he is of a rank where he can ask about me [and he can then give his views about me].

If anyone takes some other meaning from this text, he must ask the scholar who wrote it.

Sixth Point: Addendum to the previous point. It is a condensed version of the letter of Maulānā Habīb ar-Rahmān Sāhib which was attached to the fifth point.

I was extremely disappointed at having to witness such an era where questions of this nature will be posed. Merely thinking of this causes my hairs to stand on their ends. However, this incident is also one of the strange things of this era. I saw the letters of Maulwī …. and was astonished at seeing his two-facedness. At the same time, I was not overly astonished because I did have such thoughts about him and was convinced of them. I am also anguished by his attitude. The entire group [of ʿulamā' of Deoband] shares my opinion.

This letter is also preserved.

Seventh Point: Addendum to the previous point.

This is a verbal reply of Maulānā Husayn Ahmad Sāhib, the attendant and companion of Hadrat [Shaykh al-Hind] in Malta. This took place in a gathering in Thānā Bhawan where the Maulānā, Maulānā Kifāyatullāh Sāhib, Maulānā Ahmad Saʿīd Sāhib and Maulānā Murtadā Hasan Sāhib were also present. All these personalities came personally out of their kindness, and honoured me by their visit and special affections. When they left here and went to Kāndhla, someone asked Maulānā Husayn Ahmad Sāhib about my imāmat. The Maulānā was most unhappy with this question and said: "What a useless and futile question! We consider him [Hadrat Wālā] in the same rank as we consider our other elders." Later he mentioned several things about his noble thoughts about me in a general gathering. I did not quote them out of fear that some words might be inadvertently changed. There are many people who heard his statements in Kāndhla. In fact, he said so much [in praise of me] that some committee members began having bad thoughts about him.

Eighth Point: The statement of Maulānā Muhammad ʿAlī Sāhib, khalīfah of Maulānā Fadl ar-Rahmān Sāhib Ganj Murādābādī *quddisa sirruhu*:

"As far as I remember, he did not use any heavy words against you."

15 Safar 1340 A.H.
Khānqāh Rahmānīyyah, Maunger

Ninth Point: A statement of a man of expositions as quoted by a friend in a letter which is preserved by me.

Khān Sāhib said that Ishrāqī Sāhib used to speak very highly of Hadrat Maulānā Ashraf ʿAlī Sāhib and used to say: "He is a very great man. His creed as regards current issues does not stem from fear but is essentially his opinion."

Tenth Point: A letter of the above-mentioned man of expositions.

The one who cancels his bayʿah from a Sufi because the latter does not take part in the khilāfat movement has made a big mistake. Every Sufi is taking a part in the khilāfat movement. But this is difficult to understand by the unqualified ones. Taking a part in the khilāfat movement does not mean that you have to make ostentatious leaders your imāms and to consider Gandhi as the leader of India and accept him as the Mahatma and so on. (The major way of participation is to help financially and make duʿā').

The ten points are now concluded and this article is also concluded.

Ashraf ʿAlī
7 Safar, Friday, 1341 A.H.

Sixth quotation

Admitting that the letter which is attributed to Hadrat Maulānā Mahmūd Hasan Sāhib is a fake letter[1]

In the beginning of 1341 A.H. a letter was published in the newspapers from Khalīl ar-Rahmān Sāhib Dehlawī, presently residing in Murādābād. The letter was attributed to Hadrat Shaykh al-Muhaddithīn Maulānā Mahmūd Hasan Sāhib Deobandī *rahimahullāh*. Subsequent to that, copies of this letter were published in various places. One of the points contained therein was a question and answer with reference to Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Sāhib. Although those who are conversant with Hadrat Deobandī's style and just-minded people were immediately convinced that this letter was a fake, as a precaution – a trait which has become second nature to Hadrat Hakīm al-Ummat – he [Hadrat Wālā] wrote a comprehensive and conclusive article on this subject. It was

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[1] Quoted from *an-Nūr*, Rajab 1344 A.H.

published under the title, *Hikāyāt ash-Shikāyāt*,[1] in *an-Nūr*, vol. 2, no. 10, dated Safar 1341 A.H.

It was mentioned in that letter that: "Some people feel that this Khalīl ar-Rahmān Sāhib hails from Siyuhārah but – for some reason – claims to be a Dehlawī [resident of Delhi] who is presently residing in Murādābād. However, I am not saying anything in this regard as well. This should also be verified as a precaution." When Maulwī Khalīl ar-Rahmān Sāhib Siyuhārwī read this, he wrote a note absolving himself, and sent the note to the office for publishing. This was published in *an-Nūr*, vol. 3, dated Jumādā al-Ūlā 1341 A.H.

It was also stated in *Hikāyāt ash-Shikāyāt* that the original letter must either be requested from the publishers, or Khalīl ar-Rahmān Dehlawī's address must be obtained and the original letter obtained from him. Once the original is obtained, it must not be accepted as authentic until one of Hadrat Deobandī's special and reliable attendants sees it and testifies that it has in fact been written by Hadrat Maulānā Deobandī *rahimahullāh* or that he heard each and every word of the letter read to him and then signed it.

On seeing this article, some associates undertook an intense search for the original. However, it would only be found if there ever was such a letter. All those who published it were asked for the original but most of them did not even reply to the requests. One of the publishers was Janāb Tasadduq Ahmad Sāhib Sherwānī, the Honorary Administrator of the Majlis Khilāfat for the district of ʿAlīgarh. He was also asked to produce the original. Thereafter, it was demanded from him. Subsequently, he published an announcement in the newspaper, *Zamīndār*, dated 21 December 1922 in a column on page six wherein he wrote: "I have no knowledge about the authenticity or non-authenticity of this letter and its reply. As regards the poster which was published in my name – it was neither published by my approval nor my suggestion. Neither was any permission in this regard sought from me." Refer to *an-Nūr*, no. 3, p. 2, dated Rajab 1341 A.H.

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[1] This article was quoted previously under the Fifth Quotation. (compiler)

After this, neither was any search or investigation made in this regard nor did I receive any information. However, just recently Hadrat Hakīm al-Ummat received a letter from Delhi which is dated 9 January 1926. It is quoted here verbatim. The writer identifies himself as Khalīl and says that the letter which was attributed to Hadrat Maulānā Deobandī *rahimahullāh* was published by himself. He also admits that the letter has nothing to do with Hadrat Maulānā Deobandī *rahimahullāh*, rather, "a certain person published it in my name." He adds: "Prior to this, I considered you to be against him because of certain creedal and national issues." Now just look, on one hand he claims to be a follower of Hadrat Maulānā Deobandī *rahimahullāh* and at the same time he is fabricating a lie against him and deluding the people. Furthermore, this fabrication was concealed for a considerable period of time. And when he does come out into the open, look at how beautifully he does it that there is no address or whereabouts of the writer provided. Would Hadrat Maulānā Deobandī *rahimahullāh* ever tolerated this? Anyone who met Hadrat Maulānā Deobandī *rahimahullāh* even once will spontaneously respond that this is certainly a fabrication. As a poet says:

> These bitter words have been made up by us. It is a slander against this sweet-speaking personality.

The person who observed the mutual agreement and unity between these two personalities [Hadrat Wālā and Hadrat Shaykh al-Hind] will never accept the possibility of opposition between the two. This is why he did not even see the need to express this. However, when he saw the excesses of the ignoramuses crossing all limits, some people expressed their practices. One example of this is the letter which was published in *an-Nūr*, vol. 5, no. 9, 10, dated Muharram and Safar 1344 A.H. under the title *Maktūbāt Husn al-ʿAzīz* in which the writer quoted a statement of Hadrat Maulānā Deobandī *rahimahullāh* in which the Maulwī Sāhib was reprimanded for uttering a word against Hakīm al-Ummat which was certainly against his high rank. It is also mentioned therein that Hadrat Maulānā *rahimahullāh* said: "How do you know that my view is correct and on the truth, and that Maulānā Thānwī's view is absolutely wrong?" Hadrat Maulānā *rahimahullāh* added: "In all those places where you said something against Maulānā Thānwī, you must replace it by

writing something in his praise so that you can make up for your folly.”

Just-minded people must decide for themselves the level of bond which existed between Hadrat Maulānā Deobandī *rahimahullāh* and Hadrat Maulānā [Thānwī], what Hadrat Maulānā *rahimahullāh* thought about his own opinions on contentious issues, and to what extent can we believe the claims of extremism which are attributed to Hadrat Maulānā Deobandī *rahimahullāh* with regard to past political movements. A poet says:

You can gauge my splendour from my garden.

Even in this letter the person’s full address was not provided. It only referred to him as Dehlawī, residing in Murādābād. The other letter also does not give any address. We are therefore saying via this announcement that if the writer who has requested clearing of ill feelings from Hadrat Hakīm al-Ummat wants to be pardoned, then this has already been done from before because Hadrat Hakīm al-Ummat had already pardoned all people of this nature in a separate announcement (which was published in Rabīʿ ath-Thānī 1339 A.H. and is also referenced in *an-Nūr*, vol. 2, no. 11). As far as we know, the act of pardoning the wrongs of such people even without their requesting it is only to be found in Hadrat [Wālā] in our times. May Allāh *taʿālā* enable his shadow to remain over us for a long time because he is a great favour of Allāh *taʿālā* on us. Āmīn.

If it is the intention of the writer to remove ill feelings from the heart, then this is not the way. Rather, he should provide his full name, address, etc. and himself ask Hadrat [Wālā] to show him the way to obtain his pardon. How can it be that the error is committed in public and the repentance is done in private!?

السر بالسر والعلانية بالعلانية

If the writer wishes to absolve himself from the rights which he owes to fellow humans and wants to save himself from divine punishment which will afflict him in the case of not fulfilling the rights of fellow humans, he will have to accept all the conditions which Hadrat Wālā lays down. Allāh willing, all the conditions will comply to the Sharīʿah. The writer should at least ponder a bit rationally. When Hadrat Wālā accepts a certain personality [Hadrat Shaykh al-Hind] as his senior and

elder, is it a minor crime to claim that he used to say such and such things about you – i.e. he was displeased with you – and then to be proven guilty in this claim? At least take a moment for introspection and think to yourself that if someone were to do this to you, what thoughts will pass through you, and will your heart be cleared merely by receiving one letter? Never! Instead, you will also say: "I have suffered many times because of your wrongs."

There is another point which needs consideration. There are many who destroyed their Dīn by getting involved in backbiting, cursing and criticizing. Can they be rectified just by this one letter? If this impossible task was left like that, all these people will be together with the writer in committing the sin because he was the cause of it. Does Dīn and integrity permit heaps of sin to continue piling while nothing is done to put a stop to this? Just as most people considered the past letter to be the original and felt that its contents were written by Hadrat Maulānā Deobandī despite not having any full address, in the same way, Hadrat Hakīm al-Ummat had the right to publish it after considering it to be correct, and be pleased with this request for clearance [of ill feelings]. Let alone this one letter, after the present clamour had subsided, countless letters requesting pardon have already been received, and continue to arrive. Those who come here frequently are fully aware of this fact.

However, Allāh *taʿālā* conferred Hadrat Wālā with the ability to consider the one who praises him and the one who vilifies him to be equal. He is overcome by devotion to Allāh *taʿālā*. This is why the thought did not even cross his mind that he should publish those letters. Although his attendants wanted to publish them, he always stopped them. As for the present letter, one cannot even be convinced about its authenticity and the authenticity of its contents without having Sharʿī proof. Therefore, he would never permit publishing it. However, since he is also a Hakīm al-Ummat, and thousands of people were saving themselves from deception as regards inquiring about the authenticity and non-authenticity of this letter, and there was no way of knowing about it without publishing it and making an announcement that if Khalīl Sāhib Dehlawī comes across this article, then for the sake of integrity, he would cast aside all his assumed wisdoms, disclose his full identity and address, and divulge the reality of this letter. This, so that

many people will be saved from deception, and the writer may be able to absolve himself from the rights of fellow human beings if he wants.

As for those who have fallen into unnecessary criticism and vilification or are doing this at present, if they believe this and still do not repent, it may well be that this letter will inspire them to restrain their tongues. Based on all these advantages and benefits, the publishing of this letter was approved. It is quoted here verbatim. Inspiration is from Allāh *taʿālā* alone.

Copy of the letter

(Delhi…Respected and honourable Hadrat – as-salāmu ʿalaykum)… In the last few years a letter attributed to Hadrat Maulānā Deobandī *rahimahullāh* was published by myself in *Hummdumm* and other newspapers. I have to say something in this regard. Although I am in total agreement with Hadrat Maulānā's views and fully support the political movements, I now – for the sake of honesty – consider it essential to admit that the letter – in the manner in which it was arranged – and the answers to certain questions have nothing to do with Maulānā. Rather, a certain person had it published in my name. Prior to this, I considered you to be against him because of certain creedal and national issues. I now hope that your respected self will – for the sake of Allāh and Rasūlullāh – clear your heart towards me and those who published this letter. If you remove all types of ill feelings towards us from your heart, and we come to know of it in some way or the other, then Allāh willing, I will personally come to you at some time in the future and present the actual facts in detail. That is all.

I request your prayers for success in both worlds. I am your obedient one. Attendant of Dīn and the community. Khalīl.

The letter contains a stamp of the Chāndnī Chowk, Delhi, Post Office, dated 8 January 1926.

Copy of the envelope: Thānā Bhawan district Muzaffar Nagar.

Addressed to: Hadrat Maulānā Muhammad Ashraf ʿAlī Sāhib

Stamp of the Thānā Bhawan Post Office dated 9 January 1926.

We do not wish to comment on this letter.

Here is another example:

The newspaper *al-Muballigh* of Delhi, vol. 1, no. 7, dated 21 June 1923 contains an article in which a letter is attributed to Hakīm al-Ummat in which he – Allāh forbid – wrote to a friend stating that whatever Islamic support that is being extended to the Turks in the present war must be stopped…The editor of the newspaper claimed that he has the original letter. Since that time to the present day, Maulwī Nūr Muhammad Sāhib, the editor of *Sirāt-e-Mustaqīm*, Hyderabad Deccan, has been asking the editor [of *al-Muballigh*] for the original letter. Subsequently, acting under the suggestion of the Maulwī Sāhib, I personally went to meet the editor [for the original letter] but how could he produce it when no such letter exists?! First of all, you cannot find the editor, and if you do meet him, the letter cannot be found. About three years passed in this procrastination and the letter has not been found. Allāh willing, even if it is searched for until the day of Resurrection, it will not be found. This fabrication is similar to the previous one. The reader can deduce the condition of the second fabrication from the first one. If Allāh *taʿālā* inspires the fabricator to come out with the truth then the present fabrication will be exactly like the previous one in the sense that he would be trying to make up for his folly. (editor – *an-Nūr*)

Seventh quotation

(Note from the compiler of *Ashraf as-Sawānih*: This quotation displays the levels of differences as regards the political movements and their good consequences. The following couplet of Hadrat Hāfiz *rahimahullāh* applies:

> All thanks are due to Allāh *taʿālā* that the two of us have reconciled. The doe-eyed damsels are dancing and offering goblets and cups.

Glory to Allāh! Look at how the differences of the senior personalities were in line with correct principles and within the boundaries of the Sharīʿah. What broad-mindedness, moderation and justice they possessed! They themselves initiated a reconciliation with Hadrat Wālā. People who have differing views today must take a lesson from their actions.

No sooner these differences were resolved, Hadrat Wālā undertook a peaceful journey to Hyderabad Deccan to which he was invited for the sake of tablīgh.

True wisdom[1]

A poet says:

> O you who have evil thoughts! Give up suspicion and read the Qur'ānic instruction which states: Surely some suspicion is a sin.

I had been hearing various statements attributed to the respected and honourable 'ulamā' of Dār al-'Ulūm Deoband about myself. Some of the incidents appeared to be conflicting. During the same period, the respected Principal Sāhib invited me to his daughter's wedding. After I excused myself from attending, the Deputy Principal Sāhib extended an invitation for me to merely come and visit. These personalities acted on the Hadīth which states:

خيرهما الذي يبدأ بالسلام

The better of the two is the one who initiates the salām.

In this way, they surpassed us in the reward. Despite this, I was unable to accede to their requests.

Based on the following instructions:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Do not pursue anything of which you have no knowledge.[2]

فَتَبَيَّنُوْا

Then verify it.[3]

I did not believe the different narrations which I was receiving. Thus, in order to remove the whisperings which I was experiencing, I decided to write to these personalities to obtain their views. A reply was received from them and it was published in *an-Nūr*, Ramadān and Shawwāl 1341 A.H. on pages one and two. I then received a third invitation to go and meet them. I replied by excusing myself because I received reports that some personalities had ill-feelings towards me. The

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[1] Quoted from *an-Nūr*, Dhū al-Hijjah 1341 A.H.
[2] Sūrah Banī Isrā'īl, 17: 36.
[3] Sūrah al-Hujurāt, 49: 6.

following are some of the statements which are contained in the reply which I received:

(1) All praise is due to Allāh *taʿālā*, no one has any ill-feelings towards you.

(2) Even if anyone genuinely has any ill-feelings towards you, I would expect your respected self to resolve the issue and save our group from disunity and dissension. If you do not deem it inappropriate, you may come here with a clear and pure mind. And I will return personally with you. If the time to accept my clarification has not arrived as yet, I will come there.

I then provided some details about the narrations. The following are some of the replies to them.

There have always been differences of opinion among the seniors, juniors and those in-between. These differences also caused mutual objections. I myself differed with your respected self with regard to some of the narrators. However – all praise is due to Allāh *taʿālā* – I never tolerated listening to any denigration and humiliating remarks. In the case where there were differences of opinion on rulings, making objections against them was not considered blameworthy according to the Sharīʿah. First of all, the disputes among the Sahābah *radiyallāhu ʿanhum* should be studied. Based on differences, objections were made not only against senior Sahābah *radiyallāhu ʿanhum* but also against the ʿAsharah Mubashsharah and even the Khulafā' Rāshidūn. In fact, there were times when harsh words were used. This even led to physical fighting. However, all this was confined to difference of opinion. When it came to personal interaction and relationships, we see the original bond and affinity. Stories of Hadrat ʿAlī *radiyallāhu ʿanhu* on one side, and Hadrat ʿĀ'ishah, Hadrat Talhah and Hadrat Zubayr *radiyallāhu ʿanhum* on the other side are well-known.

Based on a subsidiary ruling, Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* uttered harsh words with reference to Hadrat Zayd ibn Arqam *radiyallāhu ʿanhu*. After them, we see the differences which existed among the Mujtahid Imāms and their followers. Imām Shāfiʿī *rahimahullāh* makes severe objections against Imām Abū Hanīfah *rahimahullāh* and his followers. Yet, when it comes to Imām Abū Hanīfah's personal self, his virtues and merits, then he [Imām Shāfiʿī] displays utmost respect to the

extent that he even leaves out the *qunūt* in the fajr s̲alāh. Similarly, Imām Shāfi'ī *rah̲imahullāh* makes severe objections against his teacher, Imām Mālik *rah̲imahullāh*. We can say as a general rule, that even if the difference is subsidiary and not fundamental, literal and not essential, they use inciting and stirring words in the beginning due to their fervour and zeal. These subsidiary differences sometimes lead to discord and disturbances, but they eventually result in peace. The Ashā'irah and Māturidīyyah are unanimous in principles. Yet, look at the dissension which resulted because of just a few issues, and see how the doors of criticism and defamation opened. This led to disputes and degradation. However, when they eventually reconciled, it was realized that most of the differences were only in words. As for the real and fundamental differences which occurred later on, they resulted in labelling the other as a deviate and sinner. The exact same condition was experienced by us with regard to your respected self.

There were certainly differences, objections were raised, but the same relationship with your self continued. Even if anyone uttered a word while in a state of displeasure, it was warranted for that situation. There was nothing more. The majority of us adopted a way of absolute caution. The approach of most of us was that despite differences on the issue itself, we continued defending you. For example, an article was written about Maulwī H̲usayn Ah̲mad S̲āh̲ib. Yet, his relationship with you remained as it always had been. He continued giving replies to the objectors on your behalf even though it earned him their wrath. My purpose of saying all this is that during these times of so intense emotions, fervour and differences of opinion if anyone said anything which besmirches your rank, it must be known that we are unanimous in principle. If there are any differences, they are only on the basis of Dīnī expediences – each one acted on what he considered to be preferable. Thus, I feel that we should not involve ourselves in too much of investigation and enquiry. Rather, the principles should be borne in mind and the temporary differences removed.

To sum up, I must say that many narrations and incidents were not conveyed in their original condition. There is no doubt that this resulted in differences which led to complaints, grievances and then objections. However, these objections were not antagonistic or obstinate. Rather, they are as happens most of the time between two groups which are on the truth.

Most of the differences were based on whether we should act on concessions or not. In such a situation, despite our differences, our Dīnī relations remained the same and continue to remain the same. Many things have been wrongfully attributed to certain elders, or especially certain juniors regarding whom your respected self has certain thoughts. The fact of the matter is that whatever was attributed to a person became attached to him [irrespective of whether he really said it or not]. And this does not apply to any particular side. I can frankly claim that our relations were never severed. I hope that you will not pay attention to those stories, and you will accept my humble plea to come here.

That is all. Was salām.
Habīb ar-Rahmān.
Deoband, 12 Dhū al-Hijjah 1341 A.H.

I replied by saying that I conclude by accepting your statements, and pose two questions:

1. If the other group viewed Hadrat Deobandī *rahimahullāh* in exactly the same manner, can it also benefit from this excuse?

2. If these political activities are successful according to your hopes, will the same kindness and affection be extended to me from the beginning.

I received the following reply:

1. Based on their differences of opinion, both groups made objections against each other, no one denigrated and disparaged the other. Neither was this the intention of anyone. Thus, both are equal in this regard. If any one group is to be excused, both will have to be excused. If one is not, both will not. There is no need to differentiate between the two.

2. If all our hopes are realized, then I can honestly say that I will extend the offer even more persistently…

Habīb ar-Rahmān
16 Dhū al-Hijjah 1341 A.H., Saturday.

After this, I saw no reason to refuse. I proceeded to Deoband on Wednesday, spent the whole of Thursday in meeting all my associates and friends, and thoroughly enjoyed it. This enjoyment was concluded on Thursday night with a lecture which I was requested to deliver (it is titled *Ādāb at-Tablīgh* and

has already been printed). The joys of this occasion and the time when this occurred is portrayed in the following couplet:

عيد وعيد وعيد صِرن مجتمعه – وجه الحبيب (إشارة إلى اسم حضرت الداعي) وشهر العيد (ذي الحجة) والجمعه (ليلة الوعظ)

Three ʿīds were celebrated collectively. The joy of seeing Habīb (the principal of Dār al-ʿUlūm Deoband who had invited Hadrat Wālā), the month of ʿīd (Dhū al-Hijjah) and Friday (the night on which the lecture was delivered).

The joy of this reconciliation brought with it the joy of another reconciliation. That is, while this correspondence was continuing, I received a letter from a relative in which he mentioned: "Today, the Turks have signed an agreement with their adversaries." The joys of these two reconciliations were supplemented by a third smaller reconciliation. That is, in this village [Thānah Bhawan] a group of Muslims was at loggerheads with another group. The two groups unanimously agreed to reconcile on the day on which I received the last letter. This natural "light" turned the other two "lights" into a multitude of lights. I conclude this section with a couplet which makes reference to the conglomeration of these joys and "lights".

سرور في سرور في سرور – ونور فوق نور فوق نور

A joy followed by another joy, followed by another joy. A light above one light, above another light.

19 Dhū al-Hijjah 1341 A.H., Friday
Ashraf ʿAlī.

Eighth quotation

The Muslims' approach to disputes with non-Muslims[1]

Question:

What do the 'ulamā' say about the following issue: India is presently ruled by a foreign non-Muslim power. The inhabitants in this country are Muslims and non-Muslims. The non-Muslim inhabitants have formed their own national political assembly in which some Muslims have joined. They

[1] Quoted from *an-Nūr*, vol. 10, no. 11, Rabīʿ al-Awwal 1349 A.H.

have adopted the following measures in order to obtain freedom from the foreign power.

1. Laws of the government must be broken even though the laws may be permissible in themselves. In other words, accepting them does not necessitate casting aside an obligatory duty or committing a ḥarām. If the government is strict in this regard, we must neither defend ourselves, neither by going into battle nor by giving up breaking the laws. This must be done even if it sometimes leads to destruction, whereas one can abstain from breaking the law for the sake of preserving his life.

2. All interaction with the government must be severed. In other words, one must not be employed by it even if the employment is permissible, and no matter how much poverty one has to experience in the case of not being able to resort to other means of earning. Furthermore, one must not study in educational centres and institutes of the government even if the education is permissible in itself. That country's trade goods (especially cloth) must not be purchased.

3. Guards must be stationed outside businesses which stock these goods so that they could stop anyone wanting to purchase these items. They can resort to whatever measures to stop them. They must first request them verbally. If they do not pay heed, the guards must block their way. If they have purchased the items already, they must be compelled to return them even if the businessman does not accept the goods happily. In the same way, the businessmen must be stopped from trading in such goods. If they do not pay heed, different measures may be adopted to cause them harm and to threaten them. These measures must be adopted even if the trader does not have any other means of income, and even if the closure of his business results in him and his family dying out of hunger.

4. When the party's leaders are apprehended or other steps taken against them, businesses must be forced to lock up even if closing them causes the trader to suffer poverty. Anyone who does not join in these boycotts and measures which are mentioned in points 2, 3 and 4 must be harmed to the extent of even assaulting and beating him.

5. The help of women must be obtained to carry out the above mentioned measures even if the women are not in

purdah, are young and have beautified themselves. In other words, they must be made to sit as guards at the shops, walk around the streets [as guards], stop people from supporting those businesses, encourage them to boycott, and so on. In order for them to do all this, they must intermingle, interact and converse with strange men without any reservation; they may hold hands to form blockades and stop buyers. This would obviously result in women getting effected either by the overpowering of modesty or the overpowering of lust. As for the temptation of the eyes and heart, there is no doubt about it. Sometimes this goes further and results in immoral acts.

6. Some of those who are arrested for committing the above actions undergo hunger strikes to the extent of losing their lives. They are then praised by the public.

7. Meetings are held periodically, processions are taken out and inflammatory speeches are delivered. Sometimes young unmarried women also deliver speeches. Un-Islamic poems are rendered and music is also played.

8. The objective of these activities – as stated by the party itself – is to establish a government in which the majority element will be non-Muslim while the minority element will be Muslim. However, in reality, this minority element will only be in name. The fundamental objective is for this non-Muslim party to take control whereby the salient features of Islam and the Muslims will be wiped out either in person or as a religion. The manifesto of this party, its activities, interactions, incidents, speeches and writings are sufficient testimony to this. A short time passed when this non-Muslim party took a resolution for the Muslim masses to take part in the fight for freedom, to accept their help and support through which the Muslims' religious and national interests and rights will be preserved to a certain extent.

Consequently, the Muslims were, to a certain extent, satisfied with this resolution. However, later on, as per the directive of the party's other purely religious and national high assembly, this resolution was cancelled. First of all, this action enables us to gauge the intention and objective of this non-Muslim party. That is, it wants to keep the Muslims subjugated under its influence. This danger now becomes certain that there will be constant interference in the religious and national affairs of Muslims in contravention of the Islamic Sharī'ah. An example

of this is to be found in the Sarda Act which is in vogue since quite some time. Secondly, bearing in mind that this non-Muslim party broke its covenant, the Muslims cannot rely on its promises in the future.

9. The one who is at the forefront of laying down these plans, teaching them and promulgating them is a non-Muslim who is only concerned about the interests of his own people and is not bothered about the Muslims in the least. For example, his personal admission to put a stop to the slaughtering of cows has been established. This is mentioned in the newspapers. Despite this, some Muslims are so die-hard followers and lovers of this non-Muslim that they accept anything that he says and are prepared to provide Qur'ānic verses and Ah̲ādīth in support of his statements. They relate his positives with real fervour and zeal, and eagerly wear a topī in emulation of him.

10. In order to strengthen this non-Muslim party, some of its members invite Muslims to join them. Others are so proud over their strength or display it – for whatever reason – in such a way that they do not even turn their attention to the Muslims. Despite this, some Muslims – although very few in number – go to them. Subsequently, some of these Muslims follow them both internally and outwardly. Others may claim their independence verbally, but join them for all practical reasons.

This is a brief description of the situation and incidents. Detailed observations can be learnt from the newspapers. I now have the following questions in respect to the above incidents.

(a) Are the above-described actions permissible according to the Sharīʿah? Is it permissible for Muslims to commit them? Especially when it means having to follow a non-Muslim party, when it entails strengthening unbelief and weakening Islam. This can be gauged from points numbered 8, 9 and 10.

(b) If the prohibited actions are mixed with a few permissible actions, will the prohibited actions become permissible, or will the combination of permissible and impermissible actions render all actions impermissible?

(c) If a government is made up of Muslims and non-Muslims, will it be an Islamic government or an un-Islamic one? This is especially when it is established through definitive evidences

that the objectives of this government will always be political expediencies, and when there is a conflict between the latter and religion, political expediencies will be given preference. Religion will be – so to speak – cast aside or, distorted with a view to applying it to these expediencies. In fact, the type of Muslims who will be able to participate in such a government will almost certainly give preference to political expediencies over religion. A recent example of this is the government of Amānullāh Khān. What consideration to Islam can one then expect from non-Muslims?

Is striving for such a government – which is made up of Muslims and non-Muslims, and that too, Muslims who are as described above – considered to be a jihād? After all, the Sharʿī objective of jihād is to elevate the word of Allāh *taʿālā* and strengthen Dīn. Although we have an un-Islamic government even now, is there any difference in the two situations in the sense that the present un-Islamic government did not come into existence by our choice while the other will be by our choice. Furthermore, the present un-Islamic government is not causing any wilful harm to religion, while the other – which will be a collective government in name, but un-Islamic in reality – will wittingly cause harm and damage to Islam. There are proofs and testimonies in this regard which are published in the newspapers on a daily basis.

(d) If an ʿālim or a group of ʿulamā' issued a fatwā of permissibility for the above actions or agreed to them – whether for corrupt reasons or with sincerity on the basis of judgemental error and ignorance of the reality – or it restricted the fatwā to the lawful actions, but it is known with certainty that the restrictions will never be adhered to or the impermissible actions will certainly be committed either because of an absence of system among the Muslims or absence of influence on the part of ʿulamā' – whatever the case may be, if someone issued such a fatwā and, at the same time, there are many ʿulamā' who do not concur with it, will it be obligatory on all Muslims to act on the fatwā or only those who have faith in the ones who issued it? If a group of ʿulamā' – whether many or the majority of them (although this is not the case here) agree on a course of action, will it be considered to be an ijmāʿ whose opposition will be unlawful?

(e) If a person does not join in these measures after considering them to be against the Sharīʿah, will it be permissible to criticize and castigate him, malign him, or to go one step further by causing him monetary or physical harm, as has already happened in many places?

Questioner: Miyā Muhammad ʿAlawī, Kirānah.

Answer

(a)

These actions are not permissible in the Sharīʿah. It is not permissible for Muslims to commit such actions. This is more so when the objective is as described in the question. In such a case, there will be a combination of two evils, the actual evil itself and its objective. I will therefore write on each one separately.

(1) Allāh *taʿālā* says:

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ

Do not throw yourselves into destruction.[1]

If a situation permits acting on this rule – as mentioned in the question – and yet it is broken, then the consequence of breaking it is obviously destruction.

(2) Sometimes severing of ties could lead to leaving out an obligatory duty. For example, a person has no means of income apart from a lawful employment or engaging in a specific type of business. In order for him to fulfil the rights of his wife and family, it is obligatory on him to earn a living. Thus, severing ties of this nature will essentially result in leaving out an obligatory duty. It is a sin to leave out an obligatory duty. If the severing of ties does not entail leaving out an obligation, but entails enmity towards the government – and it is not permissible for a weak person to antagonize a powerful person without any Sharʿī need because this would also entail falling into sin – the prohibition of which is mentioned in the verse under point number one. This will only apply when the severing of ties is not considered to be a Sharʿī obligation and others are not compelled to do it. If it is considered to be a Sharʿī obligation, it will be an affirmation of:

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[1] Sūrah al-Baqarah, 2: 195.

يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهِ

They twist words from their contexts.

To compel someone is an act of oppression whose impermissibility is clearly obvious.

(3) This also entails many evils. (a) Compelling a person to abstain from a permissible action. Apart from certain specific forms of trade, it is permissible to engage in trade with even the Ahl al-Harb. It is even more permissible with those with whom Muslims have entered into a covenant. The *Sharh as-Siyar al-Kabīr*, vol. 3 states:

باب ما يكره إدخاله دار الحرب إلا أنه لا بأس بذلك في الطعام والثياب ونحو ذلك لما روي أن ثمامة بن أثال الحنفي أسلم في زمن النبي صلى الله عليه وسلم فقطع الميرة من أهل مكة وكانوا يمتارون ههنا، فكتبوا إلى رسول الله صلى الله عليه وسلم يسألونه أن يأذن له في حمل الطعام إليهم، فأذن له في ذلك وأهل مكة يومئذ كانوا حربا لرسول الله صلى الله عليه وسلم. فعرفنا أنه لا بأس بذلك إلى قوله إلا الكراء والسبي والسلاح.

(b) The second evil is that when a transaction is complete, it is a sin to compel a person to return the item which he bought. Without the rule of "right of return", the Sharīʿah considers this returning to be similar to a transaction, and for this there has to be mutual agreement between the buyer and seller. Allāh *taʿālā* says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَأْكُلُوْا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ.

O believers! Do not devour the wealth of each other among yourselves wrongfully unless it be a transaction by mutual consent.[1]

(c) The third evil is that of harming those who do not pay heed. This is absolute oppression. (d) Causing harm to one's wife and family. This is also oppression. (e) If it is claimed to be a Sharʿī obligation then it would entail distorting and altering the Sharīʿah; and its detestability was mentioned in the previous point.

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[1] Sūrah an-Nisā', 4: 29.

(4) This also involves the same evils as mentioned in the previous point. If a person is physically harmed for not participating, then this sin is more severe than causing monetary harm, and totally negates the demands of Islam.

قال رسول الله صلى الله عليه وسلم: المسلم من سلم المسلمون من لسانه ويده، والمؤمن من أمنه الناس على دمائهم وأموالهم (جمع الفوائد للترمذي والنسائي، وله وللبخاري وأبي داؤد بدل والمؤمن إلى آخره والمهاجر الخ)

Rasūlullāh sallallāhu 'alayhi wa sallam said: A Muslim is one from whose tongue and hands other Muslims are safe. A believer is one whom people trust as regards their life and wealth.

These tyrants who force people to sever ties are even acting against their own accepted principle of freedom. After all, what is the reason for striving for your own freedom while snatching away the freedom of others?

(5) This is totally against the clear texts which prohibit adultery and the preludes to adultery. It applies especially more to the announcement which is included in the general nature of this verse:

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ آمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ فِي الدُّنْيَا وَالْآخِرَةِ.

Those who like to spread slanders of immoral conduct among the believers – for them is a painful punishment in this world and in the Hereafter.[1]

(6) This is obviously suicide which is harām.

قال الله تعالى: وَلَا تَقْتُلُوْا اَنْفُسَكُمْ. وفي الهداية، كتاب الإكراه، فيأثم كما في حالة المخمصة إلى قوله فكان إباحة لا رخصة الخ. وفي العناية: فامتناعه عن التناول كامتناعه عن تناول الطعام الحلال حتى تلفت تفسه أو عضوه فكان آثما...الخ.

We learn from this that his life could have been saved. Not eating and giving his life is a sin. Leave aside the sin of abstaining from lawful food, there is the fear of unbelief for praising such an action because it entails an explicit rejection of the Sharī'ah in the sense that he is praising an action which the Sharī'ah considers despicable.

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[1] Sūrah an-Nūr, 24: 19.

(7) Allāh *taʿālā* says:

قال الله تعالى: وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ اَنْ اِذَا سَمِعْتُمْ آيَاتِ اللهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا، فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهِ اِنَّكُمْ اِذًا مِّثْلُهُمْ.

The order has already been revealed to you in the Qur'ān that when you hear the verses of Allāh being rejected and ridiculed, you should not sit with them until they become immersed in some other conversation. If not, you will also be like them.[1]

It is explicitly learnt from this verse that it is a clear sin to participate in gatherings, processions and marches where speeches which do not comply with the Sharīʿah are delivered, and where the laws of the Sharīʿah are openly violated. The sin will be even more serious when these actions are looked at with approval and others are also encouraged to take part.

(8) The detestability of this is obvious. To make efforts for its success entails an open support for sin or unbelief. The impermissibility of this is explicitly mentioned:

وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ

Do not help each other in sin and oppression.[2]

(9) Allāh *taʿālā* says:

وَلَا تُطِعْ مِنْهُمْ آثِمًا اَوْ كَفُوْرًا

Do not obey any sinner or unbelieving person from among them.[3]

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَأْلُوْنَكُمْ خَبَالاً ط وَدُّوْا مَا عَنِتُّمْ ج قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ صلى وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ط قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ. هٰاَنْتُمْ أُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ.

O believers! Do not take anyone as a confidant other than your own [people]. They spare no effort in ruining you. They yearn for you to remain in as much suffering. Enmity emanates from their mouths, and whatever is concealed in their hearts is much worse than that. We have expounded the signs to you, if you

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[1] Sūrah an-Nisā', 4: 140.
[2] Sūrah al-Mā'idah, 5: 2.
[3] Sūrah ad-Dahr, 76: 24.

have intelligence. Listen! You people are friends to them and they are not your friends.[1]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إذا مدح الفاسق غضب الرب تعالى واهتز له العرش. (رواه البيهقي في شعب الإيمان–مشكوة).

When a flagrant sinner is praised, Allāh taʿālā becomes angry and His Throne shakes violently.

Allāh *taʿālā* says:

وَلَا تَرْكَنُوْا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ

Do not incline towards the wrongdoers or else the Hell-fire will afflict you.[2]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

من تشبه بقوم فهو منهم (رواه أحمد وأبو داؤد–مشكوة)

The one who imitates a people is part of them.

These verses and Ahādīth demonstrate the detestability and sin of the points mentioned here.

(10)

في شرح السير الكبير باب الإستعانة بأهل الشرك واستعانة المشركين بالمسلمين، ج٣، ما نصه: ولا بأس بأن يستعين المسلمون بأهل الشرك على أهل الشرك إذا كان حكم الإسلام هو (....) إلى أن قال: والذي روى أن النبي صلى الله عليه وسلم رأى كتيبة حسناء قال من هؤلاء، فقيل يهود بني فلان حلفاء ابن أبي، فقال إنا لا نستعين بمن ليس على ديننا. تأويله أنهم كانوا أهل منعة وكانوا لا يقاتلون تحت راية رسول الله صلى الله عليه وسلم، وعندنا إذا كانوا بهذه الصفة فإنه يكره الإستعانة لهم إلى قوله وإنما كره ذلك لأنه كان معه سبع مائة من يهود بني قينقاع من حلفائه فخشي أن يكونوا على المسلمين إن أحسوا بهم ذلة قدم فلهذا ردهم، وفيه بعد ذلك حديث الزبير حين كان عند النجاشي فنزل به عدوه فأبلي يومئذ مع النجاشي بلاء حسنا، إلى قوله إن النجاشي كان مسلما، وبعد أسطر، قلنا ان ظهر على النجاشي لم يعرف من حقنا مكان النجاشي يعرف فأخلصنا الدعاء إلى أن مكن الله النجاشي ...ملخصا.

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[1] Sūrah Āl ʿImrān, 3: 118-119.
[2] Sūrah Hūd, 11: 113.

The crux of the above is that the prerequisite for joining the unbelievers where there is no Sharʿī prohibition is that they must be subservient to us. If this is not the case or both parties are equal in power and action, then it is not permissible to join them. The reason is also mentioned in the above narration. That is, if they enjoy independent power and Muslims were to join them, and their opposition is overwhelmed by virtue of this collective power, they will be able to overpower the Muslims. If anyone acted contrary to this prerequisite, e.g. when the Sahābah *radiyallāhu ʿanhum* supported Najāshī against one of his enemies, the reason for it is that either Najāshī had become a Muslim by then, or that the Muslims needed some protection at the time, and Najāshī was of more benefit to them than his enemy. This is why the above prerequisite did not apply. This is the crux of the above narration.

After reflecting on the reality of this incident, its ruling becomes clear from this narration. That is, if the Muslims join this non-Muslim party which wants freedom, they are certainly not subservient to the Muslims. The Muslims will either be subservient to them – and this is the more likely scenario – or the two will be equal. Although this possibility is very weak, even if this is the case, the prerequisite for the permissibility of participation – i.e. the Muslims must be in control – is not found. Therefore the basis for permissibility is also not found. As for the permissibility which is mentioned in the narration which does not permit participation – i.e. they will use the Muslims to realize their objectives and then try to overpower the Muslims – this danger is certain. This is the answer to question (a). I now present the remaining answers.

(b)

The jurists unanimously agree on this principle:

ما اجتمع الحلال والحرام إلا وقد غلب الحرام

The combination of the lawful and the unlawful is most certainly unlawful.

This is also a rational issue. In fact, if we look specifically at the permissible side and it becomes a means for an impermissible objective, then based on the principle:

مقدمة الحرام حرام

The prelude to an unlawful is also unlawful.

The permissible side itself becomes impermissible. From this, we learn the answer to the question that when the permissible is joined [to the impermissible], the sum total will not be permissible. And in some cases, the permissible itself will not remain permissible.

(c)

Based on the principle mentioned in the previous point, a government of this nature will be un-Islamic especially seeing that it will have those dangers as mentioned in the question. How, then, can striving for such a government be a jihād?! Who can ever refer to it as fighting for the word of Allāh to reign supreme and for the strengthening of Dīn.

في جمع الفوائد: سئل النبي صلى الله عليه وسلم عن الرجل يقاتل شجاعة، ويقاتل حمية (للقوم أو الوطن مثلا)، ويقاتل رياء، أي ذلك في سبيل الله. فقال: من قاتل لتكون كلمة الله هي العلياء فهو في سبيل الله. (للستة إلا مالكا)

The two types of government which were very clearly explained in the question and the difference in ruling which was asked is now clear. In my answer to point number ten, the story of Najāshī was related. It is based on the same difference. It is also on the basis of this distinguishing attribute that Hadrat Maulānā Gangohī *quddisa sirruhu* based a fatwā of his. It is quoted below.

Since ancient times, it has been the practice and rule of Christians not to interfere and oppose any other sect or religion. They also do not interfere in any religious freedom. They maintain their subjects under every type of peace and security. Therefore, it is permissible for Muslims to live here in India and be the subjects of these Christians who have taken control of India. When the idolaters of Makkah imposed hardships and difficulties on the Muslims, Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent some of them to Abyssinia which was under the control of Christians. The only reason

this was done was that they used to abstain from interfering in any religion.[1]

وتقييد الفتوى بالمذهب والرعية أخرج إضرار بعضهم من ليس على ملتهم في البلاد، والشاسعة فما هو من أهل الحكومة ليس في الملة، وما هو في الملة ليس من أهل الحكومة.

This differentiation is supported by another ruling which is both rational and Sharʿī. That is, when there is harm in both options, but one harm is worse than the other, the lesser harm will be tolerated in order to save oneself from the greater harm or to repulse it.

كما قالوا: من ابتلي ببليتين فليختر أهونهما، وقال النووي في شرح مسلم في حديث بريرة ما نصه: والثانية والعشرون احتمال أخف المفسدتين لدفع أعظمها واحتمال مفسدة يسيرة لتحصيل مصلحة عظيمة على ما بيناه في تأويل شرط الولاء لهم.

(d)

A fatwā of this nature is not an evidence against everyone. It is permissible for each person to act on the fatwā of the ʿālim in whom he has faith. In fact, after observing the situation as mentioned in these questions, I would say that it would be a boon if even an explanation is given to the opinion of those who issue the fatwā of permissibility of participation. For example, by saying that their intention is possibly good and they did not look at its harms. But there is no way it can be referred to as ijmāʿ.

في نور الأنوار: وأهل الإجماع من كان مجتهدا صالحا الخ. والشرط إجتماع الكل وخلاف الواحد مانع كخلاف الأكثر. وانظر إلى بعض أقوال بعض المجتهدين خالفوا فيها الجم الغفير من العلماء ولم يطعن فيهم بمخالفة الإجماع، ومبناه مانعية خلاف الواحد.

(e)

Even if there was an equal possibility of right and wrong on both sides, to consider one side to be right and denigrate the other side for choosing the other view on a matter which is based on ijtihād is an attestation of the verse:

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[1] Quoted from *Rū'edād Jalsah 52*, Madrasah Maẕāhir al-ʿUlūm, Sahāranpūr, 25 March 1917.

وَمَنْ يَّتَعَدَّ حُدُوْدَ اللهِ فَقَدْ ظَلَمَ نَفْسَهُ

Whoever transgresses the limits of Allāh has certainly wronged his self.[1]

Anyway, after looking at the answers here, the side of impermissibility is preferred. Thus, to harbour any evil thoughts or to malign those who do not participate is far more unjustified – no one has such a right.

Allāh *taʿālā* knows best. His knowledge is most perfect and most absolute.

Ashraf ʿAlī, 10th Muharram 1349 A.H.

Notes:

1. Prior to this, I was asked on two occasions about a statement which was attributed to me and published without my knowledge. On the first occasion, the statement did not even contain any reference. A reference was then provided on the second occasion. Now on the third occasion, independent questions were posed. Bearing in mind that answers can always change with the change in conditions and situations – and this can happen in the future as well – the answers were given differently on all three occasions although there is no contradiction in the meanings. One should not feel that there is a real difference in the answers. If there is any apparent contradiction, it is because of the questions.

2. The above article was a reply to specific questions. The answers are in response to the incidents. Since I do not have any reliable means for verifying the incidents, I took the precaution of adopting a procedure which a Dīnī group adopted in respect of a Dīnī centre of learning. The procedure follows with slight changes: The ʿulamāʾ and also leaders of the community have divergent views and opinions. Each group is presenting incidents to the country in line with its knowledge and investigation or its objectives. Conditions are changing swiftly with the changing incidents. In such a case, it is difficult to give a view in line with the Sharīʿah while examining a specific case or incident. This is why, as long as there was no Sharʿī need to give an absolute ruling on political issues,

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[1] Sūrah at-Talāq, 65: 1.

observing silence was considered to be the most prudent thing to do.

The collective creed of this centre of learning – to put it in a few words – is and has always been that it never lagged behind in proclaiming the truth, nor did it allow flattery and tumultuousness to dictate to it. Just as this group does not approve of insurrection, it also does not succumb to any pressure for concealing the truth. This has always been its "party-policy" for which it cannot and was never held responsible for any personal action. 4th Dhū al-Hijjah 1348 A.H. 14 Muharram 1349 A.H.

3. Bearing in mind that this article has become considerably long, as is my practice, I give it the title *Muʿāmalatul Muslimīn fī Mujādalati Ghayr al-Muslimīn*.

Ashraf ʿAlī.

Ninth quotation

A short recollection of Hadrat Maulānā Mahmūd Hasan Sāhib[1]

Note 23: It is either due to my shortcoming or lack of dedication that I had very few occasions of corresponding with Hadrat *rahimahullāh*. Even the few occasions when I did write to him and received formal replies from him, particular attention was not paid to preserving those letters. At present, I recall three letters which were preserved. One was with regard to a matter related to tafsīr. The reply was published in *Fatāwā Imdādīyyah*, vol. 4, p. 336. One may refer to it there. The other two are not of very significant importance. I am quoting them below as a source of blessing. These two letters are not in any way less important to serve as equitable witnesses to prove Hadrat's humility and affection.

> An embodiment of virtue and perfection. May Allāh *taʿālā* honour you and place you above most people.
>
> As-salāmu ʿalaykum wa rahmatullāh
>
> I experienced the urge to enquire about your wellbeing on several occasions and also learnt about

[1] Quoted from *Dhikr Mahmūd* which is a concise biography of Hadrat Shaykh al-Hind Maulānā Mahmūd Hasan Sāhib *rahimahullāh* written by Hadrat Wālā.

it verbally from people who came to visit me. May Allāh *taʿālā* maintain you and all your associates on goodness. Presently I met a Bengali brother, ʿAbd al-Majīd, who is returning to India and intends visiting you.

I considered it to be an excellent opportunity to send this letter with him. All praise is due to Allāh *taʿālā*, this servant and all his companions are very well and experiencing absolute peace. I came to Makkah Muʿazzamah in the beginning of Rajab and I am still here. I hope you will not forget to pray for the success and good death of this distant and miserable fellow. I cannot say anything about my future plans of where I am going to be staying. Kindly convey my salām to Maulwī Shabbīr ʿAlī Sāhib, Maulwī Muhammad Zafar Sāhib, Maulwī ʿAbdullāh Sāhib and others.

I am most saddened by the demise of Maulānā Maulwī Muhammad Yahyā Sāhib and Maulānā Qamar ad-Dīn Sāhib. To Allāh we belong. May Allāh *taʿālā* shower His blessings on them. Peace to you and to those who are with you.

That is all.
This servant, Mahmūd, *may Allāh pardon him.*

Makkah Muʿazzamah
12 Muharram, Wednesday.

Convey my salām to Munshī Rafīq Ahmad Sāhib. May Allāh *taʿālā* give progress to his periodical.

A treasure house of virtues and blessings. May your shadow remain eternal.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

Your letter brought immense joy and gratitude to me. Whatever we are enjoying is a result of the prayers of respected and sincere people. May Allāh *taʿālā* perpetuate their blessings.

All praise is due to Allāh *taʿālā*, all my companions, associates and myself are well. Convey salām to all.

Peace to you and to those who are with you.

That is all.
This servant, Mahmūd, *may Allāh pardon him.*
Deoband.
2nd Shawwāl, Sunday.

An example of Hadrat's impartiality, defence of the truth and concern for Dīn can be gauged from the following incident. The chief of a town and an 'ālim who was of our thinking held a function to which I was invited, and so was Hadrat Maulānā and several other seniors. On reaching there, I gauged that no innovative customs were followed. And why should there be when the host himself was against innovations. However, an invitation had been extended to the entire tribe. I, based on my previous experience, considered this to be a custom of trying to outdo each other and one family showing off to the other. Those of our seniors who were overpowered by good thoughts were a bit lenient in this regard [but I was not]. Consequently, based on our different approaches to the issue, I returned home without participating in the function while the other seniors participated in it.

There was quite an uproar among our own circles as regards my action. When someone asked me about our differences on the issue, I replied while giving full consideration to the respect which our seniors deserved. But the strange thing is that when Hadrat Maulānā was asked about it, then despite having no need whatsoever to show any consideration to my views, he gave a reply which accorded full consideration to my views. It is worth pondering over. He said: "The fact of the matter is that we do not have the knowledge which he [referring to myself] has with regard to the evils which are prevalent among the masses. This is why he exercised caution. As the Persian saying goes: If I were to give my life for just this one point, it would be a worthy cause. Hadrat Maulānā's reply was related to me by some reliable people.

There is another story which portrays Hadrat's impartiality, defence of the truth and consideration. I will conclude *Dhikr Mahmūd* with it. When Hadrat Maulānā returned from Malta, he expressed certain specific views to a few special associates on some very specific issues. He took a personal part in them because it was done solely out of sincerity and as a service to Islam and Muslims. The issues were independent judgements

and open to interpretations. There is therefore a leeway for differences. Some aspects certainly contained elements of worldly and religious dangers and had to be abstained from according to the Sharīʿah.

Bearing in mind these dangers and harms, some ʿulamā' did not participate in these movements. I myself agreed with those who were of the view of non-participation. Many of those who went to extremes in their love, considered our non-participation to be a direct opposition to Hadrat. But look at Hadrat's own response to the situation. When I went to Deoband, I was accompanied by a friend from Aʿzam Garh who was also a student of Hadrat. He related to me: "I said to Hadrat: 'Ashraf is presently here in Deoband. If you were to discuss these issues with him, he will probably change his views and agree with your views.' Hadrat replied: 'No. That would be most improper. It is most inappropriate to discuss such issues with a person who respects me. Moreover, a person's views and opinions do not change through a mere discussion. They change through incidents and events." Allāhu Akbar! Look at his level of impartiality and consideration.

On the same subject, a person was present in Deoband when some people were complaining about me. Hadrat gave them a hearing and said: "I am most saddened that you are complaining to me about a person when I consider him to be …" (Hadrat Maulānā used some very laudable words which are far beyond my rank, and I am therefore not mentioning them here). He also said: "Do you think that whatever I am doing I am doing after receiving divine revelation? I have a certain view and he [referring to me] has his own unique view. Why should there be any objections and complaints about this?"

Some people wanted to bring Hadrat to Thānā Bhawan in order to strengthen these movements. When they forwarded their request to him, he replied: "He [referring to me] is present there. He will be discomforted if I were to go there. If I were to agree with him, I will be going against my own views. And he would be embarrassed by my disagreement. I will therefore not go there."[1]

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[1] He said on one occasion: "Why do you people constantly complain about him? He is also rendering services to the Dīn."

Glory to Allāh! Allāh is the greatest! I address other groups by mentioning these excellent qualities of my elders and seniors to them. I then say to them:

أولئك آبائي فجئني بمثلهم – إذا جمعتنا يا جرير المجامع

O Jarīr! When you bring us together in large assemblies, then present to us people as great as my forefathers.

Tenth quotation

The gist of all matters related to the political movements

Three friends were on a journey when they came to a spot where a lion was facing off a few wolves. Their path was completely blocked off. The three had no weapons of any sort, but there were a few bricks which were lying in front of them. All three differed with each other on what course of action to follow. One of them felt it would be best to help the lion. If the lion was victorious, it would naturally be impressed by his act of kindness and will not attack him. He will then be able to continue safely on his journey. Having thought this to himself, he began striking the wolves with the bricks. The second person thought to himself that the lion is one, while there are several wolves. They would probably defeat the lion. If he were to help the wolves, they would naturally be impressed by his act of kindness and will not attack him. He will then be able to continue safely on his journey. After thinking over this, he began striking the lion with the bricks. The third felt that the bricks were neither sufficient to defend the lion nor the wolves. In such a situation, if the one whom he helped was defeated, he would have made an enemy of the victorious party. Even if the one whom he helped was victorious, an animal is after an animal. Its natural instincts overpower its intelligence. There is no guarantee that it would be impressed by his help and show consideration to him. In fact, it may consider it an ideal opportunity to attack him as well. Therefore, as long as he does not have sufficient weapons for his own defence, it would be best for him to abstain from helping either of the two parties. Instead, he must try to protect himself as much as he can. Thereafter, no matter which of the two is victorious, his abstention from interfering in their affairs would prompt the victorious one not to interfere with him. Even if he was attacked, he would not regret having interfered in their affair and antagonized it. The third man therefore separated himself

from the other two and began making preparations for his own protection. Somehow or the other, he managed to slink away silently from their range, took a long winding path and came back onto the path which he had been travelling on. As luck would have it, the lions and wolves reached there as well.

These are three separate ways which the three chose for themselves. If they did not break any rational laws and each one does not taint his intention, no rational blame can be made against any one of them. if any one of them is shown through a genuine proof that the approach which he chose is going to be harmful, he does not have any sensible answer to it, and he still insists on following his course of action, he will certainly be blameworthy. This is the similitude of certain specific matters and views. And Allāh knows best. As a poet says:

> When there is a conflict between two tyrants, you must hasten to make preparations for your own safety.

27 Shaʿbān 1351 A.H., Monday.

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From the above quotations the reader must have gauged fully well the extent to which Hadrat Wālā's creed vis-à-vis political movements and activities was based on Dīnī and worldly wisdoms and prudence. The essence of it was that in the present circumstances, movements of this nature are neither in line with the Sharīʿah nor in accordance with prudence. The question which then comes up is that what course of action should be followed for the betterment of Muslims? To this end, Hadrat Wālā compiled a most beneficial book titled *Hayāt al-Muslimīn*. He bore immense hardship to prepare this book in a simple and comprehensive manner. He did not bear as much hardship for any of his other written works. This book became widely accepted, was published by many organizations and translated into several languages. This will be gauged from the section titled "The Attention Which Scholars Paid to Hadrat Wālā's Written Works" which is to follow his list of books further on in this biography. This book can be purchased from bookshops. Hadrat Wālā then penned an entire course of action for *Hayāt al-Muslimīn* and published it under the title *Siyānatul Muslimīn ʿan Khiyānati Ghayr al-Muslimīn* (protecting Muslims from the treachery of non-Muslims). It is now left to

others to adopt this course of action or reject it. This course of action is quoted here verbatim. May Allāh *taʿālā* inspire Muslims to derive benefit from it.

Siyānatul Muslimīn 'An Khiyānati Ghayr al-Muslimīn[1]

All praise is due to Allāh *taʿālā*. peace and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

عن أبي هريرة رضي الله عنه قال النبي صلى الله عليه وسلم المؤمن القوي خير من المؤمن الضعيف، وفي كل خير. الحديث رواه مسلم.

Abū Hurayrah radiyallāhu ʿanhu *narrates that Rasūlullāh* sallallāhu ʿalayhi wa sallam *said: A strong believer is better than a weak believer, but there is good in each of them.*

The Muslims of India who are experiencing hardships at present have two lawful courses of action. One is for the weak ones. They must resort to absolute silence. They must neither make any preparations for their protection nor pay any attention to defence. The other is for the strong ones. They must plan for protection and defence for themselves and for their Muslim brethren. Just as the permissibility of both courses are gauged from the above Hadīth, the desirability of the second course is also learnt. The source of protection is confined to two things. One is Dīn, and this is the fundamental source. The second is the virtue of their own protection together with the virtue of protecting Dīn as is proven from the following Hadīth:

ومن قتل دون ماله فهو شهيد، ومن قتل دون دمه فهو شهيد، ومن قتل دون دينه فهو شهيد، ومن قتل دون أهله فهو شهيد. (جمع الفوائد عن أصحاب السنن)

The one who is killed while defending his wealth is a martyr. The one who is killed while defending his life is a martyr. The one who is killed while defending his religion is a martyr. The one who is killed while defending his family is a martyr.

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[1] In other words, providing Muslims with means which are lawful according to the Sharīʿah and the law which would protect them from a deceitful non-Muslim nation which is causing harm to Muslims or is to cause harm to them in the future. This article is quoted from *an-Nūr*, Jumādā ath-Thāniyah 1349 A.H.

It is proven through experience that the protection of the majority of individuals, the general protection of others, and those who protect one's worldly matters are generally dependent on a collective force and on an organized agreement. This is why protection would demand collectiveness, unity and organization. These qualities are virtually non-existent in our brothers. This is why every Muslim is looking at his self and worried over his weakness. On the other hand, the Sufi masters cannot even have any worry about those who are on the truth. If there is any organization in name, it has nothing but worldly motives. In fact, most of them consider Dīn to be an obstacle to their motives and therefore turn away from it wittingly. During these times of helplessness, Allāh's mercy showed the way by casting – in the hearts of some of His servants - the need for an organization and a practical course of action through which the Dīn can fundamentally be safeguarded and worldly matters sequentially.

Some of us – servants of Islam – established a committee for the sake of this organization. Since every action requires an established injunction of the Sharīʿah, we acquired a Sharʿī fatwā for its clauses from Hadrat Maulānā Muhammad Ashraf ʿAlī Sāhib. It is quoted below. There is a general need for it everywhere so it is being published for the benefit of other Muslims. If – due to regional needs - any lawful additions or subtractions are made to it, there will be no objection to this.

Question:

What do the ʿulamā' of Dīn say with regard to present day Muslims of India who are suffering from worries and there is a danger of them suffering even more in the future? In order to protect themselves and others, a group intends establishing a committee whose clauses are as follows. The question is whether these clauses are against the pure Sharīʿah or not. If any clause is against the Sharīʿah, it must be changed so that it comes in line with the Sharīʿah. The clauses are:

1. To work strictly in accordance with the injunctions of the Sharīʿah. We are excused from acting on those which are not within our capability.

2. These injunctions must be conveyed to others and they must be invited to adhere to them.

3. The following are specific injunctions which have a special role in the desired protection. To remain steadfast on Islam. Study Dīn and teach it to others. To read the Qur'ān and teach it to others. To maintain love for Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the level of infatuation. To believe in predestination and place one's trust in Allāh *taʿālā*. To supplicate to Allāh *taʿālā*. To be in the company of the pious. To read or listen to the books containing the biographies of those of the pious elders who have departed from this world. To read or listen to stories about the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. To be especially considerate of the rights of Muslims and to fulfil them. To fulfil the rights of one's own life. This includes not fighting against the rulers. Rather, they must be informed of one's difficulties in a cultured manner. If arrangements which are unsuitable to a person are made, he must exercise patience. If any opponent makes any advances, they must be defended through the rulers. They will then take steps to curtail the enemy or permit you to exact revenge.

One of the rights of the body includes personal exercise. The art of self defence must be learnt while remaining within the law. To be strict in the performance of salāh. To construct masājid wherever they are needed. To engage in the excessive dhikr of Allāh *taʿālā*. To pay zakāh. To spend in other good works. To fast. To perform hajj. If wealth and courage permits, the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* must also be visited. If anyone stops one from doing any of these things, the course of action which must be followed must be as described above on the rights of one's own life. To make arrangements for one's income and expenditure. To increase one's progeny through marriage. To abstain from becoming attached to the world. To save one's self from sins. To be patient and grateful. Patience includes bearing material and physical discomfort wherever the Sharīʿah orders us. To seek advice in matters which need advice. To maintain mutual love, fellow-feeling and harmony. To maintain national distinction. In other words, one's clothing, appearance, manners of speech, interactions and so on must be different from those who are not on our religion. (These actions are detailed in *Hayāt al-Muslimīn* which is worth reading).

4. I feel that the course of action is that a group – no matter how small it is – must establish a committee wherever it

can, start practising on these injunctions and make efforts to promote them among others.

5. In order to make matters easy, a name must also be given to this committee, e.g. Siyānatul Muslimīn (Protection of Muslims) or any other similar name. A few members must also be appointed who will not receive any compensation for their services.

6. These members will be of three categories: (1) The executive. These are the people who must – as a precondition – be consulted for every single work of the committee. It is not a prerequisite for them to be paid from public contributions. (2) The assistants. This will be the name of those who are paid from the contributions. (3) The workers. This will be the name of those who are neither advisors nor assistants. Rather, they dedicate their services to the committee without any compensation. Whatever services are delegated to them by the committee is carried out by them with the intention of reward from Allāh *taʿālā*. The relationship of these members is a formal one. The fourth comprises of well-wishers who pray [for the committee's success]. If they have any suitable opinion to make, they will convey it to the committee. Their relationship is not a formal one.

7. A chairman must be selected from the executive committee. His selection must be through a unanimous decision of the other members of the executive.

8. The executive committee must not have too many members. Each place must have such a number whose getting together for a meeting is easy. They could be local people or from outside, however, when there is a need, they must be able to meet easily. There is no limit to the numbers for the other categories.

9. The establishment of a new executive must, as a precondition, be approved by the old executive. It is essential for the executive to accept the services of the remaining categories unless there is a Sharʿī obstacle, in which case, it will be deferred to their opinion.

10. A single person can take on two responsibilities and be included in both categories.

11. No person will be able to request inclusion in the executive. Rather, the members of the executive will themselves request him to join them. Requests can be made for inclusion among the helpers and workers. To this end, the person will be given a form in which he will note his name, address and promise of service. The executive can decide on the nature of the form. These forms will be filed safely by the committee. The fourth category – the well-wishers – can request membership and requests can be made to them. But these will be verbal. Even if no special request is made by anyone, a general request can be extended to all Muslims to support the committee with their good advice and prayers.

12. Just as the appointment of the chairman and executive committee was through the unanimous decision of the executive, his or their removal will also be through the unanimous decision of the executive.

13. The resignation of the chairman or an executive member does not need any approval from anyone. However, it will be an act of kindness if the executive is informed of the resignation two weeks before hand.

14. Except for immediate tasks, no work will be done without consultation.

15. The presence of the chairman and three members of the executive is sufficient for a consultation. If the chairman cannot be present, he must appoint another member of the executive to take his place. If the chairman is out on a journey, the executive members can appoint a chairman from among themselves.

16. If there is a difference of opinion among the executives, the opinion of the side in which the chairman is will be considered. This is irrespective of whether this side is in the majority or not. If there is difference of opinion between the chairman and the executive committee, the side of caution must be given preference. In other words, if a disputed issue is absolutely beneficial, having no possibility of any danger in the view of one party, while the other view is neither beneficial nor harmful, preference will be given to the one which is beneficial and that course of action will be followed. If one view contains harm, while the other is beneficial but unnecessary, preference will be given to the one with harm and the course of action will

be abandoned. If one opinion is harmful and the other is beneficial and necessary, and the difference is only on what is more important and more pressing, then preference will be given to the view of the chairman.

17. Neither must anything be done against the Sharīʻah nor must any opinion which is against the Sharīʻah be accepted. If there is any doubt about the permissibility or impermissibility of a matter, a fatwā must be sought from the ʻulamā'. If there are differences on the choice of a muftī or there are differences in the fatwās of the ʻulamā', the fatwā of the muftī who is chosen by the chairman will be followed. However, an executive member who is not convinced with the fatwā will not be compelled to act on it. He will be permitted to remain silent and abstain from participation, but there will be no permission to debate the issue. Similarly, the committee will not do anything which is against the law [of the country].

18. No one will be compelled to join the committee. In fact, it is preferable not to even encourage anyone. However, if it is felt prudent to encourage in a certain place, it can be done provided the encouragement does not go to the extent of imposing on the addressee and making him feel compelled. Only the specific and general aims and objectives of the committee must be presented. A person who joins voluntarily or after lawful encouragement will be allowed to join.

19. A few sincere propagators should be appointed on behalf of the committee. They will promote the injunctions of the Sharīʻah and more specifically, the injunctions which are mentioned in point number three. The propagation will be as a general address. Non-Muslims will also be encouraged and invited to embrace Islam. There will be no debating and arguing with anyone. If a person himself requests a debate, he must be referred to those who are occupied in the debating field.

20. A few sound minded and intelligent people should be appointed on behalf of the committee as volunteers. Their job will neither be propagation nor any specific address. Rather, they will carry out tasks such as reminding – with love and affection – those who are unmindful and negligent of salāh. If they see a person doing something against the Sharīʻah or intending to do something like that, e.g. committing an immoral act, drinking alcohol or gambling, they must remind

him of the warnings of the Sharīʿah in a soft and kind manner. If he does not pay heed, it would not be appropriate for them to impose on him either with severity and harshness or by begging him. When an advisor does not have a formal government, then in most cases it is harmful for him to resort to such measures.

Similarly, if the volunteer notices someone wronging another, e.g. a person is engaged in a lawful buying or selling transaction, and a person comes and forces him not to get engaged in that transaction, the volunteer must help the wronged person. However, his help must be restricted to mere defence. He must not exact any revenge from the oppressor.

The services of a volunteer include the following: carrying the burden of a needy person on the road, helping a person to climb into his conveyance, providing water to a thirsty person, giving directions to a person who has lost his way, reconciling between two people who are having an argument. When helping a wronged or needy person, the volunteer must not distinguish between a person who is belonging to his religion and one who is not. He must help everyone.

The following are the prerequisites for volunteer work: The person must be a Muslim, he must be sane, he must have reached the age of maturity, he must be a male, he must not be a student irrespective of whether he is studying secular knowledge or Islamic knowledge, he must not be a subject of anyone nor employed by anyone.

21. It will be good if the propagators and volunteers have some distinguishing signs on them.

22. The propagators and volunteers will all be under the chairman. They cannot do anything without his permission.

23. The volunteers will inform the chairman or whomever he appoints in his place of their activities. They will report to him daily. The propagators will do the same monthly. They will obtain appropriate orders for the future. The executive members must have a meeting at least once a month where they will discuss essential matters.

24. Arrangements to obtain contributions and donations must be made to help the propagators and volunteers financially. However, it is obligatory to observe the limits of the

Sharīʿah in this regard. If the contributions are small, the work must be done on a small level. Physical training may be taught to volunteers who have an interest in this.

25. If such members join the committee who can make arrangements to have the businesses of Muslims opened, the committee must include this service among its obligations.

26. If such members join the committee who can present the problems of the Muslims or request the fulfilment of their rights in a cultured manner before the government, then the committee should also include this service among its obligations.

27. The activities of the committee together with its financial accounts must be published periodically [in the form of a report].

28. The report must include the general activities. Certain specifics should especially be conveyed verbally to the rulers via those who have contacts with the rulers. This must be done so an opposition may not find an opportunity to create suspicions.

29. The central base of this committee will be Delhi. The residents of other places have the choice of establishing their own independent committees or branches of the central committee. In the case where a branch is being established, verbal consultations must be held between the centre and the branches in order to delineate mutual relationships, rights and conditions.

30. Beneficial books and other literature will be purchased periodically according to need and based on the finances, and kept by the committee. This will be done under the auspices of the propagation department. Specific times will be given wherein the general Muslim public may come and read this literature. If the funds permit, books of this nature may be printed or purchased, and distributed among the Muslims. However, no newspaper will be bought from the capital of the committee. If a newspaper owner sends newspapers for free, or executive committee members or non-executive committee members purchase newspapers with their own money and give them to the committee or study them by themselves, and make use of them when they meet to discuss events, they will be permitted to do this. However, in every condition, they are

advised not to take any steps merely because they are mentioned in the newspaper without permission from the Sharīʿah.

31. Since there will be a need to record all activities, it is essential to appoint an intelligent and suitable secretary. He will be supervised by the chairman or whoever else is appointed by the chairman for this task. The office will also need premises. The same premises could also be used for the formulation of the committee.

Note: This committee is purely a religious committee. It has nothing to do with politics – neither in defence of anyone nor in opposition to anyone. For subjects to ask for their lawful rights from the rulers while remaining within the limits of the law does not fall under the purview of politics. For example, an application for a lawful job cannot be referred to as politics.

Answer

All these clauses are in total conformity with the Sharīʿah and therefore do not even need proofs. However, since the need for this is based on ijtihād, if a person – while believing the above to be good – is not too keen to adopt them, and he considers it safer for himself to remain aloof, and prefers the way which I adopted for myself as mentioned in point number two in the article *Muʿāmalatul Muslimīn*, the committee must not insist on him to take part. Anyway, clause number 18 of the committee itself clearly mentions this. I now conclude this answer with the following supplication:

اَللّٰهُمَّ اجْعَلْ هٰذِهِ الْجَمَاعَةَ صِيَانَةً وَحِمَايَةً لِلْمُسْلِمِيْنَ، عَنْ كُلِّ خِيَانَةٍ وَنِكَايَةٍ مِنْ غَيْرِ الْمُسْلِمِيْنَ.

O Allāh! Make this party a means of protection and defence for the Muslims against every act of treachery and offence from the non-Muslims.

Written by Ashraf ʿAlī
24 Rabīʿ al-Awwal 1349 A.H.

Note: The investigation to this point was based on proofs from the Sharīʿah. There are many explicit dreams which were seen by righteous people in support of this investigation. These have been published periodically in *an-Nūr* and are also to be found in *Tarbīyyatus Sālik.* The reader may refer to them. Just one

dream from the unpublished part of *as-Sidq ar-Ru'yā* is quoted here as additional support.

Janāb Maulānā Muhammad Hasan Sāhib Amritsarī is an extremely righteous and reliable ʿālim and a senior Sufi master. He wrote to Hadrat Wālā with regard to a dream which he saw in 1340 A.H. Related to this dream, he also saw Hadrat Maulānā Rashīd Ahmad Gangohī Sāhib *quddisa sirruhu* and Hadrat Maulānā Muhammad Qāsim Sāhib Nānautwī *quddisa sirruhu* leaving a masjid. The two had their heads lowered towards each other, they were speaking privately and saying while referring to Hadrat Wālā: "His view with regard to the khilāfat movement is most correct."

After this, one of them went back into the masjid and the other departed.

Conclusion

At the time when these political movements were quite rife, such baseless accusations were made against Hadrat Wālā and the opponents were so hell-bent against him that had it not been for Allāh's protection and support from the unseen, we do not know what it would have led to. Hadrat Wālā always remained patient and forbearing, and displayed manly steadfastness on the straight path. There are countless incidents of opposition but Hadrat Wālā prohibited me from relating them because someone may feel offended. He asked me to quote the following couplets and conclude this discussion.

> I related only some of the grief of my heart to you because I fear you will become distressed. There are many more things which I could say.
>
> To speak [excessively] is against the rules of dervishes. Had this not been the case, I had many stories to relate to you.

Many of Hadrat Wālā's opponents made deceitful and fraudulent accusations against him during the political upheavals. However, once their fervour and zeal subsided, they asked him for pardon with absolute humility and remorse. Hadrat Wālā pardoned them. In fact, he made an announcement of general pardon. As for special relationships and purity of the heart, he frankly stated that these were not within his control.

When anyone asked him as to how the purity of the heart could be achieved, he said: "Announce and publish your error." However, he did not compel anyone to change his view. Instead, he clearly said: "When making the announcement, you must state that your view is still the same, you are only retracting from the wrong accusations which you made and expressing your remorse. This is sufficient for the purification of the heart."

Glory to Allāh! Look at how broad-minded Hadrat Wālā is and how he maintains every single point within its limits. Some people did exactly as Hadrat Wālā suggested. In fact, Hadrat Wālā altered the rough copy [of the announcement] of some people in a way that would not cause humiliation to the person. After making the announcement, the person's contact and bond with Hadrat Wālā was re-established as it been in the past. In this way, Hadrat Wālā practised on the order of Allāh *taʿālā*:

فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ

So pardon [them] – a gracious pardon.[1]

He became a manifestation of this couplet:

> This is something which only you could do. Only true men can do this.

Attention To Rectification Of The Ummah

From a study of the past chapters, it must have become crystal clear to the reader that Allāh *taʿālā* created Hadrat Wālā solely for the most important service of rectifying the ummah and reviving the Muslim community. By the help of Allāh *taʿālā*, Hadrat Wālā fulfilled this so beautifully and is still doing it that he is generally given the title of Hakīm al-Ummah and Mujaddid al-Millah from Allāh's side. I recall the affirmation of Hadrat Maulānā Khalīl Ahmad Sāhib Sahāranpūrī *rahimahullāh* in this regard. Maulānā Zafar Ahmad Sāhib ʿUthmānī who pledged bayʿah to the Maulānā sent a note to me in which he wrote: "When Hadrat Sayyidī Maulānā Khalīl Ahmad Sāhib *quddisa sirruhu* sees any writing wherein Hadrat [Wālā's] name is mentioned, and the words Hakīm al-Ummah

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[1] Sūrah al-Hijr, 15: 85.

are not added to it, he would become extremely displeased and say: 'When Allāh *ta'ālā* has placed a title in the hearts of people for him, it should not be left out because it is a mark of disrespect to Hadrat.' (Or he said something similar)."

Since almost all of Hadrat Wālā's life was spent in rectification of the ummah and is still being spent in this, let alone not being able to relate all incidents in this regard, it is difficult to write even one tenth of them. However, as per the words of a poet:

> If all the water of the river cannot be drawn, at least that much which can quench the thirst should be tasted.

Some incidents and conditions have already been related in this biography according to the need. At this point, two specific articles are presented to the reader. The first is the introduction of Hadrat Wālā himself which he wrote to his book *Islāh Inqilāb Ummat* in which he pens such a comprehensive course for the rectification of the ummah that if it is acted on, the rectification of every level of the ummah can be realized with absolute ease.

From among the countless other beneficial academic teachings of Hadrat Wālā, this article will present a beneficial and useful example of Hadrat Wālā's academic concern for the rectification of the ummah.

In the second article, the reader will come across a few examples of practical attention to rectification. These were penned by Janāb Maulwī 'Abd al-Karīm Sāhib Gumthalwī upon my request. It contains ten incidents of Hadrat Wālā's specific efforts in the field of rectification of the ummah. This article is given the title *Makārim 'Asharah* because of its metaphysical aptness to this chapter on virtues, and also because of its concurrence with the compiler's name (the words *Karīm* and *Makārim* are derived from the same Arabic root word). After this essential prelude, the two articles are quoted in sequence.

Introduction to Islāh Inqilāb Ummat

An ummatī – on the basis that he is an ummatī – cannot focus on a worldly change. Although I do not consider a discussion on this subject to be useless, it is not the purpose of my discussion. Rather, my objective is to discuss a Dīnī change.

This is what I want to present. Very sadly I have to say that the extent of change which has taken place in most sections of the ummah causes the following couplet to come spontaneously on my tongue:

> O you who are resting in Madīnah! Get up because there is corruption everywhere – in the East and the West.

The extent of upheaval can be gauged as follows: Pick up a book in which detailed injunctions of the Sharīʿah are mentioned. Look at each injunction and apply it to an ummatī who does not obey the injunctions of the Sharīʿah. Continue doing this from one side and you will be astonished to note that the person does not have any affinity with any of the injunctions. The following are the parts of Dīn:

1. Aqā'id – beliefs.
2. Diyānāt - religious obligations such as salāh, fasting, divorce, marriage, etc.
3. Muʿāmalāt - dealings such as buying and selling.
4. Muʿāsharat - social etiquette such as eating, clothing, speaking, greeting, etc.
5. Akhlāq bāṯinah - internal characteristics such as ostentation, sincerity, pride, humility and so on.

When it comes to beliefs, we can say that at least the change has not caused rejection [or apostasy] in Muslims, although some changes have taken place in their religiosity which has caused them to enter into bidʿah. It is this very bidʿah which has caused the followers of falsehood to create opposition towards those who are on the truth because of the latter's efforts to rectify the situation in this regard. In other words, the texts have not been rejected, but baseless explanations have been provided. This is the condition of general Muslims. However, there are certain modern-educated "Muslims" who have opted for rejection. In fact, they went one step further by mocking at and ridiculing the beliefs of the general body of Muslims. The upholders of the limits of Dīn have issued a fatwā of kufr against them. These so called Muslims in return have labelled them [the ʿulamā'] fanatics. A person who understands the reality of kufr will not only excuse the ʿulamā'

from issuing such a fatwā but will feel compelled to agree with them. This is the type of change as regards beliefs.

We now come to the next part, i.e. religious obligations. Here, the general Muslims did not make any changes and alterations to the extent of bidʿah, but have certainly discarded and disregarded these obligations. Some people discarded salāh and fasting as though they are not even compulsory on them. When it comes to marriage and divorce, a person believes that the injunctions related to them are part of Dīn, and not based on his opinions and choices, and are as explained by the ʿulamā'. This is why other injunctions have not been concocted in opposition to the injunctions of Dīn. However, his practice in this regard is that no sooner he is overcome by his desires, he will not even wait for marriage to derive his pleasures. Where he sees the slightest worldly esteem which has to be maintained, he will keep his wife in his house although he has already divorced her, he will continue deriving pleasure from her and make children from her. As for the modern educated ones, they do not hesitate in rejecting these injunctions as well. Anyway, when it comes to the general Muslims, the upheaval which occurred as regards the first part [beliefs] was one of change, while in the second part [religious obligations] it was one of discard and disregard.

We now come to the next three parts, viz. muʿāmalāt, muʿāsharat and akhlāq. The upheaval which took place here is more than the first two. The general Muslims – due to their ignorance – did not consider them to be part of Dīn. Rather, they felt they were worldly matters which could be practised according to their views and opinions. Since the objections were baseless and their views were distorted, this resulted in a new custom and practice being fabricated for each and every injunction of the Sharīʿah. This medley was made the practice, and they never considered themselves to be wrong or erroneous in their practices. Instead, they went to the extreme of considering some of the matters to be their virtue and pride. Consequently, a person who observes the entire condition collectively feels as if someone has wittingly invented a self-concocted injunction in opposition to each of the injunctions of the Sharīʿah after considering his concocted injunction to be good. An indication that he considers his self-concocted injunction to be good is that anyone who calls towards the

adoption of the true injunctions [of the Sharīʿah] is severely maligned and opposed.

This in reality is a major disruption because the disruptions in the first two parts did not remove parts of Dīn from the Dīn. Furthermore, other matters were not considered to be good in comparison to these two, although in the first one changes as regards religiosity had taken place and in the second they were discarded, and that too while believing in one's shortcomings. On the other hand, when it comes to the latter three parts, parts of Dīn were removed from Dīn, other injunctions were concocted for them, and the concocted injunctions were given preference over the original injunctions. Thus, it becomes clear that the disruption in the latter three parts is worse than in the first two, is more obvious and more in number. Although disruptions and changes did take place in beliefs, it is not glaring. As for religious obligations, the disruption becomes apparent at certain specific times and occasions. The disruption is therefore not more in practice [in the first two]. As for the latter three, it is more obvious, more in number and it is a major disruption in practice. Based on this, observers will notice a major disruption in most members of the ummah all the time. A person who sees this major disruption all the time and also hears this claim: "I am a follower of Muhammad", will be severely astonished and think to himself: "O Allāh! In which matter is this person in agreement with Muhammad *sallallāhu ʿalayhi wa sallam* that he can make such a claim?"

O Muslims! You must have certainly come to your senses about your condition. If you have not, then to Allāh we belong and to Him is our return. If you have realized your error, is it not necessary to rectify the situation? If it is, when will your rectification commence? Are you waiting for any of the following: a preoccupation which comes as an obstacle, illness, death or some new revelation? You cannot hope for new revelation, and the others cannot be ruled out.

Now in what discourse after this will they believe?[1]

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[1] Sūrah al-Mursalāt, 77: 50.

In fact, death is certain. But will you be able to do anything at the time of death?

O Muslims! The upheaval which is occurring in our times was predicted by Rasūlullāh *s̠allallāhu ʿalayhi wa sallam.*

الناس كإبل مائةٍ لا تجد فيها راحلةً

People will be like camels. From 100 you will not find a single one which would be worthy of riding.

As for the era of Rasūlullāh *s̠allallāhu ʿalayhi wa sallam,* it was one of goodness.

Method of rectifying the disruption

It ought to be known that this disruption is a spiritual ailment. There are specific causes for physical ailments, and their rectification and treatment are accomplished by the removal of those causes. In the same way, this spiritual ailment (disruption) has specific causes, and the only way to treat and rectify it is by removing the causes. It now depends on focusing our attention to just two things: (1) identifying the causes, (2) arrangements for their removal.

Identifying the causes: After pondering, deliberating and pursuing the issue, two causes come up as the most major ones. (1) Ignorance and lack of knowledge. (2) A shortage or absence of determination and intent. Through the first cause essential and intrinsic injunctions remain concealed. Through the second cause, there is no practice and action despite having the knowledge.

Arrangements for the removal of the causes. This is a major issue which really needs absolute focus and a united force. Both causes require separate measures for their removal. The removal of ignorance needs teachers and students, i.e. ʿulamā' and those who need to know the injunctions. A separate course of action is needed for each one. The course of action for those who need to know the injunctions is that those who are free, e.g. the wealthy and affluent, must free their children for the study of Islamic sciences. Although there is no harm in learning the language of the country and contemporary sciences for the fulfilment of worldly needs, these must always be kept on a secondary level. The children will be rectified in this way. As for the person himself, he must set aside a time

when he will go to an ʿālim or a proficient student, or call either of the two to him and learn the Arabic sciences if he has affinity with them because these are more enlightening means. If not, he must study the essential and beneficial Urdu books after consulting with a senior scholar. He must study each book three times or at least once as though he is studying lessons from a text book. He must then read it a few times so that he becomes proficient with it. These books must contain sufficient material on all aspects of Dīn – beliefs, religious obligations, dealings, social etiquette and internal characteristics.

A person who does not have sufficient time due to his preoccupation with earning a living but can read or learn to read easily, then he and his children – instead of learning Arabic – must learn the same Urdu books as though they are students and the books are textbooks. The books must be read several times. If they come across any difficulty or confusion, they must not resort to their own views. Instead, mark off that section and inquire from an expert when the latter is found.

As for those who cannot read, cannot learn to read easily and cannot even free their children for this purpose – for whatever reason – must set aside a day in the week especially for classes. They must appoint an ʿālim or any learned person who has remained in the company of the pious who understands these books thoroughly. It will be better if they get an ʿālim to suggest such a person for them. On the specified day, everyone must assemble in the masjid or wherever else they have agreed on, and have the learned person to read from those books to them for a specified period of time (either one hour or half hour) and to explain to them. If they cannot obtain such a person for free, they must make arrangements to pay him. If this person comes across anything which he does not understand, he must mark it with a pencil and leave that section for the time being. When he meets an ʿālim, he must get him to explain that section to him and then convey it to the rest of the people. If there is no such person [who can read and explain to them] in a village or other place, the people must make a collection in a manner which is approved by the Sharīʿah, call a person from outside their village who will then teach them. Two points must be adhered to in all of the above sections of people – whether they are studying, reading or listening to the books read to them.

(1) When they come across any matter in their personal lives whose ruling they do not know, they must refer it immediately to the ʿulamā'. If they cannot ask them verbally because they are far away, they must do it by writing to them. If they enquire about one ruling daily – whether verbally or by writing – they would learn more than 350 rulings in a year, and more than 3 500 in ten years. Some new ʿulamā' or those who are ʿulamā' in name do not even know this many rulings. This is not a very difficult task.

(2) They must make it a point of attending the assemblies of the ʿulamā' whether they are special assemblies – where they go to meet them – or general assemblies where the ʿulamā' are delivering talks and lectures. They must listen to everything with their hearts.

All the above arrangements are for men.

We now come to the women. The above arrangements collectively can be objectionable for women. The easiest method for them is that if a chaste and religious female teacher can be obtained, she must be made to teach young girls how to read the Qur'ān and other books. Allāh willing, the ten parts of *Bahishtī Zewar* are certainly enough for them. In fact, if the eleventh part, *Bahishtī Gauhar*, is added for the men, it will suffice them as well. If such a female teacher cannot be obtained, or a girl has the time and affinity to be included in the programme of mature women, she may be included. There are two arrangements for this. (1) If a man of the house is literate, a time must be set aside daily wherein all the women of the house will assemble and he will read the previously mentioned books to them. In fact, he must read them several times to them. (2) A righteous ʿālim who adheres to the Sunnah must be brought to the house periodically and he must address the women. This is a very effective method.

All the above arrangements apply to those who are in need of learning the injunctions. We now come to the course of action for ʿulamā'. The gist of it is that they must make periodic efforts to convey the rules and regulations to those who do not know. This could be done as follows:

(1) Teaching. Preference must be given to the essential sciences. As far as possible, the student must first complete everything related to religious obligations. Even if a student

wants to study a concise book or an Urdu book, and he has the time to teach him, he must never consider it below him to teach the student such a book. He must warn a student when he poses useless questions and abstain from answering them.

(2) Delivering lectures. These are general lectures, and the need of the time must be considered. He must speak about matters which people are involved in or on essentials which they are neglecting. If there are other subjects which he wants to speak about, these must be left on a secondary level and must be few. As for the essential themes, these must cover all aspects. He must not restrict himself to beliefs and religious obligations. Instead, he must also speak on dealings, social etiquette and morals in considerable detail. In fact, bearing in mind that these last three have been discarded, they have now become more important. When delivering a talk, he must speak clearly so that his audience can understand him properly. However, he must abstain from a "holier than thou" attitude and from inflaming the emotions. He must not accept any recompense for his talk. It is another matter if he is employed as a lecturer.

(3) Replying to questions. This could be done verbally or in writing. The ʿālim must consider the following points in this regard. As far as possible, he must not be hesitant in his reply. He must not reply to futile questions. Instead, he must draw the attention of the questioner to his futility. If a question has two possibilities, he must not reply to both possibilities. Instead, he must first establish and identify the actual situation from the questioner and then give an answer. Sometimes, the questioner will listen to the answers for both possibilities, consider one of them to his benefit, and then make claims for that. This results in the questioner's or his adversary's harm either in his worldly life or his Dīnī matters. Do not be too particular about providing proofs to an uneducated person because in most cases it will be beyond his comprehension. Yes, it is a good practice to make reference to a proof or quote a text without translating it for other ʿulamā' who are checking the answer.

If it is gauged from circumstances that the questioner will not understand the answer properly or will err in understanding it, then after writing the answer to him, add a note instructing him to refer it to an ʿālim who will explain it to him verbally. If it is gauged from circumstances that a question has been

posed out of obstinacy, do not answer it. In short, do not hold back from those who are eligible and do not pay heed to those who are not.

(4) Writing. Whether it is an announcement, a newspaper article, a booklet or a book, take consideration of the need of the time, and let it be flowing and adequate. If Allāh *taʿālā* has provided you with some other form of income, then do not become personally involved in the sale of your written works.

The discussion to this point was about ways of removing ignorance. We now come to explaining ways of removing the absence of courage.

It is established from experience that the following have a special influence and impact in strengthening one's resolve and courage. One is to remain in the company of Sufi masters. The following are signs of a Sufi master:

1. He must have knowledge of Dīn to the extent of necessity.
2. He must adhere to the Sharīʿah in his beliefs, actions and character.
3. He must not have any greed for the world.
4. He must not claim excellence because this is also included in worldly motives.
5. He must have spent some time in the company of a Sufi master.
6. The just and equitable ʿulamā' and Sufi masters of his time have a high regard for him.
7. More intelligent and religious people, as opposed to the masses, are inclined towards him.
8. The majority of those who have pledged bayʿah to him are in a relatively good condition as regards following the Sharīʿah and a decreased desire for the world.
9. The shaykh is affectionate towards his disciples when it comes to teaching and tutoring them.
10. When he sees any evil in them or hears about it, he reprimands them. He does not allow them to do as they wish.

11. By sitting in his company a few times, a person experiences a decrease in his love for this world and an increase in love for Allāh *taʿālā*.
12. The shaykh himself engages in dhikr and other spiritual practices, because there is no blessing in one's instruction and teaching if it is not accompanied by personal practice or resolution to practise.
13. Expositions, the performance of extraordinary feats, acceptance of duʿā's and the ability to exercise one's influence are not from among the essentials of being a shaykh.

In short, the company of those who possess the above qualities is especially effective. However, the prerequisite for the effectiveness of this company is for a person to have the intention of developing a desire for obedience and dislike for sinning in his heart. Together with this, he must be particular about informing his shaykh about the conditions and emotions of his heart. He must then adhere to whatever treatment the shaykh prescribes.

The second is that if the company of a Sufi master is not available, a person must read about or listen to the stories about the lives and strivings of the people of Allāh *taʿālā*. However, the person must never get occupied with articles which deal with intricate issues related to Sufism. Those which deal with training the inner self and culturing of the self are worthy of practising on.

The third concerns meditating on death and whatever follows death. This refers to the events from the time the soul is about to be extracted to entering Paradise or the Hell-fire and its associated terrors. For example, the questions which will be posed by Munkar and Nakīr, the torments and comforts of the grave, the raising from the graves, the weighing of deeds, accounting of deeds, recompense, crossing the bridge over Hell, and so on. A person must set aside at least twenty minutes every day and think about all this. The qualities which help in strengthening a person's resolve and courage are perfected through this meditation of death. These qualities include abstinence and fear.

This brings us to the end of the discussion on the ways in which the causes of upheaval may be removed. The method of

rectification has been identified completely. All praise is due to Allāh *taʿālā*. The beauty of this entire programme is that it is extremely easy, and so complete that the entire ummah can rectify itself in the shortest period of time with the slightest amount of focus. It is now left to those who want to derive the benefit. A poet says:

> We have advised ourselves and spent some time in this regard. If any person's ears are not prepared to pay heed, they will not pay heed. The duty of the messengers is merely to convey the message.

Postscript

There is one additional point with regard to the course of action for the 'ulamā', viz. enjoining good and forbidding evil. Non-'ulamā' are also included in this in certain situations. However, general command is specifically for the 'ulamā'. When the masses cross the bounds and enter this domain, it leads to tribulation and enmity in most cases. Moreover, the masses by and large do not know the limits of command and this results in extremism in Dīn. Furthermore, most of the masses have not cultured the self. Consequently, there is a lot of self –conceit in their command. In order to demonstrate this meaning, some commentators consider the word من in the verse

وَلْتَكُنْ مِّنْكُمْ

To show a part or portion. [Which means that some people should take up the task and not all]. Sometimes, commanding good and forbidding evil is obligatory, e.g. where the doer is ignorant, he has full control over his action or there is full hope that he will accept [when he is informed of his wrong]. If not, it is desirable. To inform the person in privacy and to adopt a soft approach are from among the etiquette of commanding good and forbidding evil. After that, if prudence demands, one may inform him publicly and in a harsh tone. If he cannot do this, he must turn away and pray for the person.

Included in commanding good and forbidding evil is the duty of inviting the unbelievers. This could be done verbally or through writings to the unbelievers of one's own country and of other countries as well. Although it is no longer obligatory at present because the injunctions of Dīn have become quite widespread, if someone takes up the courage, he will certainly be acting on

resoluteness. If a person learns the language of those nations for the realization and achievement of inviting them to Islam, then provided it is done with sincerity, it will be an actual act of worship. For example, if a person learns English and other languages at present for the realization of this purpose.

Conclusion

Included among the points which are associated to conveying the injunctions [of Islam] is the duty of taking special precautions for the preservation of the injunctions. In other words, the attacks and adulterations against the principles and subsidiary matters of Islam – whether by the unbelievers or the bidʿatīs – must be defended and removed so that those who are seeking the truth are protected against doubts and misgivings. If there is a need to reject and refute the false creeds for the realization of this objective [of defending Islam] or there is some advantage in having a debate with them, it should not be shunned. If debating is condoned in these times which are filled with upheavals and disturbances, then it must be for the same objective because fanaticism is so much on the rise that the establishing of the truth through debates has no longer remained the objective. If it becomes necessary to learn the sciences and arts of the false creeds for the sake of debating and discussing with them, then this is also an act of worship. For example, to study science and related subjects in today's times.

These are all procedures and measures for the sake of rectification. After all this, a major need is to pray to Allāh *taʿālā* and to beseech Him. A poet says:

> We have said all this, but the reality of the matter is that we are nothing without the affections of Allāh *taʿālā*.
>
> Even if you become an angel without the affections of Allāh *taʿālā* and His special servants, your book of deeds will still be black.

Sealing off obstacles to rectification

Previously, the measures for rectifying the upheavals in the ummah were identified and explained. Together with acting on each measure, it is obligatory to abstain from the obstacles which would render the measures ineffective. Just as

abstention and special precautions are considered to be necessary for the treatment of physical ailments, it would be crucial to avoid matters which would cause impediments and gaps in their effectiveness.

Some of the measures were related to the ʿulamā'. They are not intended at this point because they themselves know what to do. Here, the measures are directed to the masses only. I will write in this regard as much as is required. The following points were mentioned in this chapter:

1. To study, read or listen to Dīnī books.
2. To inquire about rulings from the ʿulamā'.
3. To listen to lectures and talks.
4. To be in the company of the Sufi masters.
5. To personally teach or read to one's family members, or to do this through someone else.

We find some people committing reckless acts in each of these five points. This is similar to not adhering to precautions [specified by a doctor] in the treatment of an illness. A concise warning is needed with reference to each of these points.

1. To study, read or listen to Dīnī books

Nowadays a major wrong is committed in this regard. The moment a person sees or hears about a book on Islam – whether its subject matter is true or false, its author is a Hindu, Christian, a pseudo-Muslim, or a Muslim who is a bidʿatī - he starts studying it without making any inquiries. Then you get articles published in newspapers on certain issues. There are several harms in this. Sometimes, due to a lack of knowledge, one cannot distinguish which article is authentic and which is not. An incorrect article is considered correct, and the person succumbs to wrongs in his beliefs or actions. At other times it is known from before hand that the article is not authentic, but the style of writing of some writers is so captivating and enchanting that the person is immediately affected by it. When he compares it to his beliefs, he feels his previous beliefs are weak and insubstantial. Thus he considers his previous beliefs to be wrong and the latter ones to be correct. Many a time, although he does not accept it [the new

article], he becomes doubtful and uncertain, worries about it and becomes distressed.

At times a person wants to verify from others. But because the article is a bit complex and his knowledge and brains are insufficient to grasp it, he does not understand it. Based on his misunderstanding, he poses futile questions to others and distresses them. He does not realize his own shortcoming, feels that those who are giving him answers are unable to answer his questions, says that their knowledge or character is restricted, and has ill feelings towards them. Other harms are also caused.

To put an end to all this, when a person comes across any book, newspaper article, periodical or any lecture, he must never read it until he shows it to an erudite ʿālim and obtains his view. I had devoted an entire article on the harms of newspaper articles some time back and had given it the title *Akhbār Baynī*. Some objectors raised a tumult against it without even reading it. However, it is worth a careful study.

The present discussion or that previous article is most certainly not intended to state that it is unlawful to read a newspaper or book. My objective is that these things have certain harms and it is obligatory to save the Muslims from harm. One cannot be saved from harm without knowledge of it. If a person does not have knowledge about it, he must consult an erudite ʿālim and it will then be necessary for him to follow his directives in this regard. It is most sad that despite the clarity of this issue, my prohibition is labelled narrow-minded and extremist. What! If a father stops his child from eating a sweetmeat which has been mixed with poison, will any intelligent person label the father narrow-minded and extremist?! If they do, they will say it with real affection. If anyone claims that he reads such articles under the principle of:

خذ ما صفا ودع ما کدر

Accept what is pure and reject what is filthy.

Then the answer is that it is clear from this explanation that in order to be able to distinguish this [purity from filth], a person has to possess complete knowledge and understanding, while

this entire discussion is on the person who does not have these capabilities.

A person not considering himself to be devoid of these capabilities is not acceptable. Rather, it is sufficient for an expert ʿālim to say that the person is incapable. This is the same reason why Hadrat Rasūlullāh *sallallāhu ʿalayhi wa sallam* stopped Hadrat ʿUmar *radiyallāhu ʿanhu* from studying the Taurāh despite the latter's firmness in knowledge and practice. This, despite the fact that the Taurāh was a divinely revealed book although alterations had been made to it. Furthermore, Hadrat ʿUmar *radiyallāhu ʿanhu* was not studying it on his own. Rather, he was reading it to Rasūlullāh *sallallāhu ʿalayhi wa sallam* who could obviously show to him what is part of the original book and what is fabricated. There was no possibility of any harm after all this. Despite this, Rasūlullāh *sallallāhu ʿalayhi wa sallam* strictly prohibited him and expressed his extreme displeasure – as mentioned in the Hadīth of Dārimī - so that this action does not open the doors to the harms which are associated to this practice in the future.

After all the past and present proofs, it is hoped that a just and far-sighted person does not have any doubts. As per this discussion, when he comes across any book, etc. in which there are some advantages and harms, he abstains from them. As for books which contain only harms, e.g. novels, which render a person's actions and character most filthy, how can it ever be considered permissible to read them? Especially for the youth and women. In fact, if books of this nature are seen in the house, a person will be fulfilling their rights by burning them.

I consider it useful to list a short syllabus containing books which ought to be studied so that a person may become occupied by studying them and is safeguarded against doubtful books. The books are: all parts of *Bahishtī Zewar, Taʿlim ad-Dīn, Furūʿ al-Īmān, Jazā' al-Aʿmāl, Tablīgh-e-Dīn, Qasd as-Sabīl* and *Shauq-e-Watan.* If a person needs a longer and more detailed list, he must consult an erudite ʿālim.

2. To inquire about rulings from the ʿulamā'

There are several errors committed in this regard. One is that a person asks a ruling whenever he feels like. Sometimes, he

does not even investigate to see if the person whom he is asking is really an ʿālim or not. He just hears the name of a Maulānā and asks him a ruling. Sometimes, he knows that a certain person is an ʿālim but does not know what his creed is or what his beliefs are. An answer provided by such a person can sometimes corrupt a person's beliefs or actions. Then there are times when a person falls into hesitation and doubt, gets distressed or causes distress to others as mentioned in the previous point. You get a person asking about the same ruling from several places, and every so often receives different answers. In such a case, he is either at a loss at identifying the preferred opinion or will practise on the answer which suits his self. More often than not, this becomes the person's habit, and so, his purpose in asking questions is to obtain an answer which is suited to his self. As long as he does not get such an answer, he will continue asking different people. This practice is obviously very far from integrity, is nothing but following of one's desires, and amounts to playing around with the Dīn.

A third mistake is committed from the second one. The answer of one scholar is quoted to another scholar who also answered on that question. Since temperaments have specific traits, the manner and tone of quoting the answer is confrontational. Consequently, the second scholar may utter something inappropriate against the first scholar or against his question. The one who quoted the answer or some other person then goes to the first scholar and conveys what the second scholar said. The first one responds by saying something against the second scholar. Sometimes, in fact in most cases, changes takes place in the words or meanings of what is quoted from one to the other. This results in a major conflict.

Another mistake is asking unnecessary rulings. Then there is the error of asking for proofs for the rulings. These can only be understood after having acquired some of the prescribed sciences. Since the questioner does not have this knowledge, he does not understand the proof. If a scholar does not provide a proof for the same reason [that the person will not understand it], the person feels that the scholar is bad-natured.

Yet another error is to start arguing and debating about a certain ruling. Then in order to gain support for his opinion, the person will obtain fatwās, show them to his adversary and

use them as evidence against him. The adversary will now try to obtain fatwās which are in his favour. This results in unnecessary fighting and disputes whereas it is most dangerous for the masses to fall into all this.

When a person belonging to one of the deviated sects disputes with a person, he must refer the person to the ʿulamāʾ and put an end to the discussion immediately.

All these errors can be rectified as follows: When you experience a necessary matter for your own practice – and not for engaging in discussions and debates – you must refer it to a person whose genuineness and reliability you have ascertained from before hand through correct sources, and you also have faith and confidence in the person. Do not ask for a proof. Do not – unnecessarily – pose the same question to another ʿālim. If after all these considerations you still have some doubt or are not fully convinced, ask another ʿālim who possesses the same above-mentioned qualities. If the second one's answer is different from the first, do not quote it to the first one. Act on the one towards which your heart is satisfied. Do the same thing when – without consulting a second ʿālim – you come to know of an answer different from the first one.

If you pose a question in writing, then in addition to the above considerations, you must also bear in mind the following: Your question must be absolutely clear and your writing must be legible. As far as possible, do not write anything that is useless and unconnected. Write your name and address clearly. Even if you send questions to the same place several times, ensure you write your name and address clearly. Ensure you include a stamp [or prepaid envelope] for the reply. Even if you send a letter by hand [via someone] include a stamp and your full name and address because the person may not be able to write the answer immediately, he will then post the answer later on or return the stamp to you. If you have several questions, do not write them on a post card. If this happens incidentally, number the questions and keep a copy for yourself. Inform the person to whom you are writing that you have a copy of the questions in the sequence as numbered, so that he does not have to rewrite the questions. He must merely answer the questions in the same sequence.

3. To listen to lectures and talks

The wrongs which are committed under point number one are committed here as well. The reason is that writing and speaking are quite close as regards the rules which they allude to and the effects which they have. What I mean is that people listen to talks of every type of person. This has the same harms as in point number one. The same way of putting an end to them will apply here as there. In other words, when a lecture is to be delivered, consult a reliable ʿālim of your town or near place and ask him about the lecturer. If he assures you that the lecturer is sound, you may attend. If not, you must not attend. The reason for this is that some lecturers are ignorant while others hold incorrect beliefs. Some of them are very convincing while others are extremely crafty. They will first speak in line with their addressees, then once they have created a bond with them, they start drawing them towards their creed. As Maulānā says:

> The hunter blew the whistle loudly so that he could capture the rooster which was catching the other roosters.
>
> When an enemy speaks in the tone of a friend, you must understand that it is a trap, even if he tells you something which makes sense.
>
> I have come with pieces of the heart. I will sell to anyone who comes before me a piece from the pieces of my heart.

If, even after you have taken the precautions, you hear something which is doubtful, you must verify it from reputable ʿulamā'.

4. To be in the company of Sufi masters

The deception which is to be found here is extremely common. In other words, the signs which ought to be in the Sufi masters are not considered. I had quoted this from *Qaṣd as-Sabīl*. The way to put an end to this is to consider and bear in mind the signs which I had listed. As Maulānā Rūmī *raḥimahullāh* says:

> There are many devils in the form of humans. You must therefore not give your hand to anyone and everyone.

You must also understand the harm of the company of the one who is merely a friend to you but is irreligious. This is also a major error. It is proven through experience that the effects of one friend most certainly rub off on the other, and the harmful one's effects rub off quicker. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

المرء على دين خليله، فلينظر بحاله

A person is considered to be on the ways of his friend. He must therefore examine his condition.

5. To personally teach one's family members

The treatment for the errors which are committed in this regard are scattered over the previous four points. The gist is that the previously mentioned considerations must be taken into account for the books which are selected for one's family or a lecture which they must listen to. Furthermore, it must be clearly and specifically stated that the teacher of a young girl must neither be a young non-mahram nor a middle-aged one. It must be considered unlawful to obtain such a teacher.

وآخر دعوانا أن الحمد لله رب العالمين

Note: From the compiler of *Ashraf as-Sawānih*: After this, Hadrat Wālā highlighted many errors which are committed in matters related to jurisprudence and provided minute corrective measures for them. He went into quite a bit of detail in this regard. It is most beneficial for the rectification of the Muslim nation.

Hadrat Wālā had intended to provide corrections for all the chapters on jurisprudence, but he became so occupied in other Dīnī services that he could not find the time. Nevertheless, the present collection is also a lot. The following themes are explained in great detail in volumes one and two of *Islāh Inqilāb-e-Ummat*:

1. Rectification with regard to the Qur'ān.
2. Rectification with regard to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.
3. Rectification with regard to salāh.
4. Rectification with regard to fasting and associated matters.
5. Rectification with regard to zakāh.

6. Rectification with regard to hajj.
7. Rectification with regard to qurbānī.
8. Rectification with regard to certain monetary acts of obedience.
9. Rectification with regard to death.
10. Rectification with regard to travelling.
11. Rectification with regard to education of women.
12. Rectification with regard to fulfilling the rights of a teacher, student and classmate.
13. Rectification with regard to marriage.
14. Rectification with regard to making the lawful unlawful and vice versa in matters related to marriage.
15. Rectification with regard to the legal guardian in marriage.
16. Rectification with regard to compatibility in marriage.
17. Rectification with regard to dowry.
18. Rectification with regard to justice between wives.
19. Rectification with regard to breastfeeding.
20. Rectification with regard to divorce and associated matters.
21. Rules of providing for the wife.
22. Chapter on spiritual spending.
23. Rectification with regard to picking up lost items.
24. Rectification with regard to a missing person.
25. Rectification with regard to reprimanding, finding fault and labelling someone as an unbeliever.

Makārim 'Asharah

All praise is due to Allāh *taʿālā*. Salutations and peace to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The reader is informed that when it came to relating incidents displaying Hadrat Wālā's attention to propagation and rectification of the Muslim nation in *Ashraf as-Sawānih*, the respectable and honourable compiler – Janāb Khwājah Sāhib – said to me: "You have an affinity with incidents of this nature so you would know them well. You should therefore note them down." I replied: "It is most inappropriate for someone like me to add anything to such an exquisite compilation." However, Khwājah Sāhib's leave from his work was to come to an end soon and he had no time at all. This is why he insisted on me repeatedly. I was forced to take up the courage and wrote these ten incidents. I have personal knowledge of incidents numbered three to ten (i.e. the last eight) while I had the honour of hearing the first

two directly from Hadrat Wālā but did not recall them exactly. I therefore requested Hadrat Wālā to narrate them a second time to which he – out of his extreme kindness – repeated them in detail to me. After compiling all ten incidents, I read them to Hadrat Wālā who – out of his extreme consideration - listened to them most attentively. A poet says:

Who am I to have the audacity of going to that perfumed one? O beloved! The dust of your threshold is the crown for my head. You show a lot of mercy to me.

This insignificant person cannot show gratitude sufficiently. O Allāh! You reward him with the best of rewards. O Allāh! Accept from us, surely You are all-hearing, all-knowing.

ʿAbd al-Karīm
25 Muharram 1355 A.H.

First incident: Tablīgh in Gajnīr

It was a very long time ago when Hadrat Wālā went to Kānpūr. While there, he heard that the Aryans in Gajnīr were causing mischief and that Muslims were influenced by their mischief and were on the verge of becoming apostates. The moment he heard of this, Hadrat Wālā resolved to go there. In addition to packing his food requirements, he also carried a tent and other sleeping necessities. When people heard of this, a considerable number of them got ready to accompany him.

On reaching there, Hadrat Wālā felt that it would be most appropriate to first speak to the seniors of the place. On making inquiries, it was learnt that two persons were the ring leaders, Nanhū Singh and Udhār Singh. The original documents of these two stated that their names were Nanhū Khān and Udhār Khān, but as per the custom of unbelief of that place, they were known by the surname of Singh. The two were called one after the other so that their views and thoughts could be ascertained easily. It was summer, they were offered a sherbet drink but they refused saying: "We do not eat or drink anything which has been prepared by Muslims." They had other baseless customs such as *pherā*[1] and having a lock of hair on the top of the head on the occasions of marriage. A person who is wealthy must feed the entire tribe. They also

[1] Walking of the bride and bridegroom around a sacred fire.

have the practice of circumcision. Their ignorance can be gauged from the fact that when they were asked if they were Hindus, they replied in the negative. When asked if they were Muslims, they replied in the negative. They were eventually asked: "Then what are you?" They replied: "We are new Muslims."

In the course of the conversation, Nanhū Khān expressed the view that the ruling of *yanūg* is so filthy in the Aryan religion that any ordinary sound-minded person will never embrace this religion after hearing it. Udhār Khān said: "We make *taʿziyahs*, how can we be Hindus?" H̲ad̲rat Wālā said: "You must certainly continue making *taʿziyahs*." Some of H̲ad̲rat Wālā's companions objected to this but he replied by saying: "Bidʿah is a protection for them against unbelief. It is therefore unwise to stop them from this." After these [private discussions with the ring leaders] H̲ad̲rat Wālā delivered several public lectures. One such lecture was extremely successful when some seniors from a nearby village, Bārah Pargunahpūr, came to support this delegation of H̲ad̲rat Wālā. These people were quite influential, and so, their arrival helped H̲ad̲rat Wālā's cause tremendously. Out of consideration to the mind-set of the people of this area, the announcement which H̲ad̲rat Wālā made was that there will be a *kathā* (religious recital) and the theme of the lecture was on the blessed birth of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. H̲ad̲rat Wālā also had sweetmeats distributed. All these arrangements were made in consideration of the locality. However, H̲ad̲rat Wālā himself did not attend this assembly. Some of those who had accompanied H̲ad̲rat Wālā used to conduct assemblies of this nature, so they were asked to oversee and supervise everything.

H̲ad̲rat Wālā stayed over for several days. He only returned when the people made firm promises of not reneging from Islam. In their foolishness, they had added: "We will not be Muslims like you, but will remain new Muslims as we are." Maulānā Saʿīd Ah̲mad Thānwī Marh̲ūm had also accompanied H̲ad̲rat Wālā from Thānah Bhawan. In the course of the stay in Gajnīr, H̲ad̲rat Wālā sent him to some of the nearby villages. However, the people showed absolute disregard to him and did not even give him a place to spend the afternoon. The Maulānā had to bear severe hardships because it was the season for hot winds. A Brahmin eventually gave him shelter. He had carried a barley broth with him but no one gave him a pot in which he

could heat it. The poor Maulānā poured water in a handkerchief, softened the barley slightly and ate it. He had to suffer unbearable fatigue and difficulty, and returned because of the people's total disregard. May Allāh *taʿālā* shower His abundant mercy on him.

Second incident: Intention to go to Yūrap for tablīgh

This incident occurred quite some time after the previous one. Bābū Habīb Ahmad Sāhib Thānwī went to Yūrap for some work. Due to his many connections there, he had the opportunity of speaking about the salient features of Islam. By the grace of Allāh *taʿālā*, a few people embraced Islam. Some of them belonged to respectable families. The Bābū Sāhib needed to ask Hadrat Wālā something in this regard, so he wrote a letter to him. Hadrat Wālā received several more letters. A few new Muslim British people asked him to provide them with suitable Muslim names. A woman by the name of Brady was a professor or principal in a college. Hadrat Wālā suggested the name Buraydah for her. She was overjoyed and had a letter of thanks written to Hadrat Wālā. These correspondences resulted in the new Muslims of this area to develop links with Hadrat Wālā.

One letter came via Bābū Sāhib in which it was stated: "We would like to come and meet you but we fear that since our women are not used to purdah, they might not be able to adhere to the purdah requirements and Hadrat might be displeased." Hadrat Wālā wrote back: "Covering of the face and wrists is not obligatory in itself. Rather, it is commanded due to temptation. The people of this area feel intimidated by your women [Englishwomen], so it is far-fetched for them to have passionate thoughts about them. Since the cause is nonexistent, they could be permitted." Also in the course of these correspondences, Bābū Sāhib wrote to Hadrat Wālā saying: "It will be extremely beneficial to the people if you come here. I will join you in the work of propagation. You may deliver the talks and I will translate into English."

Hadrat Wālā decided to undertake a journey to Yūrap, made his own arrangements for his expenses and decided to take Sufi Muhammad ʿAlī Sāhib of Gulāuthī to accompany him because the latter was a good planner and could also converse in English to a certain extent. However, Hadrat Wālā sent a letter to Bābū Sāhib in which he wrote: "Before I come there, I

feel it would be appropriate if you note some of the people's doubts and misgivings and send them to me. I will then reply to those doubts and misgivings and you must read them to the people. In this way, you will be able to gauge whether my replies are in agreement with their temperament or not. If they will benefit from them, my coming there will be appropriate. If not, why should I undertake such a lengthy journey?"

Bābū Sāhib could not reply to this letter. In fact, it may have not reached him because he passed away. Hadrat Wālā did not undertake the journey and had to cancel his plans. To Allāh we belong and to Him is our return.

Third incident: The laws of inheritance related to Punjab

On one occasion someone mentioned in Hadrat Wālā's blessed assembly that the laws of inheritance in Punjab are in conflict with the pure Sharī'ah. For example, a sister, daughter, etc. do not receive any share. In addition to not practising on the Sharī'ah laws of inheritance, people do not even know these laws. In fact, even the majority of religious people are totally unaware of the inheritance laws. The reason for more inattention in this regard is that the 'ulamā' there also do not pay much attention to this. They neither speak about it in their lectures nor on other occasions. In fact, most people do not even pay any regard to their own actions. The prevailing norms and practices have caused them to be totally indifferent. Hadrat Wālā said with genuine concern: "It is essential to draw the attention of the Muslims there." I said: "If the senior 'ulamā' make special efforts in this regard, it is possible that some people will realize. Apart from this, one cannot expect any benefit from ordinary efforts." Hadrat Wālā replied: "We must not desist from as much effort as we can make. There is no need to worry about the benefits." After hearing this, I took up some courage and, when I returned to my hometown, I began speaking about this important issue in the surrounding areas. I also participated in certain gatherings in Amritsar and Lahore for the same purpose. Unfortunately, the organizers offered the excuse that people will oppose this and the gathering might turn out to be unsuccessful.

After some time I acquired this greatest of bounties when Hadrat Wālā accepted my invitation and came to my in-laws' place in Urdun which is close to Rājpūrah. Hadrat Wālā also stayed over in Rājpūrah. When this issue was mentioned before

Hadrat Wālā, he addressed me saying: "There is a need to go to Punjab in order to spread information about this issue." I offered the excuse that I was not qualified for this and added: "Even if I do take up the courage, it would require a lot of expenses." Hadrat Wālā said: "Allāh willing, arrangements for that will be made." The moment I returned home, I received a money order for 30 rupees. Undertaking such a journey was now essential and I started efforts in this regard.

From my journey to Amritsar and Lahore, I gauged a severe need to have the writings of senior 'ulamā' on the subject with me. To this end, I sent questions to 40-50 places, and commenced my journey after placing my trust in Allāh *ta'ālā*. I reached Lahore while stopping along the way at Sirhind and other places. I directed my efforts at addressing the 'ulamā' and Islamic organizations because the issue can spread very easily through them. No matter where I went and in almost every level of society, this unjust practice [of depriving inheritance to sisters and daughters] was defended through various types of explanations. After much deliberation, the people had to acknowledge the need for such a movement [of informing the public about the inheritance laws]. During this lengthy journey, I came across just one group in Lahore where some of its members had the same concern about this issue and who also made an intention to make some efforts in this regard. However, there seemed to be no solution because of the general opposition of people.

I then wrote a letter to Hadrat Wālā giving him a gist of all my observations. I added: "I am thinking of returning from here." Hadrat Wālā wrote back: "As long as there is no despair, we have to make an earnest effort." My courage increased somewhat after receiving this piece of advice. I remained in Lahore for a few days and proceeded forward. However, I considered it essential to print the replies which I received [from the various 'ulamā']. This is why I had to return from Wazīrābād, came to Thānah Bhawan and had the fatwās printed under the title *Allāh's Will With Regard to The Injustices in Punjab*. I then decided to take these fatwās and go to Punjab but we received the sorrowful news of apostasy in and around Agra. Hadrat Wālā asked me: "If you go there [Agra], will it not affect your efforts in the line of the laws of inheritance?" I replied: "They will only be delayed, they will not be really affected." Hadrat Wālā said: "Very well, we will have to give

preference to what is more important. Commence in the name of Allāh *taʿālā* and start the work of propagating Islam in Agra and surrounding areas."

I proceeded towards Agra and – under the advice of Hadrat Wālā – the printed fatwās were posted to the various cities, towns and villages of Punjab. In fact, a book titled *Ghasab al-Mīrāth* was printed and distributed via post. Almost all the expenses of printing and postage were borne by Hadrat Wālā. Some monies were also sent by a few of my well-wishers. In short, together with propagation, Hadrat Wālā paid particular attention to these matters. When the fatwā and book were finished, a large number were reprinted. Hadrat Wālā sent me to participate in three sessions of the Jamʿīyyatul ʿUlamā' in order to impress on the organization the importance of this issue. Due to several reasons, I was not successful in the first two sessions. However, in the third session of 1343 A.H. which was held in Murādābād, a powerful decision was made. After sufficient work was accomplished in the area of apostasy [Agra], Hadrat Wālā wrote in reply to a letter of mine: "I feel you should leave all this and proceed to Punjab in order to establish justice on the issue of inheritance."

I travelled to Punjab once again. Maulwī ʿAbd al-Majīd Sāhib was sent to accompany me. Consequently, the journey was easier and the impact of the efforts was more.

All praise is due to Allāh *taʿālā* that within a short time, a lot of work was done in all of Punjab, Sarhad and to a certain extent, Sindh. Bearing in mind the conditions, we did not expect the people to pay any attention at all. So much so that I wrote in a letter to Hadrat Wālā: "I request your duʿā's. It is only through Hadrat Wālā's duʿā's that an insignificant person like myself can hope for some success." Hadrat Wālā wrote back: "I am extremely concerned but you seem to be losing hope with the people's condition." By virtue of Hadrat Wālā's focus and prayers, the results were tremendous and extremely swift. Long before our return, people began making efforts to change the law and are continuing in this regard. Allāh willing, they will succeed in the near future. May Allāh *taʿālā* enable the Muslims to realize this and other objectives, reward all those who made efforts in this regard and maintain Hadrat Wālā's shadow over us. Āmīn.

Note: Some of the letters of correspondence between myself and Hadrat Wālā of this period are still preserved. I am quoting one of them because of its immense benefit.

There is one matter which I really need to discuss. In one of our sessions, a distinguished member insisted that I become a member as well. Since it is difficult to gain access to the people without being a member, I gave in my name where members have the right to make decisions. I did this so that I could advance the cause of inheritance. However, after listening to the detailed lectures and talks there, I felt quite constricted and felt that I should hand in my resignation. But then my contacts with those people will no longer remain and the work which I am able to delegate to them will no longer be accomplished. I am quite confused.

Reply: The work that has to be done is not dependent on being a member and it is not obligatory to delegate work to them. After the Qur'ānic instruction: "do not sit, after recollection, with the wrongdoers"[1] there is no reason to remain. It is obligatory on you to hand in your resignation immediately.

Fourth incident: Putting an end to apostasy

When Hadrat Wālā heard about apostasy spreading in Agra and surrounding areas in 1341 A.H., he indicated for me to go there. This was mentioned briefly in the previous point. I replied by saying that Maulwī ʿAbd al-Majīd Sāhib would be more suitable for this task. Hadrat Wālā said that it should be left to Maulwī Zafar Ahmad Sāhib to decide who should go. I replied: "My opinion is of no value and does not need to be deliberated upon." Hadrat Wālā replied: "This would be best and – Allāh willing – there will be blessings in it." Maulānā Zafar Ahmad Sāhib was in the library, Hadrat Wālā called out to him and said: "I want to send him but he feels that Maulwī ʿAbd al-Majīd Sāhib will be more suitable." He also explained the reasoning behind both opinions. Maulānā Zafar Ahmad said: "I feel that both must go. This would accommodate both views and it is difficult to undertake such a journey alone." Hadrat Wālā replied with absolute joy: "Excellent." I smiled and said: "Both views are victorious." Maulwī ʿAbd al-Majīd Sāhib had gone home, so a letter was written to him asking him to

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[1] Sūrah al-Anʿām, 6: 68.

attend an assembly at Madrasah ʿAbd ar-Rabb in Delhi. In the meantime, I had the honour of having the company of Hadrat Wālā on the journey to Delhi.

After the assembly, Hadrat Wālā provided the two of us with guidelines and pieces of advice, prayed for us and bid us farewell. He maintained this programme with full attention for two years. He himself undertook a journey [to this region] and delivered a talk titled *al-Itmām li Niʿmatil Islam* (perfection of the bounty of Islam) in Rewārī, Nārnaul and Ismāʿīl Pūr. This lecture is made up of three parts. Hadrat Wālā intended undertaking a second journey to Nūh, Fīrozpūr, Jharkā and other places but developed an illness which prevented him from further journeys.

Hadrat Wālā was strongly attached to the programme of propagation in this region to the extent that a friend of mine wanted to take me with him for hajj. I was most enthusiastic about this and was overjoyed by the offer. When I sought Hadrat Wālā's permission, he said: "The work in which you are presently occupied is superior to an optional hajj and takes preference over it." He added with real fervour: "It was for such instances that Hadrat Masʿūd Bek *rahimahullāh* said:

> O you people who are going for hajj! Where are you? Where are you? The Beloved is here, come here, come here.

Hadrat Wālā provided me with guidelines whenever I presented myself to him, and would continually afford me with useful points in his letters to me. He would also write words of encouragement together with his prayers for me. He wrote in one of his letters:

As-salāmu ʿalaykum.

My hopes have been kindled after hearing about the conditions there. It was only with the going of devoted people like yourself and later on of Maulwī Muhammad Ilyās Sāhib,[1] that I was fully convinced of success. Although knowledge of the unseen is with Allāh *taʿālā* alone, my heart gives testimony that from

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[1] After reaching Agra, we learnt that there was a need to go to Palūl. We proceeded to Palūl, we were then accompanied by Maulwī Muhammad Ilyās Sāhib, with whom we travelled to Nūh and other places.

all the delegations which have gone there, yours will be the most beneficial.

He wrote in another letter:

As-salāmu ʿalaykum

I received your letter and received quite detailed descriptions of the conditions there. My hopes rose tremendously and my heart testifies that – Allāh willing –the success which will be enjoyed by your group in this regard will probably not be achieved by even other bigger groups. The reason for this is as described by Maulānā Rūmī *rahimahullāh*:

> The effulgence of the Kaʿbah increases at every moment. This is due to the sincerity of Hadrat Ibrāhīm *ʿalayhis salām*.

May Allāh *taʿālā* be with you and all your associates. Convey my salām to all your associates who are with you at present, read this letter to them, and request them all for duʿā's for the present objective and for myself as well. I am also praying for you all.

Friday, 24 Ramadān 1341 A.H.

Hadrat Wālā wrote in another letter (which he probably sent upon his return from his journey to Rewārī and other places):

As-salāmu ʿalaykum wa rahmatullāh. By the grace of Allāh *taʿālā*, I reached home yesterday, Friday. I am making earnest duʿā' for the acceptance of your efforts. My heart testifies to the fact that you people will be the most successful. All the letters sent by you and your associates are kept safely. When there is an occasion for it, they will be printed so that the readers may be overjoyed.

Hadrat Wālā wrote in another letter:

As-salāmu ʿalaykum.

My heart was overjoyed at reading your letter. My heart bears testimony that – Allāh willing - the success of you and your associates will be far more than that of those having all the means and authority.

I am making duʿā' for you and all your associates. Was salām.

I assumed that the sole purpose of all these statements was that Hadrat Wālā was saying them to encourage and persuade

us. However, one and half years after all our efforts, a group wrote detailed accounts of the propagation efforts of the entire region (i.e. of 29 districts) and published them. The report clearly stated that the area of Palūl (where Maulwī ʿAbd al-Majīd S̲āh̲ib and myself were working) had the highest success rate. Only then did I realize that these words of encouragement were actually glad tidings and predictions which, by the grace of Allāh *taʿālā*, proved to be true.

In addition to the above concern for propagation of Islam, H̲ad̲rat Wālā wrote the following books during the same period: *al-Insidād li Fitnatil Irtidād, H̲usn-e-Islām kī Ek Jhalak, Namāz kī Khūbyā*. The second of these books was also printed in Hindi and distributed, and I think that the third one was most probably printed in Hindi as well. Many of those who were hesitant about Islam was because they felt terrified at the fact that Muslims eat beef. H̲ad̲rat Wālā wrote a book in which he proved the slaughtering of cows from the Veda. This book was also published. Several makātib were established and these were, to a great extent, supported by H̲ad̲rat Wālā. Other sources of funding were also arranged. He included the topic of tablīgh in his lectures. Three of them merit special mention: (1) *ad-Daʿwah ilallāh*, (2) *Mah̲āsin al-Islām*, (3) *Ādāb at-Tablīgh*.

In short, H̲ad̲rat Wālā paid attention to rectification and propagation from every angle. After about two years of striving and efforts, considerable control was achieved over the apostasy which was prevailing and every type of doubt and misgiving about Islam was removed from the people. The need for makātib for future rectification was felt and the task of their supervision remained. I wrote to H̲ad̲rat Wālā asking him permission to go to Palūl in order to collect funds for the makātib. H̲ad̲rat Wālā wrote back: "Very well. You may go provided the work of propagation is not affected by these other activities [of collecting funds]. We have gauged from experience that the means must not be abandoned. All we have to do is propagate irrespective of whether we see the fruits or not. Furthermore, I feel you should leave aside all these other activities and proceed to Punjab to establish a movement for justice as regards inheritance."

I then proceeded to Punjab as I had described in the previous point. On my return, I settled down in Thānah Bhawan as per H̲ad̲rat Wālā's suggestion. Maulwī ['Abd al-Majīd] S̲āh̲ib

continued with the work of propagation and eventually stopped travelling to that place after twelve years because of a lack of funds. May Allāh *taʿālā* accept these efforts, maintain the benefits of the work which was done, and enable it to progress. Āmīn.

I consider it necessary to add a few points to the above. Hadrat Wālā strongly emphasises on the person doing the work of propagation to never be a burden on the people for his food or any other needs. In fact, he must decline even if they willingly and happily offer their services. The only permission which Hadrat Wālā grants in this regard is that if a person takes money from the propagator for flour and other ingredients and has the food cooked for him, then it is acceptable provided it is not against any local wisdom and there is no Sharʿī prohibition.

If a propagator cannot make his own arrangements for certain essentials, e.g. a bed, and someone willingly offers it to the propagator, then Hadrat Wālā permits him to use one, but he himself must not ask for such items. (However, if he goes to a person's house after being invited by him, it is permissible for him to accept his food and to take money for travelling expenses). This must be made a general practice [and applied to everyone] because if he makes a certain person an exception to this rule because of his special relationship with him, others will have a cause to complain.

The other point in this regard is that Hadrat Wālā shows a lot of concern about the comfort of the propagator and gives him a lot of leeway as regards travelling expenses so that he can carry out his work enthusiastically. [The extent of Hadrat Wālā's consideration can be gauged from this incident]: Before one of my journeys for propagation, I said to him that I do not have the strength to cook my own food and I find it difficult to ask people to cook for me. Hadrat Wālā sent a cook to accompany me. Furthermore, Hadrat Wālā does not lay down any specific manner or practice as regards delivering of lectures, talks and so one. Rather, he leaves it to the propagator's opinion and the latter's inclination and enthusiasm.

The third point is that Hadrat Wālā does not ask for a detailed account of expenses. He says: "An unreliable person must not be appointed as a propagator, and there is no need to ask for detailed accounts from a reliable person." He also said on one occasion: "It is always futile to ask for a detailed account. If a

person presents a false account, will you be able to put a stop to it?" Even to me Hadrat Wālā had written at the beginning and said that there is no need for me to send a detailed account. Then in the second month, I apologized for not carrying out his order and still sent an account. Hadrat Wālā still stopped me from doing it and wrote in this regard in the course of another letter. However, when I presented myself before him and we were having a discussion, he said: "I had clearly stated that I have no need for any accounts, but if you still feel you need to provide an account, I will not object; you may do whatever brings comfort to you." I mentioned these few points as general principles. Practising on them is extremely beneficial. I hope that propagators and organizers will pay special attention to them. Inspiration and help are from Allāh *taʿālā* alone.

Fifth incident: Establishing makātib in Alwar

It was most probably in 1346 A.H. or 1347 A.H. when I was attached to Madrasah Muʿīn al-Islam in the village of Nauh, district Gurgānwā. Islamic education was forcefully closed down in Alwar. All madāris and makātib – whether big or small – were demolished at once. Many conditions were enforced to stem the continuation of Islamic education, and only a quarter pārā of the Qur'ān and the Urdu edition of *Mā Lā Budda Minhu* were permitted to be taught verbally. They were not permitted to teach anything more. On hearing this terrifying news, I wrote a letter to Hadrat Wālā informing him of the situation, and added: "It seems as though we cannot do anything in this regard. Please make duʿā' that this law breaks down in some way or the other." Hadrat Wālā asked: "Can't we resort to any legal action with the government?" I replied: "I do not have the full details, but even if there was any leeway, it would entail a lot of costs." Hadrat Wālā wrote back: "Tell me what the approximate costs will be." I estimated the cost to be at least 100 rupees. As far as I remember (I do not have the original letter with me at present, so I cannot quote directly from it) Hadrat Wālā wrote: "Presently I cannot make an absolute promise but – Allāh willing – I will bear in mind to send 100 rupees, but you must put your trust in Allāh *taʿālā* and start the process."

I first obtained – after much difficulty – a copy of this unjust ruling with full records. This copy was used as a basis for the

case. I then came to Delhi and consulted lawyers and other academics. After ascertaining a detailed nature of the matter, they all said that nothing further can be done because – as per the records – the ruling was promulgated after the Muslims of that region had themselves made such a request. By virtue of Hadrat Wālā's prayers and focus, I still did not lose hope. Instead, as instructed by him, I placed my trust in Allāh *taʿālā* and commenced my efforts with much difficulty. On the other side, Hadrat Wālā was engaged in special duʿā'. Since it was difficult to organize 100 rupees in those days, Hadrat Wālā did not make a firm promise for obtaining this amount. However, he was most concerned about it and was able to send the total amount via a few money orders. The first money order was for five rupees, the second one for ten rupees, the third one for 35 rupees (there were probably two for this amount. I cannot recall clearly because the coupons for some of them were lost). The fourth money order was for 20 rupees and the fifth for 30 rupees. The coupons of the four money orders which I still have are quoted below. The pains which Hadrat Wālā had to go through to obtain this amount can be gauged from the following coupons. They contain other benefits as well, this is why I am quoting them here.

1. As-salāmu ʿalaykum. I learnt of the conditions from your letter. May Allāh *taʿālā* give you success in this regard. I pray for the good health of all who are at home. I am also praying for the matter in Alwar. I am presently sending an amount from the 100 rupees for which I had made an unconfirmed promise.

2. As-salāmu ʿalaykum. I am sending ten rupees of the total 100 rupees. I received your envelope as well and used it for the fees. I think in future, a mere reply card will suffice. I will keep a record of the instalments which I send to you. (the third coupon is not available)

3. As-salāmu ʿalaykum. From the remaining 50 rupees, I was able to obtain 20 rupees. I am sending it now. May Allāh *taʿālā* put an end to this unjust ruling. I am also praying for the madrasah. I have replied to all parts of the postcard. I have one remaining postcard which I will use after considering it to be under your ownership. If it is not yours, I will send it back when replying to your next letter.

4. As-salāmu ʿalaykum. I received your letter. I am praying for ease in all matters. Through whichever way I was able to

collect money for the makātib, I was able to organize 30 rupees which I am sending to you.

Hadrat Wālā's attention and concern had an immediate effect. We experienced an open victory with just 100 rupees. All praise is due to Allāh *taʿālā*.

Sixth incident: Preserving the makātib from compulsory education

I had come to Delhi in the course of my efforts for the makātib of Alwar when I suddenly received news that the makātib in Delhi were also breaking down. After obtaining details about this, I proceeded immediately to Thānah Bhawan and informed Hadrat Wālā that because of the compulsory education, the Qur'ānic makātib of Delhi are also in the process of closing down. Up to that time, eleven makātib in which about 250 children were studying had broken down. Hadrat Wālā was extremely disturbed and made a lot of duʿā' for the preservation of makātib. He then asked me to write a question about it. I wrote a question and gave it to him. Hadrat Wālā wrote his answer. I then went and obtained signatures of concurrence from the 'ulamā' of Sahāranpūr, Deoband and Meerut, and eventually reached Delhi. I also obtained affirmations from the 'ulamā' of Delhi. All these were then published collectively.

All praise is due to Allāh *taʿālā*, this had a great effect. Anjuman Khādim al-Qur'ān was established and it made a lot of effort in this regard. All thanks are due to Allāh *taʿālā*, through the blessings of Hadrat Wālā, we experienced a lot of success in Delhi. No further maktab could be shut down, and those that were shut down were re-established. The efforts which were made in Delhi had a great impact on other areas, especially in Murādābād, Sahāranpūr and so on. A lot of control was achieved at the right time and a lot of concern is shown to the preservation of makātib in these areas to this day. There are appropriate responses [from Muslims] whenever the proponents of compulsory education initiate any action [against the makātib]. May Allāh *taʿālā* make it such that these people abstain from their opposition to Qur'ānic education. Āmīn.

Seventh incident: Movement for the appointment of judges

It is Hadrat Wālā's concern since quite some time for judges in India to be appointed as they had been in the past. He made several different attempts in this regard. For example, he drew

the attention of Hadrat Hāfiz Muhammad Ahmad Sāhib *rahimahullāh*, the principal of Dār al-ʿUlūm Deoband, in this regard. He expressed the need for it to Mr. Montego, the ex-minister of India. He also encouraged a few members of the assembly and council in this regard. He even expressed the need for it through certain means before the Simon Commission.

Under the suggestion of Hadrat Wālā, an organization for the appointment of judges was established in Meerut. He published a booklet titled *al-Qaul al-Mādī* and other similar publications and drew the attention of the people through it. It was most probably in 1347 A.H. that a meeting was held in Delhi. In addition to all the members of the assembly and seniors of Delhi, Hadrat Maulānā Anwar Shāh Sāhib *rahimahullāh* and Janāb Mr. Muhammad ʿAlī Sāhib Marhūm also participated. Distinguished ʿulamā' from Sahāranpūr and Deoband also attended. Hadrat Wālā sent me – this insignificant soul – to attend on behalf of the Khānqāh. The main aim of this meeting was to clarify before the members of the assembly the need for this. This aim was fulfilled very well. However, the entire matter was not resolved as yet and there appeared to be no real form of success. Hadrat Wālā's attention is still directed towards it, and duʿā' is made for its success daily in the Khatm-e-Khwājgān. May Allāh *taʿālā* fulfil this wish in an excellent manner in the near future. Āmīn, through the sanctity of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and all his Sahābah *radiyallāhu ʿanhum*.

Eighth incident: Attention to propagation

Hadrat Wālā constantly draws the attention of the madāris to give due importance to propagation as they do to education. He initiated a programme of propagation from the Khānqāh since a long time. Although there is no permanent propagator – due to some obstacle – he appoints one whenever he gets an opportunity. In short, Hadrat Wālā is always concerned about propagation. He says on certain occasions: "Propagation is the actual objective of studying and teaching. This was the obligatory duty of the Prophets *ʿalayhimus salām*."

Hadrat Wālā wrote *Hayāt al-Muslimīn* specifically for the sake of propagation. After seeing the people's realization as regards propagation after the publication of this book, Hadrat Wālā prepared a special form of propagation in 1350 A.H. It is most

beneficial and extremely easy. He gave it the title of *Āthār-e-Rahmat* and had it published in 1350 A.H. He sufficed with publishing posters for the other regions and sent them there. But for this region [Thānah Bhawan and surrounding areas], in addition to having a permanent propagator, he appointed a second one for a full year. The surrounding areas benefited tremendously through the blessings of this concern. The work of propagation also started on a large scale in Sahāranpūr and continued for four years. However, the main members could not do much this year because of certain impediments. May Allāh *taʿālā* remove all obstacles as soon as possible so that they can turn their special attention once again. Āmīn.

People of other areas were impressed by these efforts and Hadrat Wālā's aim was, to a certain extent, fulfilled. Unfortunately, the efforts could not be completed till now. We are really falling short in our organizational skills and in continuing the efforts. This is why there are shortcomings in most of our works. May Allāh *taʿālā* bless us with skill and courage.

Ninth incident: Writing Hīlah-e-Nājizah

Due to the termination of the system of appointment of judges, women of India had to face certain harsh difficulties and undergo various types of hardships. There was a severe need to solve these problems. May Allāh *taʿālā* reward Hadrat Wālā abundantly for turning his special attention to this. He first sent several questions to the 'ulamā' of Madīnah Munawwarah, obtained fatwās from them, undertook a thorough research and investigation of the issues, and provided a simple solution which was appropriate to the present situation. He then consulted repeatedly with the 'ulamā' of Deoband and Sahāranpūr, obtained their approval and wrote a book to which he gave a title suited to the subject matter: *al-Hīlah an-Nājizah lil Halīlah al-ʿĀjizah* (a complete solution for the desperate wife). (Even after so much of investigation and consultation with the 'ulamā', Hadrat Wālā says: "For my own ease and also as a precaution, I had two special 'ulamā' and muftī friends to join me in this compilation. Their names are included in the book." – the author of this biography)

After obtaining signatures of approval from Deoband and Sahāranpūr, Hadrat Wālā had the book published and printed. He attached a summary of the book for the masses and gave it

the title *al-Marqūmāt*. This addendum was also printed separately. This entire episode has been related in very concise words [to the reader], but Hadrat Wālā had to endure five continuous years of fatigue and hardship in the preparation of this book. Hadrat Wālā himself says in this regard: "I did not endure so much of hardship for any other book." Apart from the mental toiling, all his efforts and the printing of this cost about 1 000 rupees. Hadrat Wālā himself made arrangements for this. He then sent copies of *al-Marqūmāt* to all the Muslim members of the Assembly so that they may try to make alterations to the constitution accordingly.

All praise is due to Allāh *ta'ālā*, Hadrat Wālā's excellent efforts bore immediate fruits. Almost all the 'ulamā' of India concurred with and supported this book. Muslims in general were most appreciative, and the members of the Assembly began efforts for making alterations to the constitution. A rough draft on the Muslim law of annulment of marriage was presented in the Assembly. Unfortunately, the draft disregarded the conditions and restrictions which Hadrat Wālā had noted after paging through the books of jurisprudence and consulting with erudite 'ulamā'. The efforts of the Assembly members need to be acknowledged but the draft has to be approved in the correct Shar'ī form.

Hadrat Wālā explained the shortcomings of the draft verbally to some of the members and in writing to others. He also sent a detailed article to the 'ulamā' in a meeting. Hadrat Wālā sent me to this meeting to clarify the points further. It is not the practice of Hadrat Wālā to do more than this. Nowadays, extremes are also committed in the meanings of attention and opposition. This is why some people have doubts about some of Hadrat Wālā's practices. However, once Allāh *ta'ālā* blesses them with understanding, they will realize that Hadrat Wālā pays attention in the true sense of the word and is most cautious about opposition. [A poet says]:

> The goblet of the Sharī'ah in one hand and the rock of love in the other. The one who worships his desires does not know how to take care of a goblet and rock at the same time.

May Allāh *ta'ālā* bless this perfect and genuine scholar [Hadrat Wālā] with long life and enable us to follow him. Āmīn.

Tenth incident: The law of endowments

Some years back, when trustees began mismanaging certain endowments, some people found an opportunity to endeavour to lay down laws with regard to endowments. After a minor motion in this regard, an investigative delegation was appointed which began making its rounds in 1930. When this delegation reached here [Thānah Bhawan], Hadrat Wālā had a detailed discussion and clearly proved that the government has no Sharʿī right to lay down such rules. An abridged version of this discussion will be quoted at the end of this section. The delegation received a similar response from Deoband, Sahāranpūr and other places. However, the delegation did receive replies from certain places which were in line with their objectives. Based on this, the delegation prepared a draft law and presented it before the Council. When the draft was published in order to ascertain the general response to it, Hadrat Maulānā Hāfiz ʿAbd al-Latīf Sāhib, the Nāzim of Mazāhir al-ʿUlūm Sahāranpūr, drew the attention of Hadrat Wālā to do something to put a stop to it.

He also expressed the opinion that the seniors of Deoband and Sahāranpūr should meet in Thānah Bhawan for a detailed discussion. Hadrat Wālā agreed and the principals and other seniors of both places came to Thānah Bhawan on 24 Dhū al-Qaʿdah 1352 A.H. After an exhaustive consultation, it was decided that the draft will be studied in detail under the leadership of Hadrat Wālā and its faults will first be highlighted. Thereafter, changes will be suggested so that the draft could come in line with the Sharīʿah. Maulānā Muhammad Shafīʿ Sāhib the muftī of Deoband, Janāb Maulwī Jamīl Ahmad Sāhib Thānwī a teacher in Mazāhir al-ʿUlūm Sahāranpūr and myself were appointed for this task. These two scholars arrived and an assessment of the draft was written after obtaining Hadrat Wālā's approval on each and every aspect. The assessment was completed on 23 Dhū al-Hijjah and it was embellished with Hadrat Wālā's signature of approval. It was then decided to have a meeting in Deoband on the 25th of Dhū al-Hijjah. The ʿulamāʾ of Sahāranpūr and I reached there, the entire assessment was discussed in detail from morning till about ʿishā time, and a unanimous approval was received. The assessment was sent to the Council after obtaining the signatures of concurrence of 30 ʿulamāʾ.

Subsequently, Hāfiz Hidāyat Husayn Sāhib, a member of the Council and the approver of the draft wrote a letter, the crux of which was that he would like to come to Thānah Bhawan on a certain date (most probably the 22nd of April 1934) in order to discuss the draft. It will be better if the 'ulamā' of Deoband and Sahāranpūr also attend.

On the appointed date, Hāfiz Hidāyat Husayn arrived with Nawāb Jamshed 'Alī Sāhib – a member of the Council – Hājī Wajīh ad-Dīn Sāhib – a member of the Assembly –Hājī Rashīd Ahmad Khān Sāhib – a weapons dealer in Delhi – and a few others. Hadrat Nāzim Sāhib, Maulānā Zakarīyyā Sāhib and others arrived from Deoband. A detailed discussion of about five hours followed. Hāfiz Sāhib accepted some of the corrections, apologized for not being able to accept some, and promised to think over the others. Another meeting was held in Deoband on the 11th of Muharram. In addition to the 'ulamā' of Sahāranpūr and Thānah Bhawan, Maulānā Kifāyatullāh Sāhib was also invited to attend. The Maulānā attended together with Janāb Maulānā Hifz ar-Rahmān Sāhib. A few more changes with regard to the draft were unanimously made, and sent to the Council as an appendix to the previous assessment. As was done previously, the appendix was signed by 30 'ulamā' and Hadrat Wālā.

The entire assessment was then published and printed. Together with fulfilling the role of a true leader on this issue, Hadrat Wālā contributed to one third of the expenses. The remaining two thirds were arranged by Deoband and Sahāranpūr – one third each. Although all these efforts did not bear fruit as they ought to, all praise is due to Allāh *ta'ālā*, the non-Sharī'ah-compliant draft was restricted to a great extent. Du'ā' was made daily in the Khānqāh that the un-Islamic draft legislation with regard to endowments must be rejected, and the draft which is in line with the Sharī'ah must be accepted. May Allāh *ta'ālā* fulfil our wishes as soon as possible. Āmīn.

Note: After Hadrat Wālā had a discussion with the delegation which is mentioned at the beginning of this incident, Maulwī Jalīl Ahmad Sāhib 'Alīgarhī had noted the gist of some of its aspects. The conversation is filled with very beneficial and erudite principles. It is therefore quoted below.

It was most probably in 1930 when Nawāb Sāhib came with a few senior lawyers and distinguished leaders as part of a

formal governmental delegation, and presented themselves before Hadrat Hakīmul Ummat. The head of the delegation was Hāfiz Hidāyat Husayn Sāhib Marhūm Kānpūrī. The purpose of this delegation was to engage in Sharʻī investigations with Hadrat Hakīmul Ummat with regard to endowments. In other words, they wanted to ascertain whether it was permissible for a non-Muslim government to interfere in the administrative affairs of the endowments of Muslims. Once the date of their arrival was learnt, Hadrat Wālā sent Maulānā Shabbīr ʻAlī Sāhib (who was the head of the town and Hadrat Wālā's nephew) to the station to welcome the delegation. Arrangements for the delegation's stay were also made by Hadrat Wālā and it was decided that they would be housed in the house of Maulānā Shabbīr ʻAlī Sāhib.

Before its arrival in Thānah Bhawan, this delegation had sent almost 100 questions via post to Hadrat Wālā and requested his replies to them. However, due to his many engagements, Hadrat Wālā could not even have a look at the questions. When the delegation reached Thānah Bhawan, Hadrat Wālā personally went to the house where they were staying in order to converse with them. He did this so that they are not inconvenienced into coming to meet him. After meeting them, he noted a few principles on a large piece of paper and handed it over to Hāfiz Hidāyat Husayn Sāhib Kānpūrī, a barrister and the head of this delegation. He requested him to read the entire note before the rest of the delegation because the discussions will hover around these principles. The principles are as follows:

1. An endowment is a monetary worship and it is purely a worship. It is just like paying zakāh which is a monetary worship and purely a worship. *Radd al-Muhtār* the commentary of *ad-Durr al-Mukhtār* states:

وكذا على العتق والوقف والأضحية الخ

2. Although the benefit of an endowment sometimes goes to people when a share is apportioned to them, the endowment will still remain a pure worship. It will not be a dealing. Zakāh is purely for the benefit of people, it cannot be spent on other recipients like masājid, etc. On the other hand, an endowment can be spent on recipients if the endower makes such a condition. This shows that although zakāh – in comparison to

an endowment - has more to do with the benefit of people, it has an element of a dealing. Thus, an endowment is more of a pure worship as compared to zakāh.

3. Since an endowment is similar to zakah – in fact, more – as regards being a pure worship, the presence of any defect in it will be akin to a defect in zakāh. For the government to interfere in an effort to rectify an endowment is similar to its interference in trying to rectify zakāh.

4. Interfering in the matter of zakāh in this way certainly entails interference in religion. Similarly, interference in the matter of endowments will be interference in religion irrespective of whether the interference is of one's own accord or on the request of someone. As for the question: How can the harms that have crept into endowments be put to an end, it is similar to asking: If a person is found deficient in salāh, fasting, hajj or zakāh, how can we put an end to it? When replying to this question, can a person suggest that the government has the right to stipulate fines, [penalties] and so on to redress these harms? Certainly not. Rather, the Muslims can themselves do it either by teaching and convincing them [those who are committing the wrongs] or by removing them from the office of guardianship [over the endowments]. When the endower has given them such rights – whether he severs ties with them or not – it will certainly be his fault. Even then the government does not have any right to interfere.

Note: The questions which were posed about the supervision of endowments were based on the assumption that an endowment is not act of worship. Since it has been established that it is an act of worship, there is no room for these questions. This is why there is no need to answer them.

The following are the principles laid down for the investigation of rulings.

1. I am ready to give answers to the rulings but I excuse myself from giving any advice because I have no affinity with this.

2. There will be certain rulings which I will not recall at the exact time of the discussion. I excuse myself from giving an answer to them. However, if they are noted and given to me, I will refer to the books and be able to give an answer.

3. If there are any misgivings and doubts about the rulings, it is not our responsibility to give an answer to them because we do not lay down the rulings, we merely transcribe and convey them. This is also the case when it comes to the laws of the land. If there is any doubt or misgiving, its answer is the responsibility of the law-making committee [or ministry] and not of the judge or lawyer.

Hāfiz Sāhib began to read out the principles to all who were in attendance, but because they contained some technical words related to the sciences, he was hesitant in reading them. Hadrat Wālā could not tolerate his difficulty, so he said to him: These are just a few notes which I made reference to. Give it to me and I will read it to everyone; this will be much easier because I will explain as I read along. In this way they will all find it easy to understand. The Hāfiz Sāhib handed over the note to Hadrat Wālā most happily who then read it to them and explained it as he went along.

A well-known Barrister at Law was appointed to speak on behalf of the delegation. He was considered to be a master at cross examination and was referred to as a king of cross examination.

Hadrat Wālā also used to say: "He is a very intelligent person and posed very penetrating questions to me. By the grace of Allāh *taʿālā*, I was able to answer them all in a few words. Consequently, our entire discussion was completed in half an hour and convincing answers were given to all his questions."

The nature of the discussion with the delegation is described briefly below. I was not personally in the meeting, so I obtained the facts from others and noted the gist. Members of the delegation also went to other places to investigate the issue but they received half answers from most of them. In other words, it is permissible for the government to interfere in the administration of endowments under certain conditions. However, Hadrat Wālā clearly said to them that because this is a religious act, to give any power to a non-Muslim in it amounts to interference in religious issues, and requesting interference in religious issues or trying to gain some sort of foothold in it would be an obvious crime. For example, salāh is a purely religious act. It is in no way permissible to appoint a non-Muslim to interfere with it.

Similarly, it will not be permissible to request a non-Muslim to interfere or to make any effort which would give a non-Muslim the right to make decisions in the administration of endowments. The Barrister Sāhib said in reply to this: “Pardon me, but there is a difference between salāh and an endowment because salāh does not have anything to do with wealth, while an endowment is a monetary issue. Since the condition of trustees of endowments is presently bad, they are committing many malpractices in the endowments. The income is not spent on the eligible recipients; they [trustees] are devouring it themselves.” Hadrat Wālā replied: “Very well, if you consider the example of salāh to be incorrect, take zakāh as an example. It is also a purely religious act and is a monetary issue as well. There are many Muslims who do not pay their zakāh. However, since it is a religious act, a non-Muslim can in no way interfere with it.”

The Barrister Sāhib asked: “Is marriage and divorce also a purely religious act?” Hadrat Wālā replied: “Yes.” He said: “Very well. A man divorced his wife. The woman wishes to separate herself from him but he does not permit her to leave. He refuses her to go and denies he issued a divorce. In such a case, will it not be permissible to seek help from a court, prove the divorce through testimony, and obtain the help of the government to gain her freedom? You see, marriage and divorce are religious acts, but it became permissible for a non-Muslim to interfere.”

Hadrat Wālā said: “Think carefully. There are two separate issues, one is the occurrence of divorce and the other is the effect of divorce. In other words, the right which the woman obtained on account of her husband divorcing her and which the man wants to usurp. It is harmful to the woman. The woman does not intentionally want any interference from the government as regards the divorce, rather the right of freedom which she obtained because of the divorce. If she cannot exercise this right, it would be harmful to her. The woman wants the help of the court to repulse the harm.”

The Barrister Sāhib said: “Pardon me, but we can say the same thing here. Just as harm is caused to the woman, malpractices in the endowments is harmful to the poor. Just as it has been permitted for a non-Muslim to interfere there in order to save [the woman] from harm, it ought to be permissible for non-

Muslims to interfere in this case in order to save [the poor] from the harms of the endowments.

Hadrat Wālā said: "You did not ponder carefully. There, the harm to the woman is due to the husband restraining her, here the malpractice of the trustee is not harmful to the poor, but only devoid of benefit. Harm is one thing, and absence of benefit is something else. Try to understand this through an example: You had a 100-rupee note in your pocket. A person took it away from you. This is considered to be a harm. On the other hand, if I want to give you a 100-rupee note, but someone stops me from giving it to you, it was of no harm to you; it was merely not to your benefit." On hearing this, all who were present spontaneously responded by saying: "*Subhānallāh* and *Salle ʿalā*."[1] The Barrister Sāhib fell silent, did not present any other objection, but continued smiling.

Hadrat Wālā related to us later on: "Before the meeting, I had presented this argument to my friends and asked them: 'If such an objection is made, what reply can we give?' No one could come up with an answer. When I was having my discussion with the delegation and the Barrister Sāhib made this objection, Allāh *taʿālā* instilled the answer in my heart there and then." Hadrat Wālā added: "They then left happily from here and were relating to others: 'Some people gave us very dry answers which offended us severely. But the benefits and sciences which we learnt on coming here were not learnt anywhere else.' They also said: 'We have already decided that we will come here [Thānah Bhawan] periodically in order to derive benefit from him.'" When they were departing, Hadrat Wālā accompanied them to the station to bid them farewell, and said to them: "When you arrived, I did not come to meet you at the station because it would have meant that I came because of your authority and position. But now I accompanied you to the station out of love."

Independence And Soft-Heartedness

Hadrat Wālā says this very often: "By virtue of the focus of the Majdhūb Sāhib through whose duʿā' I was born, I do not have such an attachment with any person to the extent that my

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[1] Glory to Allāh and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

heart becomes stuck with that person. Although I have intense love for my associates and beloveds, I am neither stressed by their separation nor are my thoughts attached to them. Yes, when they are separated from me, I do experience some sorrow and then it is over. However, I cannot bear to see anyone in discomfort. My heart is reduced to bits in such cases." On the same subject Hadrat Wālā occasionally says jokingly: "I had drunk the milk of a merciless woman. Since my foster-mother was pitiless, this probably had an effect on me. Nonetheless – all praise is due to Allāh *taʿālā* – there is heat in my heart, but not hardness. There is sharpness in my temperament, but no harshness."

Attention To Dīn And Observation Of Rights

A student asked the following question to Hadrat Wālā: "My deceased father had two wives but never paid the dowry to either one." It was a practice not to pay dowry. In fact, women generally considered it bad to ask for the dowry. The student asked: "Is it obligatory to pay the dowry from the deceased's estate?" Hadrat Wālā's mind immediately went to his own situation and thought to himself: My deceased father had also entered into four marriages one after the other. We do not know whether he paid the dowry, he was pardoned [by his wives] from paying them or if anyone thought of paying it from the estate. Hadrat Wālā was most grateful to the student for causing him to think of something which he had not considered for such a long time. He then devoted himself in trying to fulfil the dues. He sent questions to other ʿulamā' because he considered it unethical to practise on his own fatwā for his own affairs. Due to the prevailing practices with regard to dowry, most of the ʿulamā' issued a fatwā that it is not obligatory to pay the dowry from the estate. Despite this, because the prevalence of this custom was not definitive, Hadrat Wālā felt that caution demands on him to pay the heirs of his father's four wives from his own share according to the percentage which he received.

He made full efforts to ascertain the heirs who were spread out in far-off places, in fact in other countries. It took him about two years to complete his findings. He sent pre-paid letters, made inquiries about the relatives, inquired about the names and addresses of all who were eligible [for the money], and even sent an ʿālim to certain places to establish the heirs. He then

allotted their shares as laid down in the inheritance laws. The allotting of shares was a long drawn out process and it was not Hadrat Wālā's practice to take such work from anyone without paying the person for his services. He therefore spent about 15 rupees to this end and a long time passed in this regard. A lot of time had to be spent in the distribution as well because some people were to receive just one anna[1], and in some cases just one paisa[2]. Some of them were quite wealthy and he felt extremely hesitant in having to give them just one anna. However, since it was obligatory to pay, he wrote to them saying: "I will be most grateful if you help me in the fulfilment of all dues." They accepted very happily'

Although some of them claimed very large sums and presented them to Hadrat Wālā, he had already made the intention that no matter how big the amount he has to pay, he will pay it even if his entire life goes in fulfilling it. (The dowry of each wife was 5 000 rupees and Hadrat Wālā had to pay a little over 1 000 rupees). After paying off all the amounts, Hadrat Wālā said: "Although it was a very difficult affair, Allāh *ta'ālā* steered me in such a way that I was able to pay off everything without any real stress."

I [the compiler] say: Just this one incident is sufficient to demonstrate Hadrat Wālā's integrity because rarely would you find anyone in his time who bothers about such matters – especially when so much of difficulties and fatigue have to be borne.

Safeguarding Of Limits

A scholar wrote two books against the Najdīs[3] and had them printed. He used very harsh words in his reference to them and even went to the extent of referring to them as filth. The scholar sent these books with a few others for Hadrat Wālā's perusal. Hadrat Wālā wrote back frankly to him: "I firmly expect the books which you sent to be of benefit to me, but there are just two from whose benefit I will most probably be deprived. These two are the ones which are written about the Najdīs. Bearing in

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[1] 16th part of a rupee.
[2] A copper coin equal to one quarter of an anna.
[3] Those who come from the Najd province of Saudi Arabia. They are also known as Wahhābīs.

mind that there are no means of ascertaining whether they are in line with us or not, my approach with regard to them is one of silence. Furthermore, I do not have any Sharʿī facts about the two books, so I will remain silent about them as well. However, I do know about some of their [Najdīs'] issues and I differ strongly with them. For example, their excesses as regards the meaning of polytheism, their beliefs with regard to tawassul[1], their extremism on the issue of shadd-e-rihāl[2] or considering three divorces to be one. Despite my differences with them on these issues, I do not use harsh words in their refutation."

After relating the above episode to us, Hadrat Wālā said: "Our difficulty is that we cannot say something openly because we remain within the limits. This is why we cannot even say anything against those who hold views which are different to ours. A person asked me about the Najdīs so I expressed the facts which were known to me. he said: 'They are Najdīs, they are not wajdīs[3].' Whereas there is also a severe need for a person to be a wajdī."

He said on another occasion: "What can we say to others? Nowadays even some of those who are on the truth do not consider the limits in their refutation of bidʿah. Bidʿah must be prohibited in accordance with the type of bidʿah, e.g. whether it is creedal or practical, ijtihādī or non-ijtihādī, and so on. Why should the limits be transgressed?"

Caution

Prerequisites for women to correspond with him

It is Hadrat Wālā's practice that when a married woman writes a letter to him she must get it signed by her husband or another mahram. In the presence of the husband, the signature of a mahram is not considered to be sufficient. This prerequisite is laid down so that in the case where there are differences in inclinations between husband and wife, it must

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[1] Tawassul: To use or mention a person as a means especially when making duʿā'. For example, mentioning the name of Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a means for the acceptance of duʿā'.
[2] Undertaking a special journey to visit a masjid.
[3] A wajdī is a person who is overcome by his emotions and goes into a trance-like state.

not lead to disputes and fights. The husband must not have the occasion to ask: “Why did you write to him?” Hadrat Wālā constantly says: “I consider it more essential for husband and wife to maintain a harmonious relationship than to correspond with me.” This practice of Hadrat Wālā puts an end to many harms and it is a practical tutoring of women to be cautious with non-mahrams. He also dislikes women undertaking a journey for the sake of bay‘ah. He accepts bay‘ah through correspondence. When conversing with women, he seats the mahram near him.

The harms of appointing an assistant

Due to his many engagements and physical weakness, Hadrat Wālā has been perceiving since some time the dire need for an assistant to carry out certain tasks. In addition to carrying out miscellaneous tasks for Hadrat Wālā, he would deal with new arrivals who cause a lot of stress to Hadrat Wālā because of their uncultured ways and unprincipled practices. In this way, he will assist Hadrat Wālā in being free of these people. The need for such an assistant can be easily gauged by a person who observes Hadrat Wālā’s many engagements and the uncouth behaviour of new arrivals. However, Hadrat Wālā cannot put up with such an assistant solely because the latter will feel inflated, will consider himself to be a close associate of Hadrat Wālā and people will suffer many hardships because of him. He will make demands on the people, people will feel that because he is close to Hadrat Wālā, they will make him an intermediary for their needs and requests, and also serve him [the assistant] in order to win him over. The last is the root of all harms.

Hadrat Wālā says: “I can tolerate all hardships, but I can never tolerate this [where efforts are made to win over the assistant through flattery]. It will cause Dīnī harm to him and be discomforting to the people.” He also says: “Leave aside others, Hadrat Maulānā Gangohī *rahimahullāh* had an attendant. Although he was an ordinary person, he was considered to be a special attendant. He used to make requests to me, and that too for expensive items. And not only in Gangoh, but he used to come here to Thānah Bhawan to ask me. Since the dog at the threshold of one’s beloved is also beloved, I used to fulfil his requests. He was indeed observant of tahajjud salāh, dhikr and other spiritual practices. However, he had this illness which

developed because of his close proximity [with Maulānā Gangohī *rahimahullāh*]. Similarly, Hājī ʻĀbid Husayn Sāhib *rahimahullāh* had a close associate. A person wanted to meet Hājī Sāhib, so the associate said: 'Give me one rupee and I will organize for you to meet him.' This person came personally to me and said: 'You have an excellent rule here, you have no obstacles. Anyone can come directly to you.' Based on these experiences, I have not appointed any close attendant or intermediary. There is a lot of safety and many advantages in this."

Supervision of workers

Hadrat Wālā strictly forbids his workers from accepting any gifts from anyone. It is even more forbidden for them to make any requests to anyone. Those who bring gifts are also prohibited from giving anything to the workers. If anyone persists in this regard, Hadrat Wālā says to him: "If you want to give anything, you must give it via me. I will personally convey it to him on the pretext of need but I will not disclose your name. If not, these workers will serve those who give them or those from whom they expect to receive gifts. As for those who do not give them anything, they will disregard them totally. Furthermore, the workers' intention will remain corrupt and they will expect to receive something from every person. In short, there are many harms and disadvantages."

Note: Later on – on the insistence of relatives and attendants – a doorman was appointed (details in this regard were given previously under the chapter on practices). However, he used to very observant over the doorman so that he does not do anything inappropriate. Since Hadrat Wālā is extremely vigilant on matters of this nature, no one has the courage to commit any offence in this regard.

Evaluation of a book

Letter dated 5 Ramadān al-Mubārak 1353 A.H.

The great teacher and erudite scholar Maulānā Ashraf ʻAlī, may Allāh perpetuate his greatness.

As-salāmu ʻalaykum wa rahmatullāhi wa barakātuh.

We are sending to your respected self a copy of *Matlaʻ al-Anwār*, written by ʻAllāmah Muftī Muhammad Rukn ad-Dīn *rahimahullāh* which is a biography of Shaykh al-Islam Maulānā

Anwārullāh Khān Fadīlat Jang *rahimahullāh*, in order to ascertain your view on this book. We hope that your respected self will apprise the Student's Union (ex-students of Madrasah Nizāmīyyah, Hyderabad Deccan) of your views. We will be most grateful to you.

This insignificant fellow, Abul Khayr.

Note: In this biography, the deceased was praised for popularizing some of the practices of the latter Sufis.

Reply:

From this insignificant person, Ashraf ʿAlī, may Allāh pardon him.

To the accumulator of virtues. May his kindnesses perpetuate.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

I do not have a lot of time. As per the following couplet, I was able to illuminate myself from different sections of *Matlaʿ al-Anwār*.

> A single strand of hair from your hair-lock is like a mandate for me. Leave aside desire, the fragrance is a mandate for me.

Hadrat Maulānā was my Pīr Bhāi and also my "elder brother". Bearing in mind that he was my elder, it is essential for me to accord him respect. Since he was like a brother, I also have the permission to be informal with him. I am presenting my view based on the above two points. My view combines respect with informality. The book is worthy of emulation. However, I feel it will be most cautious to exclude sections which contain rulings which will be contentious for some people to hold such views and for all people to practise on them. It is not far-fetched to assume that had Hadrat *rahimahullāh* come to know of my view, then even if he did not consider me to be correct, he would certainly have excused me. I make a sincere supplication for Hadrat *rahimahullāh* and all who are affiliated to Hadrat's group. "O Allāh! You be theirs and make them Yours." I request you to make the same supplication for me.

MISCELLANEOUS ASPECTS OF THE BIOGRAPHY

Part One: Fragments From The Biography

Prelude: The Purpose Of This Chapter

This chapter has been set up to include those aspects of Hadrat Wālā's biography which were recalled after the writing of the previous chapters, which we came across from his writings, or which – due to their two-dimensional theme – we could not decide with certainty in which chapter they should be included. These will be included in the present chapter without adhering to any headings. Since such conditions, incidents and statements – both old and new – will continue to be gleaned after the compilation of this biography, Allāh willing I will continue adding to this chapter for as long as I am living.

Principles For The Arrangement Of This Chapter

I will continue collating such miscellaneous themes and – Allāh willing – will print them periodically in parts under the title *Shadharāt as-Sawānih* (fragments from the biography). This is why the sub-heading states "Part One". When I collate a considerable number of fragments, I will publish them under the title "Part Two of The Fragments From The Biography". This series will continue for as long as Allāh *taʿālā* wills. May Allāh *taʿālā* maintain Hadrat Wālā for a long time with wellness and peace, and may He allow this series to continue forever. Āmīn.

Although these fragments will be published over several parts, their sequenced number will not be separate but continuous. I now commence with the fragments. Help is sought from Allāh *taʿālā* alone and we rely solely on Him.

1st Fragment: Hastiness Is Not Good In Bay'ah

Hadrat Wālā wrote in reply to a student's request for bayʿah: "Hastiness is not good in bayʿah. The work [of rectification] must start first. Commence with *Qasd as-Sabīl* and continue informing me of your conditions so that the programme of instruction may continue. Once mutual affinity is established, there will be no objection to making a request for bayʿah."

2nd Fragment: A Few Replies To The Compiler's Letters

Incidentally I found several very old letters belonging to me. Some of their themes which are of general benefit are quoted briefly together with Hadrat Wālā's replies.

Theme: Sometimes I feel my thoughts and whisperings comprise absolute unbelief (Allāh forbid) and I therefore become extremely despondent and dejected.

Reply: Let alone unbelief, they are not even sins. Do not fear in the least. There is no accountability whatsoever on whisperings. Instead, they entail some sort of striving through which proximity [to Allāh] increases. Satan does not know this secret or else he would never cast any whisperings.

Theme: I had added such and such forms of dhikr without obtaining Hadrat Wālā's permission. This is why I stopped them all entirely. In fact, they became cast aside on their own. I will now adopt a practice as prescribed by Hadrat Wālā.

Reply: I permit you with all forms of dhikr and spiritual practices, but bear in mind your courage and expectation of continuity.

Theme: Hadrat, kindly prescribe whatever forms of dhikr, wazā'if, spiritual practices and meditations which Hadrat Wālā feels are appropriate to my condition. Kindly give me a written permission so that I could adhere to them diligently, and – as far as possible – I never make any additions or subtractions to them.

Reply: Commence by gauging your condition from *Qasd as-Sabīl*. That is in itself a written permission for you.

Theme: When a person imagines that the word "Allāh" is written on his heart with liquid silver, how should he imagine it and in what form? In other words, in which place in the heart, in what shape, how big, in how large and bright letters should the word "Allāh" be imagined?

Reply: There is no need for a detailed imagination. A mere superficial imagination which is realized without any formalities is enough.

Theme: Through Hadrat Wālā and by the grace of Allāh *ta'ālā* I sometimes experience presence of heart in my salāh. I am starting to become conscious of Allāh's presence. I do not know

whether this is merely my imagination or it is a really praiseworthy condition.

Reply: Congratulations. It is an extremely praiseworthy condition.

Theme: Nowadays I am not perceiving that presence with Allāh *taʿālā*. I am thinking, could it not be caused by a mental weakness? The reason why I am saying this is that the day I do not get my full quota of sleep and dryness overwhelms my brain, my power of imagination increases considerably on that day.

Reply: Māshā Allāh it is a good condition. The increase due to the overwhelming of the dryness does not necessarily mean that the dryness has something to do with the original condition. If the original condition was not there from before hand, where would the increase in the dryness have come from? Just as original love is in the heart and increases with new bounties, does it necessarily mean that the original love is really from this bounty? Or can one suspect that love to be weak? The Qur'ān states that the īmān of the believers increases when Allāh's verses are revealed. In fact, it even increases when calamities descend. Allāh *taʿālā* says:

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا

Those to whom the people said: "The people [residents of Makkah] have gathered equipment to confront you, therefore fear them!" But their īmān increased further."[1]

Theme: I do not even feel sorrowful when I think about the theft which took place. Does this not entail ingratitude to Allāh's bounties.

Reply: I was saddened at hearing about the theft which Hakīm Sāhib related to me, and am also happy to hear about your independence. The possibility of ingratitude is strange. Ingratitude is blameworthy when it stems from an absence of a bond with the benefactor [Allāh *taʿālā* in this case]. As for what stems from a deep bond with the benefactor, it is praiseworthy. Although it may be referred to as ingratitude, it will not be in reality, even if it is in form.

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[1] Sūrah Āl ʿImrān, 3: 173.

3rd Fragment: The Compiler's Father Pledges Bay'ah To Hadrat Hājī Sāhib

My respected deceased father had the honour of pledging bayʿah to Hadrat Hājī Sāhib *quddisa sirruhu* via a letter dated 14 Dhū al-Hijjah 1316 A.H. It is quoted here verbatim as a source of blessings. The objective of quoting it here follows.

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> From this insignificant servant, Muhammad Imdādullāh, may Allāh pardon him. After extending the salām to you, my beloved Maulwī Muhammad ʿAzīzullāh Sāhib, I inform you that I received your letter. I have admitted you into the bayʿat-e-ʿUthmānī. May Allāh *taʿālā* confer you with His love. The different forms of dhikr which will be appropriate to your situation will be taught to you by Maulwī Muhammad Ashraf ʿAlī Sāhib. I am praying for you. Allāh *taʿālā* is all-hearing and He accepts supplications. Was salām. That is all.
>
> The weak servant, Muhammad Imdādullāh, may Allāh pardon him.
>
> 14 Dhū al-Hijjah 1316 A.H.

Acting under the advice of his mentor, Hadrat Wālā noted a few teachings on a piece of paper and gave them to my father. This was about 28 years ago. The note is quoted verbatim so that the reader may gauge how systematic and firm Hadrat Wālā was from the very beginning, and what a short but comprehensive and all-inclusive programme he laid down. The note is as follows:

Dhikr

> Sit in solitude while in a state of wudū' and face the qiblah. Repeat the name of Allāh at least 3 000 times. You may increase the number as much as you like depending on the time you have.

Spiritual Practices

> With the previously-mentioned conditions of wudū' and facing the qiblah, imagine that the word "Allāh" is imprinted on your heart with liquid silver, and remain immersed in this imagination.

Meditation

With the previously-mentioned conditions, first repeat the following verse 3-4 times:

اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى

Does he not know that Allāh is watching him?

Then immerse yourself in the meaning of this verse and have full conviction that Allāh *taʿālā* is fully aware of and watching your internal and external selves.

A Treatment For Thoughts

Do not make a wilful attempt to repulse them. They will be repulsed when you focus more on the task at hand.

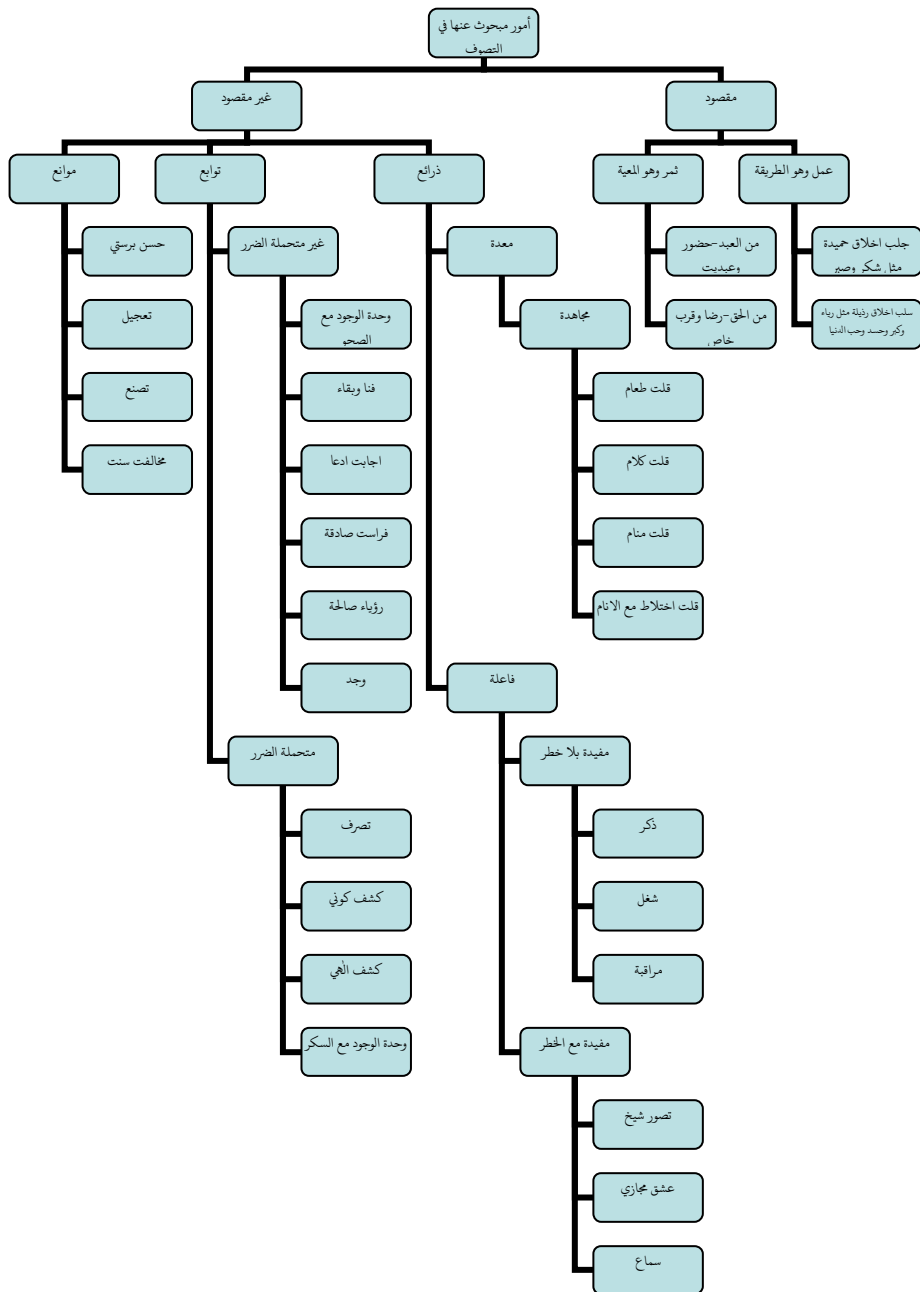
Shajaratul Murād

I sent the above-quoted note to Hadrat Wālā after my father passed away. Hadrat Wālā sent it back saying: "Now make your teachings into your practices." Even before the incident of the above note, Hadrat Wālā made a statement in the form of a table, which is titled *Shajaratul Murād*. This was around the year 1312 A.H. Hadrat Wālā's erudition – which Allāh *taʿālā* had blessed him with from the very beginning - is clearly demonstrated from this table. It is quoted verbatim from *Tarbīyyatus Sālik*.

A statement of Hadrat Wālā, titled *al-Murād* (noted by Maulwī Is-hāq ʿAlī Sāhib Kānpūrī, around the year 1312 A.H.). It is quoted because of its usefulness and comprehensiveness.

One day my mentor, Hadrat Maulānā Ashraf ʿAlī Thānwī invited some special friends over to his house and explained the essence of sulūk. I was also present in the course of the explanation. For the purpose of brevity, it is explained as follows:

Note: Hadrat Wālā simplified it further by making a few changes to it.[1]

[1] The table has not been translated. Please refer to a qualified shaykh for an explanation. (translator)

I made mention of this table and some of his other old writings to H̱aḏrat Wālā himself and said: "H̱aḏrat Wālā's old and new writings and investigations are very similar and it seems as if there is no difference between the old and the new. Allāh *taʿālā* has made H̱aḏrat Wālā an expert scholar from the very

beginning." Hadrat Wālā replied: "Although others may not be able to discern any difference, I know that there are many differences. After exercise, a wrestler is able to feel the development of muscles in his body while others cannot make out any difference. It seems as if his body is as it always was. His body may not increase in size, but after exercising, his veins and muscles will certainly develop more strength and there is a balance in his physique which, sometimes, is not noticed by others."

Glory to Allāh! What an excellent comparison. Hadrat Wālā is also a master in making comparisons. By resorting to examples, he simplifies the most complex meanings to the extent that it is as if they are right before the eyes. Bearing in mind that examples and parables are very effective means for conveying themes and simplifying matters, this branch of knowledge is included among the sciences of prophet-hood. Some heirs of the Prophets [the 'ulamā'] were also blessed with this ability. Hadrat Maulānā Rūmī *rahimahullāh* and Imām Ghazzālī *rahimahullāh* are from among those personalities who where specifically blessed with this art and are considered to be the masters of comparisons.

4th Fragment: A Reply To A Poetic Letter

A seeker wrote a vague and poetic letter. Hadrat Wālā replied: "Using vague words is not enough. Write your objective clearly. There is no room for poetry and formalities here."

5th Fragment: A Student Requests Permission T Keep a Gun

A student wrote a letter in Persian in which he sought permission to keep a gun for protection. Hadrat Wālā asked: "What is the reason for asking me permission to keep a gun?" The student replied: "Before this I was under Hadrat's treatment for my illness of pride, and keeping a gun appears to be an instrument of pride." Hadrat Wālā wrote: "Possessing an instrument of something does not necessitate its act. After all, every man carries the instrument of adultery, but the severing of that instrument has not been made compulsory."

Hadrat Wālā then addressed us: "My reply is a bit obscene, but there could be no better reply. Hadrat Maulānā Rūmī *rahimahullāh* extracted very beneficial lessons from some of the most obscene stories. Since the hearts of these personalities

are pure, and there is informality and simplicity in their temperaments, they do not hesitate in saying such things.”

6th Fragment: A Reply To A Son’s Letter

A blessed and senior Sufi, Hadrat Maulānā Ghulām Muhammad Sāhib Dīnpūrī *rahimahullāh* passed away. The sorrow over his demise was conveyed to Hadrat Wālā by the deceased’s son. Hadrat Wālā wrote back: “I had already experienced sorrow when I read about his demise in the newspaper. My sorrow is now renewed. I pray for patience and toleration for you people, and for the elevation in ranks and continuation of blessings for the deceased.”

The son had included in the same letter: “A few years ago, Hadrat Wālā had become angry with me on the issue of writing and corresponding [with you]. I request your pardon.” Hadrat Wālā wrote a soft reply to this as well. He then addressed those who were present and said: “He is presently afflicted and heart-broken. The normal principled reply must not be given to him now.” Subsequently, Hadrat Wālā wrote: “How can a person be angry with those who are loyal to him?! Consider it to be something to be proud about and do not be worried.”

Note: Glory to Allāh! Look at how Hadrat Wālā preserves the ranks of people, look at his affection, preservation of limits and consideration of circumstances and situations.

A reply to a fully referenced letter

A new seeker wrote a fully referenced letter with a request for bayʿah. Hadrat Wālā replied: “The entire letter is filled with references and proofs. I am not worthy of accepting bayʿah from erudite research scholars.”

A reply to an educated seeker

A new educated seeker who is a Maulwī in an English school wrote a letter to Hadrat Wālā. The gist of his letter with Hadrat Wālā’s original replies are quoted here.

Statement:: I have been overcome by this concern for quite some time to get hold of a pious personality.

Reply: You have erred in your selection. I am merely a student, I am not a pious personality.

Statement: I read some of your printed lectures and books. These have increased my enthusiasm.

Reply: The foundation is extremely weak. An authentic book is not even proof of the authenticity of its writer, let alone being a proof of his being a reformer.

Statement: I hope Hadrat will help me.

Reply: You have to specify the meaning of this help so that I can see whether I have the ability [to help] or not.

Statement: I wear a sherwānī, shirt, a pants with a broad bottom, boots, shoes, and a Turkish hat. My beard length is presently the width of two and half fingers. I intend increasing its length.

Reply: I am very happy with your honesty. I too am resorting to the honesty which is contained in parts of your letter, and am saying: Your external self is bad while my internal self is bad. In such a situation, there is an absence of affinity. And affinity is a prerequisite for the anticipated service [which you expect from me].

Statement: If Hadrat were to focus his attention on me, my deeds will come right.

Reply: I pose the same question of being specific.

Statement: I am not worthy of having the honour of serving Hadrat.

Reply: I am prepared to serve you myself, but affinity which is a prerequisite in the path is beyond my choice.

Statement: Hadrat, please prescribe measures which will be appropriate to me.

Reply: Measures to which purpose?

Statement: Pray that I get the inspiration for good deeds.

Reply: Yes, I am ready for du'ā' in every condition because the acceptance of the one making du'ā' is not a prerequisite.

Note: Glory to Allāh! Look at how Hadrat Wālā commenced placing the person on the path. Look at the subtle manner in which he directed his attention to rectifying his clothing and appearance. And look at the beneficial theme through which he

turned his attention to explain to him the reality of the objective!

7th Fragment: What To Do When A Task Has To Be Carried Out In The Midst of Dhikr

A seeker sent a written note in which he asked: If any task comes up in the course of engaging in dhikr, should I complete the task first so that I can then concentrate on the dhikr or should I continue with the dhikr?

Hadrat Wālā replied: If this happens occasionally then complete the task first, but if it happens often, continue with the dhikr.

Note: Glory to Allāh! What a principled and judicious course of action!

Treatment of a strange worry of a seeker

A seeker wrote: When anyone comes solely to meet me, I experience a severe restlessness. If the person is a wealthy man, I impose on myself to sit with him. If he is not a wealthy person, I am unable to impose on myself. When I think to myself that I ought to treat everyone equally, that I should not cast aside a poor person while I sit with a wealthy person, then my self says to me: The wealthy come very rarely. On the other hand, if the poor people were to see you giving a lot of attention to them, it will be difficult to be free of them totally.

Hadrat Wālā wrote back: This discrimination is incorrect because even if a poor person comes on rare occasions, the discrimination demands that you must accommodate him as well. Whereas this is not your practice. The discrimination is therefore incorrect. However, the correct "discrimination" will be to accommodate both, but the nature of accommodation will differ with each person, depending on his condition, temperament and habits. In other words, the condition, temperament and habits of wealthy people on the whole is that as long as a lot of attention is not paid to them, they are not pleased. On the other hand, the poor are happy with just a little attention. Therefore, having a difference in accommodating them is not blameworthy. However, the poor should not be asked to leave. You must either make an excuse and get up from there yourself or ask them to leave in a very polite manner. For example, you can say to them: "This is the

time for my rest or work, you too should take a rest now." Or anything similar.

Note: Glory to Allāh! Look at how Hadrat Wālā safeguards the limits, takes emotions into consideration and how well he tutors and trains!

Seekers are warned against a certain illness

Hadrat Wālā wrote to another seeker: Giving up work, laziness and uselessness must not be considered to be servitude. Movement in actions is essential in servitude.

وهذا مزلة أقدام كثير من أهل الطريق حتى وقعوا في ورطة الجبر والإلحاد، زعما منهم بأنهم أطوع العباد.

This is where many people slip on the path to the extent that they fall into the pit of fatalism and atheism on the assumption that they are the most obedient servants.

8th Fragment: A Prescription For Acquiring Knowledge And Practice

Hadrat Wālā said: If you have confidence in the one who is saying this to you and you have intelligence, Allāh's path is so clear and simple that you can understand it in just ten minutes. Whatever delay and difficulty there is, it is in action, and that too in making the actions firm. As for the difficulty which is experienced at the exact time of the action, e.g. you are feeling sleepy and you have to perform salāh. You will certainly find it difficult at such a time. But if you bear it, then immediately after performing your salāh you will experience such comfort that – glory to Allāh – it will be a recompense for all the difficulty which you experienced.

9th Fragment: Testimonies Of A Few Elders In Favour of Hadrat Wālā

Hadrat Maulānā Zafar Ahmad Sāhib, the nephew of Hadrat Wālā had pledged bay'ah to Hadrat Maulānā Khalīl Ahmad Sāhib Sahāranpūrī *rahimahullāh* and is also a khalīfah of Hadrat Wālā. He had heard testimonies of certain elders in favour of Hadrat Wālā. I requested him to pen them. He acceded to my request and gave the note to me. I am quoting it verbatim.

The testimony of Maulānā Muhammad Yahyā

Hadrat Maulānā Muhammad Yahyā Sāhib *rahimahullāh* (who was the special attendant and khalīfah of Hadrat Maulānā Gangohī *rahimahullāh*) replied to this question of mine on one occasion: "At present who is the Mujaddid of this century?" He replied: "I think it is your maternal uncle (referring to Hadrat Wālā). I think he is the Mujaddid of this century because a prerequisite for a Mujaddid is that his teachings and blessings must cover a major portion of the century. Another prerequisite for revival is that everyone – the masses and the elite – must derive immense benefit from him. The Maulānā's [Hadrat Wālā's] teachings and blessings extend to all sections of the community and there is hope that they will fill a major portion of this century." (Or he said similar words. May Allāh *taʿālā* immerse him in His mercy and pleasure).

Note: I [the compiler] say: When Hadrat Maulānā Muhammad Raushan Khān Sāhib Murādābādī *rahimahullāh*, a khalīfah of Hadrat Maulānā Gangohī *rahimahullāh*, was on his deathbed, he said in my very presence to Hadrat Wālā with genuine emotion: "Allāh *taʿālā* appointed you as the Mujaddid of this century. May Allāh illuminate the world through your blessings, and may He completely uproot baseless customs and innovations through you."

At this point, I recall the statement of a scholar: "In the first thousand years, there used to be Mujaddids in different countries. But since the beginning of the second thousand years, they are coming from India." This scholar had made this statement before a scholar of Madīnah when the latter had said: "Muslims from all countries come here [in Madīnah]. However, I do not see the religiosity in the ʿulamā' and masses of other countries as much as I see in the ʿulamā' and masses of India."

The reason for this is as mentioned by this scholar of Madīnah. It is really true that the first Mujaddid of the second thousand years was Hadrat Mujaddid Alf Thānī *rahimahullāh*. This was followed by Hadrat Shāh Walī Allāh *rahimahullāh*, the third was Hadrat Sayyid Ahmad Sāhib Barelwī[1] *rahimahullāh* and

[1] More popularly known as Sayyid Ahmad Shahīd *rahimahullāh*. (translator)

the fourth is now Hadrat Wālā as affirmed by the elders. All praise is due to Allāh *taʿālā*.

The testimony of Maulānā Muhibb ad-Dīn

When I was honoured with my first hajj journey, I was sitting in the Haram Sharīf with Hadrat Maulānā Muhibb ad-Dīn Sāhib Wilāyatī *rahimahullāh* (a khalīfah of Hadrat Hājī Sāhib *rahimahullāh*, a man of expositions and an elder who had emigrated to Makkah). He himself began speaking about the stations and ranks of the Imdādīyyah spiritual family. He said with reference to Hadrat Wālā: "The Maulānā is presently on the station of knowledge. When an ʿārif reaches such a station, he receives a large share of divinely inspired sciences. This is why I am extremely desirous of studying the Maulānā's *Tafsīr Bayān al-Qur'ān*."

The testimony of Maulānā Khalīl Ahmad Sāhib

When Hadrat Maulānā Khalīl Ahmad Sāhib *quddisa sirruhu* used to see any writing wherein Hadrat [Wālā's] name is mentioned, and the words Hakīm al-Ummah were not added to it, he would become extremely displeased and say: "'When Allāh *taʿālā* has placed a title in the hearts of people for him, it should not be left out because it is a mark of disrespect to Hadrat."' (Or he said something similar).

Hadrat Aqdas Sayyidī Maulānā Khalīl Ahmad Sāhib *quddisa sirruhu* used to say: "The affinity [with Allāh *taʿālā*] of our Maulānā Thānwī spreads profusely when he is delivering a lecture. This is why the ummah does not derive as much benefit from the lectures of anyone as much as it derives from the lectures of Maulānā." He also used to say: "For a person to deliver a lecture in the Maulānā's presence is tantamount to making a face." That is all.

The written note of Janāb Maulānā Zafar Ahmad Sāhib ends here.

10th Fragment: A Reply To A Letter Concerning Powers Of The Self

A seeker expressed the powers of his self and requested Hadrat Wālā to rectify them. He expressed his intense grief and sorrow for having such powers. Hadrat Wālā consoled him immediately and said that no one is free of them, not even him. It is useless to worry about their removal because they are naturally instilled. When something is in one's natural

disposition, it does not change and man is not liable to change it. This is because changing a natural disposition is not within his choice. However, acting on its demands is neither natural not without one's will. You should therefore have courage, proceed after making a wilful decision, and do not allow your self to act on the demands of those powers. As for the powers themselves, no matter how corrupt they may be, they are most certainly not worthy of any sorrow as long as you do not practise on them. In fact, they are worthy of happiness in the sense that difficulty is experienced in action. This increases the reward of the action and purifies the self. Maulānā Rūmī *rahimahullāh* refers to this as follows:

> The world is like a candleholder. The room of piety is illuminated through it.

Hadrat Wālā added: A person like this can do very well in rectifying others and is able to identify the finest thieveries of the self because he has a personal experience with the ups and downs of the self.

The seeker was consoled by this explanation especially when Hadrat Wālā said that even he is not free of them. His spirits were elevated, and the natural grief and sorrow which he was experiencing because of the powers which he had within himself left him. He convinced his heart that if senior people are not free of these powers, what are we?

A statement of Hadrat Hājī Sāhib

Hadrat Wālā constantly quotes the following statement of Hadrat Hājī Sāhib *rahimahullāh* with reference to reprehensible powers: "All the qualities which man is naturally disposed to are praiseworthy. However, it is reprehensible to use them in the wrong places." After quoting this statement, Hadrat Wālā used to explain it as follows: "The Sufi masters do not remove reprehensible powers nor can they be removed. Instead, they realign them. For example, if a railway engine is moving in the wrong direction, the steam which is within it will have to be maintained because the steam is in itself most useful. Yes, the engine will have to be turned around so that it moves in the right direction and reaches its destination quickly."

Reprehensible powers are not sinful

Incidentally (as it has been happening quite often in the course of writing this biography from Allāh *taʿālā* and the blessings of Hadrat Wālā) I just happened to come across Hadrat Wālā's reply to a seeker's letter on the subject of reprehensible powers not being sinful or not to be frowned upon. He said: "Anger is not within one's choice. When any sin or disliked act is committed while in the state of anger, then once the anger subsides, the person must think about it and proceed in an appropriate and balanced manner."

Glory to Allāh! Look at the scholarship, the steps to be taken, and the balance. The person was not asked to wait until the anger disappears completely. Instead, the only condition was that it must subside slightly. If not, imposing times and the difficulty of waiting would have made it difficult to practise on this procedure. Furthermore, a suitable and balanced course of action was permitted with regard to the thing over which the person had become angry. However, together with this, he was asked to think about the matter because without thinking about it, a suitable and balanced course of action can never come to the mind. This is especially so now when some traces of the anger are still present. In addition to this, Hadrat Wālā did not suffice with saying that it was not a sin but that it was not even a defect. He did this so that the person may experience a rational satisfaction together with a natural satisfaction, and no sort of sorrow remains. By adding "not within one's choice", he proved that all this is not a mere child-like consolation but the reality.

In short, in such a concise and simple statement, he added small words at every step of the way and turned the reply into a perfect and scholarly statement which takes everything into consideration – the Sharīʿah, the reality, natural temperament and prudence. The astonishing thing about all this is that a comprehensive and complete reply is given spontaneously. This spontaneity is not restricted to this one letter but to all of Hadrat Wālā's letters. They contain extremely subtle points and considerations, and very complex facts are conveyed in simple and short words. They are an expression of the following couplet of Hadrat ʿĀrif Shīrāzī *rahimahullāh*:

> Come and listen about the conditions of those who have the pain [of Allāh's love]. Their words are few but their meanings are many.

The above-quoted reply has not been transcribed and copied anywhere. There are countless letters of this nature in which important facts of the path are noted but their copies have not been preserved anywhere. I myself witnessed this on many occasions and was very saddened that such priceless gems are just lying hidden. Allāh willing, one example of this will be presented to the reader under fragment number 13 which is titled *Anmūdhaj al-Maktūbāt*.

Hadrat Wālā's speeches and writings

The fact of the matter is that Hadrat Wālā's writings and speeches are unparalleled in this era as regards their facts and meanings, words and power of expression, and effect and impression. If a person feels he has surpassed Hadrat Wālā in his writing acumen merely on the basis of his colloquial speech, superficial words, poetic commendations, fictional writings and novel compositions, then the following couplet most certainly applies to him:

> How can you compare an extinguished lamp to the light of the sun?!

The person who does not accept Hadrat Wālā's leadership in this field is most certainly deprived. His objection stems solely from jealousy, obstinacy, pride and arrogance, or ignorance and immaturity. It is similar to throwing soil on the light of the sun. As I myself said in a couplet:

> The spot in the heart will glitter like the sun even if thousands of sand particles are cast on it.

By Allāh, when I look at Hadrat Wālā's words and meanings, and listen to his power of speech, I am completely overwhelmed. Every writing and speech of Hadrat Wālā is absolutely free from superfluous and redundant points. They contain nothing but the core. While in the process of noting his statements, we experienced that wherever his words were found, the theme came to life. And where his words slipped from our minds, then no matter how hard we tried, we could not convey the same message.

I already believe that Hadrat Wālā's meanings [and themes] are divinely inspired. Most of his words are also divinely inspired. I recall one of my own couplets in this regard:

> These meanings, these facts, this fluency and this effect! O Majdhūb! Is this your poetry or is it divinely inspired?

Hadrat Wālā's younger brother, who is deceased, was an expert in English and was a very intelligent and gifted man. He used to say with regard to Hadrat Wālā's lectures: "When I used to listen to him, I would be left astonished as to where he used to find these words to convey his meaning!?" Hadrat Wālā's style of writing and speaking is intellectual. His lofty rank is far above adopting a colloquial style of Urdu. Hadrat Wālā himself said – and was absolutely right when he said - in reply to a person who claimed to be an Urdu writer:

> What brings pride to you is a source of blemish for us.

To expect such an erudite and learned scholar, and an exalted Sufi master to write in colloquial Urdu is similar to asking a royal falcon which is on the throne [of its king] to come down and fly like a kite and crow in the low lands.

In comparison to Arabic and Persian, Hadrat Wālā considers Urdu to be an absolutely market language. So much so that he emphasised on me that no Urdu poetry must be written in this entire book and the Urdu translation of Arabic texts must not be provided, if not, the academic status of the book will not remain. Consequently, this was abided by for some time in the beginning. However, out of consideration to my colloquial temperament and that of others like me, I could not adhere strictly to this instruction. Later on, Hadrat Wālā also felt that I was excused in this regard. The high academic disposition of Hadrat Wālā can be gauged from all this. This entire theme [on Hadrat Wālā's writings and speeches] was unintentionally written by the way in the midst of the reply to the seeker who had asked Hadrat Wālā for a treatment for anger.

A treatment for anger

Hadrat Wālā noted the reply to the letter of the above-mentioned seeker as quoted above. There was another person who pledged bay'ah to another shaykh and wrote to Hadrat

Wālā about his anger (which had caused him to feel very constricted and which he had failed to treat. He wrote in much detail and requested a treatment). Hadrat Wālā wrote the following treatment: "This condition or incident could be caused by two reasons. (1) At the time of anger you are not conscious of its consequences. (2) Despite being conscious of its consequences, you do not have the courage to control it.

If it is the first reason, then what you must do is note the warnings against unwarranted anger on a piece of paper and tie it around your forearm. The moment your eyes fall on it, you will become conscious [of the consequences]. If it is the second reason, then you must immediately separate yourself from there or have the person on whom you are angry to be moved from there. Once your temper subsides completely, you must think about the entire incident peacefully. In fact, you must consult an intelligent person and ask him for an appropriate punishment for this crime. Whatever decision you come to after thinking about the incident or after consulting someone, you must mete out the appropriate punishment to the one on whom you got angry. It must be borne in mind that in every situation you must certainly have the courage to follow a course of action. If a person does not have even this much courage, then there is no treatment for it apart for some supernatural feat which is obviously not in anyone's control."

I [the compiler] say: Look at how the treatment was prescribed in line with the patient. Bearing in mind that the illness was chronic, Hadrat Wālā laid down these conditions: "Once your temper subsides completely, you must think about the entire incident peacefully. In fact, you must consult an intelligent person and ask him for an appropriate punishment for this crime. Whatever decision you come to after thinking about the incident or after consulting someone, you must mete out the appropriate punishment to the one on whom you got angry."

Another easy treatment for anger

Hadrat Wālā wrote a simple treatment for another seeker. It is quoted from *Tarbīyyatus Sālīk* for general benefit. He wrote: "To practise on the demands of one's anger is not blameworthy on every level. However, since the permissible level is transgressed, some permissible levels are prohibited as a treatment. Based on this, a common treatment for all these situations is that a person must not utter a single word at the

time of anger. There is no harm in saying what is essential after the temper becomes completely weak. If the temper rises while speaking again, then revert to the same thing [i.e. fall absolutely silent].”

11th Fragment: A Reply To A Poetic Letter

A new seeker who was a villager, requested bayʿah in a very poetic and ceremonial manner which he wrote on a postcard and sent to Hadrat Wālā. It included sentences of this nature: “This servant has been restless since quite some time in his search for a guide. He has fallen into a deep cave of misguidance. There is no one who can remove him from this cave and make him a reflection of this Dīn whose light had shone brilliantly 1 350 years ago from the mountain tops of Fārān[1]…” (Another sentence: “I do not see anyone apart from you who can enable me to traverse the sky of guidance. This servant is a villager, he is not conversant with etiquette, pardon him…”

Hadrat Wālā wrote the following reply: “You are certainly a villager but you wrote so flowery things that even city dwellers and educated people would not have thought of them. My mind is not of such a high level where it can reach the limits of your gaze. In such a situation you must search for a shaykh who has reached a level which is above yours.”

12th Fragment: A Short Syllabus For Those Desirous Of Knowledge

After giving the matter a lot of thought, Hadrat Wālā laid down a short syllabus for those who are desirous of knowledge but do not have the time to study the entire Dars Nizāmī which is prevalent in the madāris. This course can be completed in two and half years. Hadrat Wālā himself tried it out on a few students. However, the condition is that the student must not be too young and must also have some knowledge of another language such as English. This syllabus has books on all the essential subjects through which sufficient and essential capability can be developed. Ten new books had to be compiled for this syllabus. They are collectively known as *Talkhīsāt ʿAshar* and are printed by Mujtabāʾī Printers. A complete and detailed scheme of this syllabus is provided at the beginning of

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[1] Name of a mountain near Makkah.

this collection. In short, there is no indispensable matter of Dīn which is needed by the Muslims and which Hadrat Wālā did not pay any special attention to. May Allāh *taʿālā* reward him with the best reward and may He enable us to benefit from him for a long time. Āmīn.

13th Fragment: Examples Of Hadrat Wālā's Statements And Writings

Two examples of Hadrat Wālā's statements and writings are presented.

The first example is in two parts. One is titled *Armughān ʿĪd* which is noted by Janāb Maulwī Hāfiz Jalīl Ahmad Sāhib, a Raʾīs from ʿAlīgarh who is presently residing in Thānah Bhawan. The second is noted by myself – the compiler of this biography – and is made up of two parts. The first part is titled *Dunyā kī Pastī Aur Dīn kī Mastī*. The second is titled *Sarmāya-e-Hastī*.

The second example is a collection of a few writings. This collection is titled *ʿIbādatur Rahmān*.

Hadrat Wālā's most erudite statements and writings have already been published in large numbers and are still being published. These can be obtained by interested persons very easily. There was therefore absolutely no need for these examples nor did I have the time to select them. However, I happened to find this collection which has neither been printed as yet nor is it made a part of any book. I felt that if it is included in *Ashraf as-Sawānih*, it will be preserved in print, and – to a certain extent – the reader will have, at first hand, a few examples of Hadrat Wālā's statements and writings. It has already been learnt that they have been taken incidentally at the exact time – no special attention or selection was made. Based on the above advantages, these examples are quoted in sequence, and the reality of each one will be presented at the beginning.

Armughān ʿĪd

Prelude:

It was in this month – Dhū al-Hijjah 1354 A.H. – on the day of ʿĪd al-Ad-hā when, as is his practice, Hadrat Wālā entered his assembly after the ʿīd salāh and began inspiring the large number of enthusiastic listeners with his worthy statements. Some of them were penned. What follows is a collection of

those statements. Bearing in mind their aptness with ʿīd, they are titled *Armughān ʿĪd* (the gift of ʿīd).

Difference between those on falsehood and their powers

A person asked: "Those who are on falsehood are able to exercise their powers on people. Some of those who are on truth also exercise their powers on their disciples. Is there any difference between the two?" Hadrat Wālā replied: "Yes, there is a difference. The reason for the difference is also unique, and it came to my understanding now. I will first show the difference and then explain the reason. The difference is that the influences of the truthful are not as powerful as those on falsehood. The reason why they are not as powerful is that the power of one's influences depends on one's mental powers. And mental power comes from concentration. The truthful do not have so much of concentration in matters which are related to everything apart from the Being of Allāh. Their hearts are filled with just one Being. Therefore, even if they turn their focus on something else, the thing which is settled in their hearts does not come out. Instead, thoughts of Allāh *taʿālā* repeatedly come into their hearts. Thus, when they turn their focus to anything apart from Him, they do not have total concentration towards that thing. In fact, these people consider it ill-mannered to turn their focus to something else to the extent that thoughts of Allāh *taʿālā* disappear completely or diminish. Courage in the definition of the Sufi masters is known as influence. The reason why they consider it ill-mannered is that their disposition is as described in the following couplet:

> Do not be heedless of that King for even the blink of an eye. It may well be that He is watching you and you are not even aware of it.

Since the focus of the truthful towards anything apart from Allāh *taʿālā* is weak, there is no total concentration in their thoughts on the untruth. This is why there is no power in it, and we said that the basis is mental power. This is why the effect of their focus is not as powerful as the influences of those who are on falsehood."

The story of a pious elder

Hadrat Wālā then related an incident which occurred in some place in India. A pious elder was walking along the bank of the Ganges River when he came across a yogi who was exercising

his influence on his disciples. The pious elder joined the assembly to see what was happening. The moment he sat down he felt as if whatever effulgence he had in his heart had been snatched away from him. Instead of the light, darkness had pervaded his entire heart. He felt an overwhelming demand to remain in the service of this yogi and to spend the rest of his life with him. He became terrified at this feeling and tried to repulse these thoughts, but they only intensified. Finally he could do nothing and thought that as far as possible, he has to act against his self and leave this place. He got up, and in his anger he said a few things against the yogi, and left. However, the same condition prevailed. He was very worried but did not know what to do. He fell asleep while in this condition. He saw a dream in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* appeared. He presented himself before Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "O Rasūlullāh! Guide me for I have been destroyed." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Why did you do this in the first place?" In other words, why did you go and sit there in the first place? He replied: "O Rasūlullāh! I did a foolish thing. I repent and will never go to such a person in future." Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed his blessed hand over his chest and the darkness in his heart was immediately removed. The previous effulgence returned to him, and he experienced absolute peace and tranquillity.

The influence of Dajjāl

Hadrat Wālā then said: "Based on this very same power of influence of those on falsehood, a Hadīth states that when you hear of the arrival of Dajjāl, you must flee from him." He added: "Dajjāl will have immense power to exercise his influence. Some people will witness his influences and become his followers."

Thinking about past sins

A person asked via a letter: When I think of my past sins and recall the various sins which I committed, I become extremely terrified and frightened. A type of darkness envelopes my heart. I think to myself: "How will you ever be pardoned?" Is it harmful for me to think of my sins in this way?

Without disclosing the identity of the person, Hadrat Wālā read the letter before all who were present. He then said: "There are

two possibilities here. (1) Thinking of past sins may be beneficial to him because when he thinks of them, it will create remorse and servitude, and he will be inspired to repent over them. (2) It could be harmful to him because if he continues thinking in this way, his fear will increase by the day and could eventually lead to despair. This is why I prescribed this for him: He must first ponder and decide that when he thinks of his past sins and it has an effect on his heart, does this effect result in an increase in good deeds or a decrease in good deeds?

If it results in an increase in good deeds, then the effect is praiseworthy. Since the thinking of past sins is the means for this effect, thinking in this way will be desirable. But if it results in a decrease in good deeds, the effect is neither praiseworthy nor desirable. Rather, it is blameworthy. Since the thinking [of past sins] caused this bad effect, the thinking will also be blameworthy. In such a case, he must repent totally for all past sins once, and then give up thinking of them. He must not think of his past sins wittingly again. If he thinks of them unwittingly, he must immediately seek forgiveness a few times and engage in dhikr. In this way, balance and moderation in the effect will be created."

A lecture in Kānpūr

Hadrat Wālā delivered a short talk which the audience thoroughly enjoyed. A lawyer from Punjab was in the audience and he too was enjoying the talk. While thinking back on this scene, Hadrat Wālā said: "Enjoyment is subservient to one's thoughts. On hearing one of my talks in Kānpūr, a lawyer said to me: 'Who is it who committed the wrong of making you a Maulwī? You ought to have become a barrister.'" Hadrat Wālā then said: "The lawyer heard my talk and expressed the wish that I ought to have been a barrister. However, by the grace of Allāh *taʿālā*, I never wished I had been a barrister or that I had studied English."

A person asked Hadrat Wālā: "Hadrat, what talk were you delivering which made that lawyer wish that you had been a barrister?" Hadrat Wālā related details of the incident as follows: When I went to Kānpūr as the head teacher at Madrasah Fayd-e-ʿĀm, I was extremely young. A few elder students used to study under me. At the time, there were three madāris in Kānpūr where Arabic was taught. One of them was

Madrasah Fayḏ-e-ʿĀm to which I was appointed as the head teacher. It was the oldest of all the madāris in Kānpūr. However, I resigned from it after a short time. Another madrasah was a Dār al-ʿUlūm in which Maulānā Aẖmad Ḫasan Ṣāẖib Kānpūrī was teaching. Before my arrival in Kānpūr, Maulānā Aẖmad Ḫasan Ṣāẖib had been teaching in Madrasah Fayḏ-e-ʿĀm. The Maulānā was quite happy with the trustees of the Madrasah when he left and began teaching in Dār al-ʿUlūm. The third madrasah was Madrasah Jāmiʿ al-ʿUlūm to where I went after leaving Madrasah Fayḏ-e-ʿĀm. It was just newly established and I was its head teacher.

The Dār al-ʿUlūm was hosting a function, people requested me to deliver a talk and I acceded to their request. In the talk, I first replied to an objection which was being made by the masses. I said: Some people are asking: "What is the need for three Arabic madāris in one city? One Arabic madrasah is enough for one city." I said: "What is the need for several masājid in one city? One masjid is enough for one city." The answer you give to my question will be the answer to your objection. For example, you may say that having several masājid in one city will make it easy for worshippers to attend. In the same way, we say that several madāris will make it easy for students to attend. I do not understand why we are maligned for having several madāris. Yes, the presence of sincerity in those who establish the madāris is certainly a prerequisite. It is therefore totally wrong to object to several madāris in one city.

When I replied to the above objection in my talk, I wanted to express the monetary needs of the Dār al-ʿUlūm because this is a major reason for such a function. However, I wanted to speak on this topic in a manner which does not belittle the other madāris nor causes any type of harm to them. At the same time, I must be able to display that the Dār al-ʿUlūm has more monetary needs. Consequently, I explained the affinity which exists among the three madāris and said: "Brothers! The oldest madrasah here is Madrasah Fayḏ-e-ʿĀm. Since it was established first, it is the oldest and we know that the elder has rights over his juniors.

A Ḫadīth states:

من لم يؤقر كبيرنا فليس منا

The one who does not respect our seniors is not of us.

Dār al-ʿUlūm is like a youth [in age] and also in strength. A youth has more strength than children and old people. Similarly – based on the large number of students - Dār al-ʿUlūm surpasses the other madāris. It also surpasses them in age because it was established after Madrasah Fayd-e-ʿĀm but before Jāmiʿ al-ʿUlūm. It is therefore younger than Madrasah Fayd-e-ʿĀm and older than Jāmiʿ al-ʿUlūm. This is just how a youth is younger than an old man but older than a child. Jāmiʿ al-ʿUlūm is like a child and Dār al-ʿUlūm like a youth. Just as a youth's food requirements are more than a child's and an old man's, the youth is eligible for more. This is why Dār al-ʿUlūm deserves more assistance than the other two madāris. We should therefore lend more monetary support to it at present. As for Madrasah Fayd-e-ʿĀm, it deserves more respect and reverence because it is older, while Jāmiʿ al-ʿUlūm deserves more mercy due to its young age. (The one who penned this talk states: I could not pen everything. This is why I am merely presenting the gist of the talk).

[Hadrat Wālā continues]: Anyway, I had delivered that talk in the morning. The lawyer came to meet me in the evening and said: "Who is it who committed the wrong of making you a Maulwī? You ought to have become a barrister." I asked: "What happened?" He said: "You proved the preference of Jāmiʿ al-ʿUlūm in such a unique way that no one felt offended and, at the same time, you were able to establish the preference of Jāmiʿ al-ʿUlūm." I said: "I did not wittingly say anything which would accord preference to Jāmiʿ al-ʿUlūm over the other madāris. If I said anything like that unwittingly, please tell me." He said: "You referred to Jāmiʿ al-ʿUlūm as a child, Dār al-ʿUlūm as a youth and Madrasah Fayd-e-ʿĀm as the oldest. Although it may appear as if you belittled Jāmiʿ al-ʿUlūm, you actually made it surpass all the others. It surpasses Madrasah Fayd-e-ʿĀm because the latter is the oldest. It is like an old man, and everything which becomes old experiences a fall. So it is as though the time for its fall has arrived. You referred to Dār al-ʿUlūm as a youth, but youth is followed by old age. So it is as if its fall is also approaching. You referred to Jāmiʿ al-ʿUlūm as a child. Although a child is a child at present, it is growing and progressing daily. There is still a long time for the continuation of its progress. Thus, it is as if you established

the progress of your madrasah and the retrogression of the other madāris.

Your simile can be likened to the story of Mullā Do Piyāzah. When the king of Iran asked him: "What do you have to say about me and your king?" He replied: "O king! You are like a full moon while our king is a crescent." In this way, he compared his own king to a crescent and the kingdom of the king of Iran to a full moon. The king of Iran was overjoyed because the Mullā gave preference to him over his own king.

When Mullā Do Piyāzah returned to India and reached the court of the king, the latter asked him: "Why did you say something which makes me look inferior to the king of Iran?" He replied: "I did not say anything which made you inferior to him. Instead, I said something which gives you superiority over him. I compared him to a full moon. A full moon is a moon which has reached its full size and after which it cannot grow larger. In fact, it starts to decrease day after day. Thus, his time of progress has come to an end and his fall is drawing near. On the other hand, I compared you to a crescent which is during its period of progress which continues day after day. In giving this example to the king of Iran, I was trying to tell him that his kingdom is about to come to an end while the kingdom of our king is on the rise."

The king was happy with this answer and appreciated the Mullā's intelligence.

In the above example, the superiority of the king of Irān was displayed superficially, but it really meant the superiority of his own king. In the same way, your example appears to give superiority to the other madāris but if one ponders over it, your madrasah is given preference over the others.

[Hadrat Wālā continues]: I laughed because I had not even dreamt of this theme. After some time, the same lawyer had the occasion of attending one of my other talks. Here again he was immensely impressed by it. However, this time he was more inclined towards Dīn. Therefore, instead of talking about my becoming a barrister, he was ecstatic and quoted the following couplet to me:

> With whose perfection did you become perfect! With whose beauty are you illuminated.

I too was quite zealous in those days, so I replied with the following couplet:

> I have been illuminated by the beauty of Hadrat Hājī Sāhib *rahimahullāh*. I have been perfected by the perfection of Hadrat Hājī Sāhib *rahimahullāh*.

You have now learnt the background to my speech.

Referring to someone as a Shaykh and a Walī

Hadrat Wālā said: If a person knows the art of rectifying character and has knowledge of the ways of spiritual training and tutoring, it is permissible to refer to him as a shaykh, but not permissible to claim that such and such person is a walī. A shaykh is one who knows the art of rectification. A person can have knowledge of an art and, based on that knowledge, it will also be correct to say that he has knowledge of it. But this is not the case with wilāyat because wilāyat refers to closeness and acceptance in Allāh's sight, and no one can have knowledge of this (i.e. no one can say it with certainty. Although one can assume it after seeing the effects and signs, mere assumption is not sufficient to make an absolute claim).

Since we've just learnt that a person who knows the art of spiritual training can be referred to as a shaykh, it proves that it is possible for a person to be a shaykh-e-tarīqat but not a walī and similarly, not a pious person. This is because a shaykh is one who knows the art, and piety and purity are not prerequisites for knowledge of an art. However, there can be one objection to this: Why has piety been included among the signs of a qualified shaykh? After all, a seeker only needs to be trained and tutored, and this can be achieved from every such person who knows that art – irrespective of whether he is pious or not. The answer to this is that piety has been included among the signs of a qualified shaykh because there is no blessing in the training and tutoring of a non-pious person as opposed to what can be achieved from a pious shaykh.

The reason for this difference is that a pious shaykh gets the help of Allāh *taʿālā* in the training and tutoring of his disciples. A pious shaykh is inspired with very fine and beneficial methods of rectifying a seeker which a non-pious shaykh is deprived of. For example, if a shaykh is pious, his training is so effective that sometimes a little training is able to remove many years' spiritual ailments from a seeker. But this is not the case

in the training of a non-pious shaykh. This is why a seeker must search for a pious shaykh. And a qualified shaykh is the one who is pious. This is why piety and purity have been included in the prerequisites of a shaykh. The gist of all this is that without piety and purity, a shaykh cannot be a qualified shaykh in the above definition, though he may be merely a shaykh.

The reward for fasting on the day of ʿArafah in the case where there are differences in the date

This year, there were differences with regard to the sighting of the crescent for Dhū al-Hijjah. This is why a person asked: "Will we get the same reward for keeping fast on the day of ʿArafah as for the reward for the actual day of ʿArafah? I am asking this because we received news about the sighting of the crescent in other areas and we learnt that it was sighted on the 29th. According to their calculation, the day of ʿArafah was day before yesterday. Thus, according to this calculation, the fast which we kept yesterday was not for the day of ʿArafah."

Hadrat Wālā replied: ʿArafah was certainly yesterday and not the day before yesterday. And the fast which we kept yesterday was certainly the fast of ʿArafah. We will receive the same reward as for fasting on the day of ʿArafah. The reason for this is that the Sharīʿah did not impose on us to act on the fact but to act on what conclusion we come to in the light of the rules of the Sharīʿah. This is irrespective of whether what we act on is the fact or not. For example, the Sharīʿah prohibits us from performing salāh at the exact time of sunrise. Thus, once we see the tip of the sun, we will say that it is prohibited to perform salāh. Whereas, it has been established according to the principles of geometry that when the ball of the sun is visible, the sun has not really risen. Rather, it is after that. This is because sunrise refers to the sun rising above the edge of the horizon.

It has been established that when we are able to see the ball of the sun, it has not really risen above the edge. It is still below. If we were to consider this fact, the time of sunrise would not have taken place as yet, while we are prohibited from salāh at the time of its rising. Thus, salāh at this time ought to have been permissible. However, since the Sharīʿah did not impose on us to practise on the fact – and only instructed us to act on what is established by the injunctions of the Sharīʿah – and

that ruling over here is that when you perceive the rising of the sun, you must not perform s̲alāh even if the fact is something else.

Similarly it is forbidden for us to open our fast before sunset. We must open it after sunset. As long as we are able to see any portion of the ball of the sun, we will not say that opening the fast is not prohibited. Since some portion of the sun is visible to us, that time according to the Sharīʿah will not be referred to as setting of the sun. However, it is established according to the principles of geometry that the sun has set at that time and we are able to see it while it is beneath the horizon. If the fact was considered, opening the fast would have been permitted even though some portion of the sun is visible to us. However, even there, the Sharīʿah does not impose on us to practise on the fact. Rather, we have to act on whatever is established in the light of the rules of the Sharīʿah irrespective of whether the setting of the sun has really taken place or not.

The same applies to the rules of establishing the sighting of the moon. Once we have established its sighting in the light of the rules and affirmed that the crescent was not sighted on the 29th, then according to the Sharīʿah we have not sighted the crescent. We will have to act accordingly and according to that calculation, the 9th will be the day of ʿArafah for us and we will get the same reward as for what is stated for the actual fast of ʿArafah. As for the reports which we received of sightings on the 29th from other places, those are not considered according to the Sharīʿah. We should therefore not have any doubt about our fast on the basis of those reports. Even if a person does have a doubt and thinks to himself that reports of sighting of the crescent on the 29th have reached us, and these show that yesterday was the day of ʿArafah, the person must act against his self because this is what servitude demands. It is not brotherhood to do what the heart tells you and not to do what it does not. Rather, we will have to do what we are ordered even if it is against our likes. Let me add that it was best that the Sharīʿah did not impose on us to act on facts because had we been imposed to do that, we would have fallen into severe difficulties. Let me provide two examples from which you will easily understand how much of difficulties we would have fallen in had we been imposed to act on facts.

A person's wife brings him food. How does he know that the food has not been poisoned? If you say: His wife cooked it and his wife cannot be so unfaithful, then we will say that this is no proof because there have been many incidents where a wife was treacherous and put an end to her husband's life by poisoning him for her own selfish motives. If you had been imposed to establish the facts, you would start to die out of hunger because such possibilities exist everywhere.

Similarly, a person gets married and the women send a woman to his bedroom. How does he know that it is exactly the same woman to whom he got married because he had not seen his wife before this. If the women say that this is in fact your wife, it cannot be relied on with certainty. If we do not consider the rules according to which the Sharīʿah made the woman lawful to him and, instead we are imposed to act on the facts, it would be unlawful for the man to engage in conjugal relations with that woman. This is because it is not established that she is in fact his wife, and we know that it is unlawful to have conjugal relations with someone who is not your wife. Imagine the difficulty the man would have to go through if he was imposed to act on the facts.

Two types of Walīs

Hadrat Wālā said: There are two types of walīs: a walī kāmil and a walī mutawassit. It is easy to identify a walī mutawassit because he has certain signs which even the masses are able to identify as signs of wilāyat. On the other hand, a walī kāmil does not have any distinguishing feature. He is exactly like the Prophets *ʿalayhimus salām* and we know that the Prophets *ʿalayhimus salām* were so simple that the unbelievers used to say about them:

مَا لِهٰذَا الرَّسُوْلِ يَأْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْأَسْوَاقِ

What is it with this Messenger!? He eats food and walks around in the market places.

This is why it is not possible for every person to identify a walī kāmil. It is extremely difficult. Leave aside the masses, sometimes even a walī finds it difficult to identify another walī. Therefore the statement: "Only a walī can identify another walī" is not correct because the auliyā' have different ranks, how will a walī of one rank recognize another of a different rank?

Rather, the correct thing to say is "Only a Prophet can identify a walī". Since a Prophet has all the ranks of perfection collectively, he has knowledge of the different ranks of the auliyā'.

A Shaykh-e-Kāmil

Hadrat Wālā said: "A shaykh-e-kāmil is one who lowers himself from his position and undertakes to train and tutor a seeker. If a shaykh does not lower himself to the position of a seeker but tries to train a seeker while remaining in his position, the seeker will not be able to benefit from him. Take the example of a qualified teacher. When he teaches *Mīzān* to his student, he will lower himself to the student's level. If a teacher tries to teach *Mīzān* while remaining in his position, he is not a qualified teacher nor will his student benefit from him."

Answers to the objections of false creeds

Hadrat Wālā said: When people belonging to false creeds make objections against those who are on the truth, and the latter reply to their objections, then sometimes the masses may understand the objection quickly, but it takes them long to understand the reply to it. In fact, sometimes they do not even understand the reply. In such a case, they feel that the objection was valid and the reply which was given is insufficient. People are wrong to think in this way because if they understand the objection quickly and take long to understand the reply, it is not because the answer was insufficient and the objection was valid. Rather, if we had to ponder over the basis for the objection, it will be realized that the reason is something else. Let me explain this. One has to reflect over the reason behind the objection. In other words, what is it that is creating this objection? The real and fundamental reason behind an objection which is made against the truth is that the objector certainly has some hidden forethought irrespective of whether he had it from before or not, or had it from before but it was not in his mind at the time.

The absence of knowledge of this forethought creates an objection in the heart of the objector, and we know that absence of knowledge of a thing is essentially known as ignorance. Thus, we learn that an incorrect objection always stems from and is due to ignorance. Nowadays there is an

abundance of ignorance. On the other hand, a reply stems from something else, i.e. knowledge, and there is no knowledge today. Thus, the basis for the reply [knowledge] is not even found in people, while the basis for the objection [ignorance] is found in people. This is why the objection is understood quickly but the reply is not understood.

Take the issue of predestination as an example. It is a unanimous and absolute issue which is claimed not only by Islam but every divine religion has proofs for it. In fact, every intelligent person is compelled to accept it solely on the basis of rational proofs. Now although this issue is so certain and absolute, the objections which are made against it are quickly understood by the masses. But the answers which are provided by the 'ulamā' and sages are not understood. The inability to understand it causes people to sometimes think that the answer is insufficient. Whereas it is wrong to assume this. Rather, the actual reason is that since this issue is extremely complex, its answer also stems from a very high level of knowledge. And people do not have knowledge, but the basis for the objection [ignorance] is in them. This is why they are quick to understand the objection which is made against it, but cannot understand the answer which is provided.

This brings us to the end of the first part which is titled *Armughān 'Īd*.

Dunyā kī Pastī Aur Dīn kī Mastī

Prelude:

During the early stages of my two-year and four-month leave, I had penned some of Hadrat Wālā's statements. However, I stopped penning them once I became occupied in compiling *Ashraf as-Sawānih*. The statements are made up of two parts. The first part is titled *Dunyā kī Pastī Aur Dīn kī Mastī*. The second is titled *Sarmāya-e-Hastī*.

The sound planning and excellent organizational skills of Hadrat Wālā's father

A conversation was revolving over the point that Western educated Muslims have not created as many assets as were created by people of the past. The reason for this is that the latter were intelligent and organized. Furthermore, they did not have as many unnecessary expenses like the modern educated people. Hadrat Wālā said: My father was employed as a

manager by Shaykh Ilāhī Bakhsh, a Ra'īs in Meerut. His monthly salary was fourteen rupees which remained at fourteen for the rest of his life. The same amount until the day of his demise came to him. However, since Shaykh Ilāhī Bakhsh Ṣāḥib held him in high regard, he had permitted him to take contract jobs from the commissariat. He could not have done any other work without permission while being employed by him.

Allāh *taʿālā* gave him so much of blessings in those contract jobs that he earned thousands of rupees. He purchased many properties, built houses, held large functions, and spent so much on weddings that it became a talk of the town. He earned so well despite not knowing a single word of English and without studying Arabic. He did study Persian but it was not much. In those days, Persian was taught to the level of *Gulistān, Būstān* and *Bahār Dānish* (names of Persian texts). However, the teacher used to make the students write in Persian. This is why my father had a lot of practice in writing Persian. He could easily write letters in Persian while lying down. He had a flowing style of writing. I could not write like that even though I studied a lot of Persian.

In those days, people earning small salaries used to be very intelligent, organized and were excellent coordinators. Even now, in some of the municipalities you will find some people earning just ten rupees, yet they surpass government workers earning thousands of rupees in their intelligence, sharpness and organizational skills. Government employees who hold B.A. and M.A. degrees do not have as much practical skills as them. Yes, the poor fellows do not wear western style coats and trousers. Those [government workers] who have studied under the old people are excluded from this. People of the past were people who could really work and possessed sound understanding. Present workers are just there for a show.

They were so intelligent that when I was still not even wearing pants, my father had already decided that I will study Arabic and my brother will study English. He had gauged our inclinations when we were still children, and although he was a worldly person, he got me to study Arabic with passionate enthusiasm. Although parents are generally more inclined to their children who study English, my father loved me dearly, while he had a normal relationship with my brother. He used to

give me preference over my brother on account of my knowledge of Dīn.

(Someone asked, so Hadrat Wālā said) I had qualified while he was still living and was appointed as a teacher in Kānpūr. In fact, he even came to Kānpūr and observed me teaching. He also went to visit Maulānā Ahmad Hasan Sāhib who was a teacher in another madrasah in Kānpūr. He went there although that madrasah was – to a certain extent – an opposition to us. However, in those days, the effects of such differences would not reach the level of dislike and severance of ties. My father considered the Maulānā to be a scholar and pious personality, and therefore went to meet him with much love and enthusiasm. When he returned from there, he said to me: “Bhāi, he is working very hard. You must not work so hard because it may damage your brains.” I replied: “I do not work too hard, but the situation has come to a level where I have to work hard because when a person works continually, he develops an enthusiasm for work.”

Anyway, my father was most pleased when he observed my teaching activities in Kānpūr and was most satisfied at having educated me in Arabic. I was very fastidious in those days and some of its effect is still with me. A few distasteful incidents took place which caused me to say that I want to leave my job. My father said to me: “The permission which I gave you to take the job was not because of the salary (because my father was personally taking care of my needs and I had no need to be employed). I permitted you to take the job because you have just recently studied all your text books. If you teach those books, they will become firmly entrenched in you. You should therefore not rush into leaving your job. Think about it carefully. We cannot be so fastidious.” My father answered all my misgivings by saying: This could be the reason for this, or that can be the cause of that, and so on. In short, he provided explanations for everything and sent them to me.

My brother objected one day by saying: “When Ashraf ‘Alī asks for anything, you give him without hesitation. But when I ask for anything, you make many inquiries and ask for accounts.” My father replied: “Bhāi, I feel very sorry for him. Whatever he takes from me will only be for as long as I am living. Remember, when I die, he will distance himself completely from my wealth and properties. He will not take anything.” I was

astonished, how did he know this from before hand? It is not that I did not take anything from the estate. Yes, I certainly did not take as others normally do. I did not take the doubtful wealth and none of his properties are in my possession.

The difference between my education and my brother's

My father must have seen some indications at that time. Since childhood I was enthusiastic about Dīnī matters by Allāh's inspiration. When I was very young, but old enough to go to the shops to buy basic items, I recall the shops in Meerut being quite far and there were a few masājid along the way. It used to be about nine or ten o'clock in the morning. The moment I would see a masjid, I would go in, proceed straight to the pulpit, and say whatever sermon I remembered. I would then go to the shops to buy the items. Although it was a time of playing and jumping, I had so much of love for masājid that this [going to masājid and delivering sermons] was my way of playing. All this was solely from Allāh *taʿālā*. Whenever my brother and I committed any mischief, my father would beat him more.

My foster mother said to my father on one occasion: "How is it that you do not say anything to one son yet you beat the other one?" He replied: "It is the younger one who is teaching the mischief to the older one. The other reason is that the older one learns his lessons while the younger one does not. This is why I become angry on him[H̲ad̲rat Wālā's younger brother]." Although I studied Arabic and my brother studied English, it was he who expressed remorse over not studying Arabic. By virtue of his Western education, my brother got a good job, a top salary and progress in every regard. This was the effect of that education which had developed through my father's companionship. On the other side, my progress was that my salary was fifty rupees but I considered it to be a great bounty of Allāh *taʿālā* because when I was a student, I used to think that ten rupees will be enough. I felt that husband and wife will need five rupees each, and so, ten rupees as a salary will be enough. When I received fifty rupees, it was five times more than what I estimated. This is why I considered it to be a very great bounty.

When my brother started working, he was earning as much as 500 rupees. He was employed as a secretary at Bareilly Municipality. Despite this, all praise is due to Allāh *taʿālā* I did

not experience even a whispering that had I studied English I would have earned a similar amount. Even if he was earning a thousand rupees, I would not have felt any regret for not studying English. On the other hand, he constantly expressed remorse over why my father did not make him study Arabic as well. We can gauge from this that he was not enjoying life as much as I was. He had the wealth but not the enjoyment; and the fundamental thing is peace of mind and enjoyment. These can only be acquired from Allāh's remembrance. This despite the fact that our salāh is so worthless – we merely perform it without reciting the Qur'ān properly, without carrying out the different postures correctly, and without proper humility and submission. I say this couplet which applies to this situation:

> If a morsel of food which is mixed with soil can make a person into a madman, imagine what it will do if it is clean [without soil]!

When evils and desires of the self are adulterated into the drink, it turns a person into a madman. What can be said of the person who has been given a pure drink by Allāh *taʿālā*? What can be said of that condition which brings such enjoyment? When Allāh *taʿālā* enabled us to take His name, of what worth is all this treasure? However, since this world is also needed, we have to ask for it and also make plans for it. Nevertheless, it is not the sole objective while Dīn is the sole objective. When knowledge of Dīn is acquired, the world – to the extent of necessity – is also acquired, and that too, with honour and peace of mind. However, assuming if the world is not acquired, since Dīn is the sole objective, there is no remorse. On the other hand, the sole objective of Western education is this world which, in most cases nowadays, is also not acquired. Thus, the result in this case is nothing but remorse. We [ordinary people] are not even tested. The Ahlullāh have been put through severe tests. The extent of their happiness with poverty and hunger can never be experienced by the wealthy.

A person then entered the assembly and sat in the way. Hadrat Wālā continued reprimanding him and speaking about the harms of acting in this manner until the end of the assembly. Details in this regard will be noted later. That is all. This brings us to the end of *Dunyā kī Pastī Aur Dīn kī Mastī.* I recall my own couplet on this theme:

How can worldly progress ever be compared with Dīnī progress? Even though hundreds and thousands of dust particles were gathered, they could not reach the sky.

Sarmāya-e-Hastī

A person is taken to task for his error

A person sends one of his attendants with a china plate after zuhr and asks Hadrat Wālā to write the verses of cure and other verses for a certain patient. This has been his practice since quite some time. Today the attendant did the foolish thing of coming before zuhr, leaving the plate where Hadrat Wālā normally sits, and went for zuhr salāh. Hadrat Wālā reprimanded by saying: "Imagine if I tripped and fell. Why did you do against your norm?" The man could not give an answer. He was instructed to inquire from others on how to give an answer so that it would serve as a lesson for the future and he may remember it for the rest of his life.

Lack of intelligence and lack of concern

Hadrat Wālā said in this regard: "There are natural differences among intellects. I do not take a person to task for his lack of intelligence. Rather, my main complaint is against a lack of concern. When people do not show any concern, I take them to task. If they were to show some concern, then first of all, there would be very few mistakes, and even if they are committed, they will not be offensive. This is because when I perceive any concern and regard in a person, I consider him pardoned when he commits any mistake as a result of his lack of intelligence. This is why I am not offended, even though I may be inconvenienced. The most offence is caused by lack of concern and absence of reliability."

The story of a person who came to meet Hadrat Wālā

A person undertook a journey and presented himself here for the sake of bayʿah. Hadrat Wālā said to him: "There was no need to undertake a journey for the sake of bayʿah. This matter could have been settled through a letter. And even now, it will be settled through a letter. Your coming is therefore a waste. Had you asked me, I would never have given you permission to travel for this purpose. Your purpose will not be fulfilled now, so what do you have to say about staying here?" The man

replied: "I will stay over for a few days." Hadrat Wālā asked: "For what purpose?" He replied: "There is benefit in sitting in the company of the pious." Hadrat Wālā said: "I am not a pious person." He said: "You are a pious person in my view." Hadrat Wālā asked: "Do you consider me to be an honest man or a liar?" He replied: "An honest man." Hadrat Wālā said: "So I am telling you that I am not a pious man." The man said: "There is benefit in sitting in the company of a scholar." Hadrat Wālā said: "I am not even a scholar. Do you think a person becomes a scholar merely by studying a few text books? A scholar is one like Anwar Shāh Sāhib." The man fell silent. Hadrat Wālā said: "At least give me a sensible reason for staying over." The man still remained silent. Hadrat Wālā said: "If you cannot give me a good reason, go and ask someone and come back." The man continued sitting there. Hadrat Wālā said: "You may leave. One does not act against instructions." The man got up and left.

Hadrat Wālā then addressed those who were present: "I want facts and realities to be exposed; people are engrossed in custom-worship. Was it something for him to say that he considers me to be a pious man, therefore he will stay over?! Had I permitted him to stay for this purpose, it would mean that I really consider myself to be pious. Whereas, first of all I am not a pious man. Even if I was one, then one of the essentials of a pious man is that he must not consider himself to be pious. However, let me teach you a worthy point. For a person to be pious, it is essential for him not to consider himself to be pious. However, the one who does not consider himself to be pious is not necessarily a pious man. In other words, not considering one's self to be a pious man does not necessitate piety, but piety demands that a person does not consider himself to be pious."

"There are many non-pious people who do not consider themselves to be pious. Do you think they become pious because of that?! If you consider me to be pious, you can do so but what is the need to tell me? You can consider me to be pious or a flagrant sinner, but why do you have to tell me? If you consider me to be a flagrant sinner, you can do that but do not tell me because this will also be offensive. Similarly, you can consider me to be pious if you want, but do not tell me because it causes a different type of offence. The simple thing which he [the man in this story] should have told me is: I intend staying over so that I may hear something worthwhile

and useful. In such a case, neither is there a need for a scholar nor a pious person. We are able to hear useful things from certain sinners, immoral persons and ignorant people. I had heard a point from an absolutely ignorant person, and that point is still firmly embedded in my heart."

"It was during the political upheaval in the country. We were travelling by train and some people were engaged in conversations on this subject. A man who was neither a scholar nor a pious man summed up the entire conversation in such a beautiful way. He said: "Bhāi! All we are saying is remain united and remain righteous." In other words, remain united and within the boundaries of the Sharīʿah. Glory to Allāh! Look at what a beautiful thing he said and in what excellent words!"

Later on, the man [in this story] probably heard from someone or thought about it himself and came to Hadrat Wālā and said: "I would like to stay over, perhaps I may hear something worthwhile." Hadrat Wālā said: "You have now said the correct thing. You may stay as long as you like."

Hadrat Wālā's method of rectification

In the after zuhr assembly it is Hadrat Wālā's practice to reply to letters and to address those who are present in-between. If any letter has a useful theme, he will relate it to us without disclosing the identity of the person. He will also relate his reply verbally together with providing us with details and explanations. One person wrote: "Hadrat Wālā's scolding benefited me. I also realized that the presence of passion is not an illness, but its absence is harmful. At the same time, the greed for passion has also lessened."

Hadrat Wālā said: "People go around talking about character and good manners. Look, what he had considered to be my impoliteness has these benefits. The reality became clear to him, and the portion of desire which he was suffering from also disappeared. Had I treated him according to normal mannerisms, then it would be similar to a person having some decaying matter on his hand, but it was continually patched and plastered. In the meantime, the decay continued worsening from within until his hand had to be amputated. Had his hand been operated at the beginning, it would not have come to this. If a soft approach was adopted on a certain occasion and it

caused harm to Dīn, then it is more serious than amputating one's hands and legs.

What I really want is for everyone to know my exact nature. No one must be deceived by me. Thereafter, the one who wants to remain here may do so, and the one who wants to leave is free to go. I cannot change my ways especially when I am also seeing their benefits. If I were to adopt "normal" mannerisms, it will certainly be to my advantage but it is deceitful. If a doctor looks for comfort and thinks to himself, why should I bother about taking a pulse and referring to my books, he is not a doctor he is an impostor, a thief and a rogue. I really want to open people's eyes [to the reality] even if they feel offended at the time. However, once they start corresponding with me, then within a short time they will say:

> May Allāh reward you for having opened my eyes.
> You have made me a confidant to the Beloved.

The story of a peasant

Maulwī Shabbīr Ahmad used to say that there is a famous eye specialist in Maugahe. A peasant went to him but when he was about to lie down for the operation, he became terrified and ran away. The specialist ordered his workers to go after him and bring him back. He was brought back by force, made to lie down and they held his hands and legs. The peasant was screaming but the doctor commenced with the operation immediately and set his eyes right. The peasant was overjoyed and thanked the doctor profusely. The pain was not really much, and his eyes too were put right.

The story of my father's finger

My father's finger had become swollen. The doctor told him that he will have to poke it with a lancet. My father refused and asked the doctor to do something else. He said: "Very well, I will see what I can do." He was still trying to work out something when he saw an ox-cart passing by. My father used to travel by ox-cart most of the time. It was probably an ox-cart of the government which was passing by. The doctor turned my father's attention towards the ox-cart and said: "Is this ox-cart coming from the government?" While my father had turned his attention towards the ox-cart, the doctor inserted the lancet without my father even realizing it. When he looked down, he noticed blood flowing from his finger. He asked: "What is this?"

The doctor said: "I have already inserted the lancet, what do you have to worry about? You did not feel any pain." My father was quite happy.

The story of H̲āfiz̲ Ghulām Murtad̲ā S̲āh̲ib

Talking of becoming happy, I recall H̲āfiz̲ Ghulām Murtad̲ā S̲āh̲ib Majdhūb who had taken away the condition of enthusiasm and yearning of my maternal grandfather. My maternal grandmother complained that he has become so occupied in dhikr and other spiritual practices that he is not bothered in the least about his wife and children. He is not even concerned about providing for them. My grandfather was overwhelmed by a peculiar feeling of dhikr and spiritual practices which resulted in this situation. The H̲āfiz̲ S̲āh̲ib focussed his influence on my grandfather and took away all those feelings and emotions. Although my grandfather had a lot of faith in H̲āfiz̲ S̲āh̲ib, he was very much afflicted by his action and began scolding him and shouting at him by saying: "You are a thief, you are a swindler. You robbed me. You destroyed me." The H̲āfiz̲ S̲āh̲ib continued on his way and left. My grandfather was very distressed by the snatching away of his condition because the slightest change in feelings and emotions is most difficult on a seeker.

The slightest decrease in a seeker's condition can cause him to want to break his head. My grandfather was most distressed by this situation for a few days but regained his stability gradually and became occupied in earning a livelihood. Anyway, he was a pious man. When my grandfather was on his deathbed, the H̲āfiz̲ S̲āh̲ib made a sudden appearance, proceeded straight to my grandfather's side and said: "Najābat ʿAlī! Look at me." The moment he turned towards him, his previous condition returned to him. The condition which he had taken away from him returned. He had come for this purpose.

My grandfather now thanked him profusely and was overjoyed. He then said: "I am now experiencing two conditions, one of beauty and the other of power." Someone said to him: "Keep quiet, these things should not be expressed." He fell silent. I heard this from my father. He then called for all the relatives in the house, met each one, formally bid farewell to each of them and said: "I am going to die now." Saying this, he covered himself from head to toe with a sheet. All who were present began crying. When he heard the sounds of crying, he

uncovered his face and said in a disapproving tone: “You wretched people will not even let me die.” Everyone fell silent. He covered his face once again. The house people lifted the sheet after some time and saw that he had passed away.

I heard of very few majdhūbs like Hāfiz Ghulām Murtadā Sāhib. I was born through his prayers. He never used to wear clothes. He would only wrap himself in a blanket. Despite this, no one ever saw him naked even when he was lying down. I came across very few praises about majdhūbs from the pious elders. However, I personally heard Hadrat Hājī Sāhib speaking highly of him. He used to say: “Hāfiz Sāhib had given me the glad tiding that *wahdatul wujūd* will be fully exposed to you.” He added: “I did not even know what *wahdatul wujūd* was at the time of the glad tiding.” But when it was exposed to Hadrat, and he used to speak on this subject, it would seem as if he was seeing it right before his eyes. Hadrat Maulānā Gangohī Sāhib *rahimahullāh* – who was considered to be a man of the external self by unknowing people – said in my presence: “Hadrat Hājī Sāhib used to say with reference to this issue [*wahdatul wujūd*]: ‘This issue is a rational one and also an inspirational one.’ I am going one step further and saying that it is an observable issue and also one that can be perceived.” Look at how much it was exposed to Maulānā [Gangohī] that he even went one step forward from the statement of Hadrat Hājī Sāhib and said that it is observable and can also be perceived.

Ta'wīdh for protection from black magic

A person requested for a taʿwīdh on behalf of another person for black magic. Hadrat Wālā said: “I can write one for you but I am not an ʿāmil. The person should also ask Maulwī Asghar Husayn Sāhib because he is an ʿāmil. Look! A sword will only cut when it is wielded by a person who knows the art of swordsmanship. If it is wielded by a novice, it will not cut even though the sword is the same. It cuts when wielded by the hand of one person and not by the hand of the other.”

One's approach has to be according to the need

A person arrived recently and as was Hadrat Wālā's habit, he posed essential questions about his name, occupation and so on to him. He then asked him the reason for his journey [to Thānah Bhawan]. He replied: “To obtain the blessings of

meeting you." He added after a short while: "There is one more thing which I have to say." Hadrat Wālā said: "I am not going to listen to it. First you set me at ease and then you want to say something else. Why did you not tell me at the first instance when I asked you?" He replied: "I forgot." Hadrat Wālā said: "If you forgot then leave it as something forgotten. When you had left home with the intention of saying something to me, how could you have forgotten it? All it amounts to is the same old custom-worship of not saying everything at once. People want me to succumb to their customs, how can I do that? A doctor who succumbs to the patient is not a doctor, he is a thief."

Hadrat Wālā then related a story related to the above example. When Hadrat Maulānā Ismāʿīl Shahīd *rahimahullāh* went to Lucknow, he was hosted by one of the royalty. The Nawāb Sāhib said to the one who was hosting him: "Tell the Maulānā to deliver a lecture here." The person knew that the Maulānā was very frank and forthright, so he deferred asking him.

When the Nawāb Sāhib persisted, he relayed the request to the Maulānā and added: "Hadrat! The Shīʿah are in control here. Do not say anything in your lecture which is openly against the Shīʿah and which may offend the Nawāb Sāhib." The Maulānā assured him that he will not say anything inopportune. However, when he sat on the pulpit to deliver his lecture, then the first thing he said was: "Brothers! A lecture is a clinic, and the ʿulamā' are the doctors. It is the duty of the doctor to write a prescription in accordance with the illness. I notice that our Nawāb Sāhib has the illness of Shīʿism, and one of our well-wishers requested that I do not say anything against Shīʿism." By saying this, the Maulānā absolved the person from any blame. He then continued: "A treatment is prescribed according to the nature of the illness." He then went into much detail in refuting the Shīʿahs.

You see! We cannot treat according to the requests or demands which are made on us. Rather, a treatment has to be according to the nature of the illness. In the same way, our mannerisms cannot be as demanded by others. Rather, our approach will be according to the need. It cannot be that we have a soft approach with every single person even if it is harmful.

Hadrat Wālā then read a letter to us and the reply which he wrote to it. He added: "This reply will not be to his liking but it will be in accordance with his illness. The reply to any letter

which leaves here is always in accordance with the illness, not in accordance with the likes [and dislikes] of the person."

Adding the word "Sayyidunā" in the durūd sharīf

The discussion was revolving around adding the word "Sayyidunā" before the blessed name of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a Durūd Sharīf. Hadrat Wālā said: Both practices are established from the ʿulamā' – to add the word and not to add it. Adding it shows perfection in love while not adding it demonstrates perfection in emulation because adding it is not established from Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam.* To each his own inclination. If a person does not add the word because it is not mentioned in the Hadīth, it demonstrates perfection in emulation. If a person adds it, it shows perfection in etiquette. I recall an incident. When Hadrat Maulānā Gangohī *rahimahullāh* pledged allegiance to Hadrat Hājī Sāhib *rahimahullāh* and he dictated the words of bayʿah to him, he said: "I pledge bayʿah to Imdādullāh Sāhib." Hadrat Hājī Sāhib was most pleased by this and said: "You have understood the reality. All the other murīds sufficed by saying the name only [i.e. they only said Imdādullāh]." Thus, we see that Maulānā Gangohī did not suffice with the name only. Rather, he added words which pleased Hadrat Hājī Sāhib which caused him to say: "You have understood the reality." What he meant by this is that up to this point, all those whom he initiated as murīds only repeated the exact words which he dictated to them. Whereas they ought to have shown some respect. Obviously, Hadrat Hājī Sāhib himself could not have added the word of respect for himself." This incident is similar to the issue under discussion.

The Sufis provide leeway for all mannerisms, they do not impose on anyone. Although they themselves may surpass others as regards respect, they will not reprimand others. They have noble thoughts about everyone. If a person does not add the word "Sayyidunā" in the Durūd Sharīf, they consider it to be perfection in emulation. Similarly, they have an accepted principle that there are countless ways of reaching Allāh *taʿālā.* In short, they extract as much latitude and flexibility as possible and have noble thoughts about everyone…their noble thoughts are so much that…

I came across a Sufi's statement in a book. His shaykh had said something to him so he retorted: "How should I know

Allāh, I only know you?!" I went to Hadrat Maulānā Muhammad Yaʿqūb Sāhib *rahimahullāh* while I was filled with rage and said to him: "Are there so ignorant Sufis who can retort to their shaykh's in this way?!" Hadrat laughed and said: "Bhāi! All he said was: 'How should I know Allāh, do you know Allāh?'" I said: "Hadrat! You are right, who is there who has fathomed Allāh *taʿālā* fully?" He said: "That's it, why did you not take this meaning." In other words, he did not say it before you. If it is said in a disrespectful tone, then a different rule will be applied. But if he said it in a tone which depicts man's helplessness, then another rule will be applied." Glory to Allāh! These are the real Sufis. They do not have bad thoughts about anyone.

An incident concerning Maulānā Shaykh Muhammad

Maulānā Shaykh Muhammad Sāhib *rahimahullāh* went to Charthāwal on one occasion. A person who rarely used to perform salāh came to perform salāh in the masjid on account of the Maulānā. After all, Muslims certainly have love for the Ahlullāh no matter what they may be, even if they are flagrant sinners and immoral people. Anyway, this non-musallī also came to the masjid. People began mocking him and said: "Brother, you must come here by mistake." They continued in this vein until the poor fellow felt ashamed. The matter went one step further when some people complained to the Maulānā about this person not coming for salāh. The Maulānā asked: "How do you know that he does not perform his salāh?" They replied: "No one ever saw him performing salāh." The Maulānā said: "He probably performs it at home. And if someone objects that he is discarding the congregation, then we could say that he probably has a valid excuse. If a person discards the congregation it does not necessarily mean that he discards salāh totally, or that he is discarding the congregation without a valid reason. How can you say this?"

The man relates: "I repented immediately and became a regular performer of salāh for the rest of my life." The man felt ashamed and thought to himself that he is so useless and yet this Maulānā does not have any aversion toward him. This in itself changed his condition. You see! He had good thoughts even about a flagrant sinner. When softness of this type is adopted for the sake of flattery, there is no blessing in it. But if it is done with a good intention, then it is certainly blessed.

An incident related to Maulānā Muzaffar Husayn

Maulānā Muzaffar Husayn Sāhib Kāndhlawī *rahimahullāh* also did a similar thing. A wrestler came to the masjid to take a bath. He needed to take a bath but he would not perform salāh. The mu'adh-dhin began saying things to him and added: "This worthless fellow comes to mess the masjid, but he neither performs salāh nor keeps fast. Yet he comes here to remove his impurity and renders our utensils impure." The Maulānā was present at the time. He scolded the mu'adh-dhin by saying: "What right do you have to stop him? Everyone has a right over the masjid utensils. What right do you have to stop anyone?" The Maulānā then went personally to the wrestler and said: "Come, let me fill the water for you." He felt very ashamed and did not allow the Maulānā to carry out that task. But we see that the Maulānā himself was ready to pour the water for him.

The Maulānā then said to him: "Brother, you are a wrestler, where did you learn wrestling? Who is your trainer? Where did you have wrestling matches? Where did you win your matches?" In short, he continued talking to him in line with his disposition. When the wrestler's heart opened up, the Maulānā said: "Bhāi! I have fallen in love with you. You have such a beautiful and lean body. When you told me that you won many big matches, it increased my love for you. However, what man really needs to do is to wrestle and topple Satan. Now you must focus on toppling Satan. You must be regular with your salāh." The Maulānā continued in this vein until the wrestler repented and became a regular performer of salāh from that time on.

Qādir Bakhsh Khān becomes a regular performer of salāh

The Maulānā [Muzaffar Husayn Sāhib] did something even more extraordinary on another occasion. There was a landowner in Pakkī Garhī by the name of Qādir Bakhsh Khān. He owned several villages but they were given away as payment for dowry. His grandson [has been reduced to such poverty that] he only earns 8-10 rupees a month for delivering summons, whereas Qādir Bakhsh was extremely wealthy. It is because of his giving so much as dowry that the Pathāns in the surrounding areas were destroyed. Whereas, previously they were extremely wealthy. Here too there used to be very high payments for dowry. Now it has at least come down to 2 500 rupees. I specified 1 100 rupees as dowry for my nephews. This

amount is equivalent to the dowry which was given to Hadrat Umm Habībah *radiyallāhu ʿanhā*. There is a slight decimal difference between the two. Giving this amount is easy, and if the woman forgoes her right, it will not cause too much of pain.

Anyway, due to Qādir Bakhsh Khān's wealth and influence he made it his striking feature to dye his beard, adopt a frowning countenance and to live an elegant life. He abstained from performing salāh. When Maulānā Muzaffar Husayn Sāhib went to Pakkī Garhī, the people said to him that they will only acknowledge him if he is able to influence Qādir Bakhsh to perform salāh. He replied: "Very well, I am going to him." He placed his trust in Allāh *taʿālā* and proceeded to meet him. The man received him respectfully and warmly. The Maulānā said that he does not intend being there for too long, and commenced without any prelude. He said to him: "If you do not feel offended, can I ask you something?" The man replied: "Hadrat, you may most certainly ask me." He said: "Why do you not perform salāh?" He replied: "Hadrat, let me speak the truth. I also feel that I must perform salāh but I am very enthusiastic about dying my beard. If I were to perform wudū', the dye will come out and then it will take several hours to re-dye. I dye it in the morning and I don't have to worry about it for the rest of the day. If I had to perform salāh, I will have to dye it five times a day. It will be most difficult to do this and a lot of time will be wasted." The Maulānā said: "What if you get permission to perform salāh without wudū'?" He replied: "Then there will be no problem, but I have heard that a person becomes an unbeliever if he performs salāh without wudū'." Maulānā said: "Do you think unbelief comes so easily? Ask me, I know what unbelief is. I permit you to perform salāh without wudū', but I make one condition: you must perform it in the masjid with congregation."

The old people used to be firm in their resolution and true to their promise. Today, even the pious ones do not have these qualities. Anyway, the Maulānā left after "lighting the fire" and the fire began heating up. Qādir Bakhsh was thinking to himself: I do not know if anyone ever performed salāh without wudū' or not. It was either before or after the salāh that the thought came to his mind that although it may not be unbelief to perform salāh without wudū', how can I perform it like that? (It will only be unbelief if it is considered inconsequential, and there was no possibility of it here. However, it is certainly

sinful, and that too if a person has the intention of salāh. If a person is merely imitating the postures of salāh, it will not be a sin if he does not have wudū'. The person may – through his extreme naivety – be merely following the postures of salāh. If he was performing it with the intention of salāh then it could be similar to treating a sick patient with an unlawful substance on the basis that such leeway is possible in the view of a reformer. Although I have my reservations about it, one should not hasten in objecting to a reformer. Anyway, he thought to himself that although it is not unbelief, how can he perform salāh without wudū'?). It was actually due to the Maulānā's mercy and affection that he heard my difficulty and gave me permission to perform salāh without wudū'. His actual intention was to put me onto the path. After all, I myself know that salāh without wudū' is not valid. I am not so ignorant as to not know such a basic ruling.

What could he do now? He thought to himself: "I made a promise to the Maulānā, it is impossible for me not to perform salāh. I also know that salāh without wudū' is not valid. I have to perform wudū' and I have to perform my salāh." He performed wudū', re-dyed his beard and performed salāh. He did this for 2-3 days. He then thought to himself: "This is like a war. I should rather just leave my beard alone." He left it alone, became a regular performer of salāh and also gave up dying his beard."

Matters related to the pious

What do we know about these matters related to the pious!? The man was not given permission [to perform salāh without wudū'], he was placed onto the path. The Maulānā knew – through his internal light – that it will not even come to that. A reformer has the right to resort to a plan and a sequence in rectification. Had he not done this, it would have been difficult to bring him onto the path.

A delegation of Banū Thaqīf came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "We are prepared to embrace Islam but on two conditions. One is that we will not give zakāh. The other is that we will not take part in jihād." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "I accept your conditions." You see, he accepted conditions which were against Islam. This is an act of Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself, not of any ʿālim. One may object to an ʿālim, but who can object to

Rasūlullāh *sallallāhu ʿalayhi wa sallam*? The Sahābah *radiyallāhu ʿanhum* asked: "O Rasūlullāh! What kind of Islam is this – no zakāh and no jihād?!" He replied: "At least let them come into Islam, they will then do everything. They will pay zakāh and also take part in jihād. The blessing of īmān will create a special light in the heart which will inspire them to carry out all obligations." So you see! Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not resort to strictness here.

Take another example. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked a woman to repent from wailing over the deceased. She said: "O Rasūlullāh! I have one episode of wailing which I have to fulfil. Let me fulfil it and I will repent thereafter. I will never practise wailing after that." Another woman must have come and wailed over one of the present woman's relative, that is why she must have sought permission to reply in like manner. Rasūlullāh *sallallāhu ʿalayhi wa sallam* granted her permission. She got up and left, but while she was still on the way, she came back and said: "O Rasūlullāh! I am repenting from this request as well." Look! Rasūlullāh *sallallāhu ʿalayhi wa sallam* permitted one episode of wailing for a particular reason but through the blessing of his permission, it created a dislike for this act in her heart. Despite having obtained permission, her heart did not want to commit a sin even once. So if Rasūlullāh *sallallāhu ʿalayhi wa sallam* is convinced that people will not act on the permission which he granted, what objection can there be to it? If there is any objection, it will mean that it was not a permission, they were merely words which he uttered, and therefore there can be no objection whatsoever.

It is really difficult to recognize the condition of the Sufi masters. This is why Maulānā says in a couplet:

> A green fellow cannot identify the condition of an expert. This is why the statement was concise. As-salāmu ʿalaykum.

The Maulānā makes mention of this theme in several places:

> If Khidar *ʿalayhis salām* damaged the ship at sea, there are a 100 repairs in his damage.
>
> The ordinary people cannot understand the mystery behind the boy whom Khidar *ʿalayhis salām* killed.

> Once you have adopted someone as a mentor, do not be weak-hearted. Do not be lethargic and sluggish like mud.
>
> O you sincere one! Be patient in carrying out the work of Khidar *ʿalayhis salām* so that he does not tell you: "Go! This is where we part ways."

In reality, these matters are not in conflict with the Sharīʿah, rather they are not understood by us.

The story of a pious man of Delhi

Maulānā Muhammad Yaʿqūb Sāhib *rahimahullāh* used to relate an incident about a pious man of Delhi. He sat on the road one day and repeatedly said: "I am neither Your servant nor are You my God." On hearing this, the people began cursing him and were saying: "How sad! Look at this pious man. He has become an unbeliever." Someone related the incident to a judge who summoned the pious man and asked him: "Whom were you addressing?" He laughed at the question and said: "All praise is due to Allāh *taʿālā* there is at least one intelligent man in Delhi. You are the only one who posed this question. As for the remaining foolish ones, they assumed that – Allāh forbid - I was addressing Allāh *taʿālā* and therefore issued a fatwā of unbelief against me. Allāh forbid, can I ever make such an audacious statement before Allāh?! The fact of the matter is that since this morning, my self has been demanding on me that I must eat *khīr*.[1] I was addressing my self: 'Why should I pay heed to you. I am neither your servant nor are you my God.' I was actually responding to my self while people assumed that – Allāh forbid – I was addressing Allāh."

Explanations to the statements and actions of the pious

It should be borne in mind that it is not permissible to explain the statements and actions of all and sundry. An explanation or silence will apply where rare and infrequent statements and actions of this nature issue forth, and the overwhelming condition of the person is one of rectitude. Where there are more evils and every statement and action of the person needs to be explained in some way or the other, it is obligatory to sever one's ties from such a person. However, there is one

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[1] A sweet dish made with rice.

additional point in this regard, viz. if the pious of the time treat the person with respect, then although we are ordered to sever ties from him, we must not make objections against him. If this is not the case, it is obligatory to speak out against him. Whatever the case, ties must be severed because if they are continued, the heart will remain constricted and one will not be able to benefit because benefit can only be acquired when there is open-heartedness. If a person is lax and tries to explain away every single thing, then explanations for the idol-worship of the Hindus will also be found. For example, it could be said that they are overcome by the concept of *wahdatul wujūd*, that is why they are worshipping idols. Therefore, one should not get into all this. If he does, neither will jihād remain in Islam, nor the penal code and injunctions. Thus, this is not what is meant by explanation. Rather, if there is overwhelming rectitude, and such things are said or done on very rare occasions, then we will have to look for some way of explaining them.

The story of Ibrāhīm ibn Ad-ham

Take the story of Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* as an example. He left his kingdom and went to Makkah Muʿazzamah. He had left one of his children behind. The child's grave is also in Makkah (he is well-known by the name of Shaykh Mahmūd). When the child had reached the age of majority, he proceeded for hajj. He thought to himself that he will also search for his father and mother. When he proceeded for the tawāf, Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* was also performing tawāf at the time. But neither one recognized the other because Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* had emigrated and left him behind when he was a small child. The boy was handsome and also belonged to the royalty. He appeared even more striking in his royal garments. Hadrat Ibrāhīm was naturally attracted to him and was looking at him repeatedly. On seeing this, his associates assumed that the shaykh has slipped up today; after all, he is looking at this youngster again and again. In short, they had evil thoughts about the shaykh. No one knew that he was his son.

Whether or not it was exposed to the shaykh that this is his son, since it was a lawful situation, Allāh *taʿālā* protected him. When the two met after the tawāf, the shaykh realized that this was his son. The first question he asked him was: "What is your Dīn?" He replied: "Islam." Hadrat Ibrāhīm said: "All praise

is due to Allāh *taʿālā*.” He asked: “Have you studied the Qur’ān? Have you studied Hadīth? Have you studied jurisprudence?” When he received a positive answer to all questions, he was overjoyed. He realized that this youth was a pious person, so he embraced him and prayed for him. Had there been anything in him which was against the Sharīʿah or against his disposition, e.g. as regards his dress and appearance, he would not have even turned in his direction. We learn from this that sometimes even a lawful action causes doubts in the minds of people. This is how Hadrat Ibrāhīm’s associates developed doubts about him and thought to themselves: Why is he looking at this handsome youngster? Whereas they should not have such doubts because the situation was very close to permissibility.

A shaykh is instructed to be cautious

The above order applies to the murīd. It is also obligatory on the shaykh not to unnecessarily do anything which could cause the murīd to assume that he is doing something against the Sharīʿah. The proof for this is that precaution of this nature is established in the Hadīth. Some people say: “We do not care whether anyone has confidence in us or not. Why should we be concerned about everyone having confidence in us?” Yes, we should certainly not be overly worried about having everyone to have confidence in us, but it is essential to ensure that we do not unnecessarily do something which could be construed as being against the Sharīʿah, and others end up committing the sins of evil thoughts, backbiting and slander.

The Hadīth is as follows: When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was in iʿtikāf, his wife Hadrat Safīyyah *radiyallāhu ʿanhā* went to visit him. She was sitting with him when two Sahābah passed by. Rasūlullāh *sallallāhu ʿalayhi wa sallam* stopped them, asked them to wait a bit, sent Hadrat Safīyyah to the house, and called for the two. When they came to him, he said: “That was my wife Safīyyah.” The Sahābah were quite abashed and said: “Allāh forbid, Allāh forbid. O Rasūlullāh! How can we ever have any suspicion about you?” Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “Satan flows within man just as blood flows within his body. I feared Satan whispering certain thoughts into your minds.”

We learn from this that we should not do anything which could cause an observer to have serious doubts or suspicions. Yes, if

people have doubts over trivial matters, these should not be bothered about. It should be borne in mind that this is not to be done by the murīd but by the shaykh. If a person is not one who is looked up to, and his act does not cause people to think of harms, then there is nothing to be bothered about. Ahmad Jām says in a couplet:

> You are a lover. What do you have to worry about becoming a shaykh? Remain a mad-man. If you are destined to join the spiritual lineage, you will join it. If not, you will not join it.

One point is essential: When you perceive that you will not be a cause of backbiting, and this applies only when there is no need for that action. If there is a need for it, e.g. for the treatment of the self, then precedence will be given to the advantage of the treatment. When we see certain pious elders doing such things, they were done for the sake of treatment, i.e. to defeat the self through disgrace and castigation.

The harms of having a special associate

A person had come from a distant place and embraced Islam at the hands of Hadrat Wālā. Hadrat Wālā went against his principles for the sake of reconciling the person [to Islam] and therefore displayed some consideration to him. He also gave him money for his food and other expenses, and gave him admission in the Madrasah. One day, he left without informing anyone. Hadrat said: "I can specifically recall at least 40 occasions when I went against my principles by giving concessions to certain people and I ended up regretting it. From his interaction I gauged that he wanted to increase his special status with me. Sometimes he sat down to fan me and at other times he would come and sit near me at abnormal times. I eventually said to him: "Brother, I am not in the habit of meeting people at any and every time. You must come here when I call you." Hadrat Wālā added: "Based on the consequences, it is most evil to make someone a special associate. There are many harms in it. One is that the other associates feel offended. The other harm is on the person himself because others will now try to cause harm to him. The third is that people will make him an intermediary for the fulfilment of their needs. This would corrupt his mind. In short, there are many harms in it. This is why one should not accord

special status to anyone nor should anyone desire special status. Just remain an attendant."

"Leave aside others, Hadrat Maulānā Gangohī *rahimahullāh* had an attendant. Although he was an ordinary person, he was considered to be a special attendant. He used to make requests to me, and that too for expensive items. Strictly speaking, I was not even a murīd of Maulānā [Gangohī], although my bond – in fact, intense love for him – was more than his murīds. Anyway, I used to fulfil his requests. Since the dog at the threshold of one's beloved is also beloved, I used to fulfil his requests. And not only in Gangoh, but he used to come here to Thānah Bhawan to ask me. He was indeed observant of tahajjud salāh, dhikr and other spiritual practices. However, he had this illness which developed because of his close proximity [with Maulānā Gangohī *rahimahullāh*]. Similarly, Hājī 'Ābid Husayn Sāhib *rahimahullāh* had a close associate. A person wanted to meet Hājī Sāhib, so the associate said: 'Give me one rupee and I will organize for you to meet him.' This person came personally to me and said: 'You have an excellent rule here, you have no obstacles. Anyone can come directly to you. I went to meet Hājī, and his attendant said that he will organize a meeting if I give him one rupee.' This man was a peasant. He said to the attendant: 'I have to see a pious personality. I will go and meet someone else where I do not have to pay one rupee.' This is why the man came here. Although his thought about my being a pious personality was wrong, his thought about not spending a rupee was correct. You see, these are the harms of having a special associate."

I [the compiler say]: On hearing this, a person said: "Hadrat! Even if people were to give your attendants anything they do not accept it. How is it to ask for it?" He replied: "Firstly, they are prohibited from asking. Secondly, they are ashamed for accepting a payment for doing nothing."

The courage for rectification of the self

Someone said: "We take the courage to rectify the self but we are not successful." Hadrat Wālā said: "That is no courage at all, only an intention for courage is made. If a person takes the courage Allāh *taʿālā* will certainly give him success. Allāh *taʿālā* Himself says:

Allāh does not impose on a self except what is within its capacity.

The reason for strictness

Hadrat Wālā said: "My strictness is out of necessity. Do you think I want to be strict? The truth is that sometimes I feel so bad about it that my heart demands on me to ask the person for pardon [for being strict towards him]. However, I do not act on this demand because of the other advantages. It is not that I cannot be lenient. If I were ever to give up this work of rectification, then – Allāh willing – I will show how lenient I can be. I will then be so patient like how I had convinced myself to be patient over the fatwās of unbelief which were issued by the Barelwīs against me. They left no stone unturned and issued so many fatwās against me, but I never felt offended. I am the same person. Why, then, did I remain so unaffected with them while I am so affected here? The reason is that when it came to the Barelwīs I had convinced myself, and here I have not been able to convince myself as yet. Previously I had made an intention that I will not be strict as regards rectification. But my friends themselves insisted. I myself noticed that I can now serve the creation. Whereas previously I had made many changes to the method of rectification.

The criterion for internal conditions and thoughts

Hadrat Wālā was speaking on a certain topic on one occasion when he said: "It is better to be deprived of a spiritual rank than the possibility of doing something against the Sharīʿah. A seeker must disregard a condition which is not in accordance with the Qur'ān and Hadīth. For example, we put some ice in high quality milk and left it aside. But we suspected that a snake came and drank some of that milk. It would be safest to abstain from drinking that milk."

Hadrat Wālā then mentioned a certain shaykh who was misconstruing his thoughts for conditions. He was extremely distressed and had made an intention to come to Hadrat Wālā for solace. Hadrat Wālā said: "When he comes here, I will try to impress this principle in his mind."

The above-mentioned shaykh had conveyed his conditions to another shaykh who was a scholar but the latter said to him: "The solution to such complex conditions can only be found in Thānah Bhawan."

A conversation with a Maulwī Sāhib

Hadrat Wālā said: "A Maulwī Sāhib came to discuss with me when the country was going through a political turmoil. He wanted to speak to me in privacy. I said: 'I will speak in the presence of everyone because by speaking in public, you are in danger for which you are not prepared. And if I speak to you, I am in danger of falling under suspicion [by others] and I am not prepared for this danger.' He was finished by just this one statement."

A reply to a Ra'īs

Hadrat Wālā said: "When I went to Qanūj I was stopped from leaving and had to act against my time table. I said to the people: 'I am prepared to stay over – whether for a week, two weeks, a month, two months, a year or two years. You can stop me from leaving for as long as you want. However, after that I will never return here for the rest of my life.'"

"Similarly, a Ra'īs tried to keep me back by saying: 'Arrangement for a train cannot be made.' I said: 'Allāh *taʿālā* has given me legs. I will leave on foot.' He said: 'It is very far.' I said: 'Yes, from the tribulation.' He then said: 'We will not be able to get the train, there is very little time left.'"

"I said: 'I would prefer not catching the train so that at least I will remember that I had to bear so much of hardship because of my host of a certain place. So now I will never even think of going to that place again."

This brings us to the end of examples of Hadrat Wālā's statements.

Examples of writings

Prelude

Janāb Maulānā ʿAbd ar-Rahmān Sāhib is the head teacher at Mazāhir al-ʿUlūm Sahāranpūr, an erudite scholar, a highly ranked pious elder and from among the senior khulafā' of Hadrat Wālā. He had corresponded on a very formal and strict level with Hadrat Wālā in the line of spiritual rectification. I had acquired his letters about 5-6 years ago, but due to my lackadaisical attitude, they were merely left aside. The good of this was realized when they came to use at the most opportune moment. What I mean is that I consider these letters to be of

such a level that other seekers can use them as examples when undertaking their own rectification. It was therefore considered appropriate to include them verbatim together with Hadrat Wālā's replies, and make them a part of *Ashraf as-Sawāniḥ*. Hadrat Wālā gave this section a title which is very appropriate to the Maulānā's name and which also expresses the reality. Hadrat Wālā titled it *'Ibādatur Rahmān* (worshipping The Merciful – the Maulānā's name is 'Abd ar-Rahmān – the slave of the Merciful). These are quoted below. All these letters have not been published before except for a few which are scattered in *Tarbīyyatus Sālik*.

'Ibādatur Rahmān

1st Letter

Condition: In the sanctified service of Hadrat Hakīmul Ummat *dāmat fuyūduhum*. As-salāmu 'alaykum wa rahmatullāhi ta'ālā. I intend entering Hadrat's spiritual family and occupying myself in dhikr and other spiritual practices as per Hadrat's prescription. I therefore request Hadrat to prescribe whatever is suited to my condition. Allāh willing, I will practise diligently on it. That is all.

'Abd ar-Rahmān, may Allāh forgive him.
30 Jumādā al-Ukhrā 1347 A.H.

Reply: Maulānā. As-salāmu 'alaykum wa rahmatullāhi ta'ālā. I am not qualified to serve the erudite personalities. At the same time, I have no excuse for not serving them. The fundamental service is to advise. On one side there must be notification of conditions and the other side there must be advice. If this is continued, it is considered to be admission into the spiritual family. Anything more than this will be preferred. Based on this, I am presenting the basics at the very beginning:

1. Start off by reading the section on the course of action for an 'ālim who is occupied from *Qasd as-Sabīl*.
2. Study the *Arba'īn* of Ghazzālī *rahimahullāh* or its translation, *Tablīgh-e-Dīn* and prepare a list of whatever symptoms you perceive in your self. Thereafter, consult me on one symptom at a time.
3. The previous letter must be sent with the present letter.

Ashraf 'Alī

Condition: In the sanctified service of Hadrat Maulānā Sāhib Hakīmul Ummat *dāmat barakātuhum*. As-salāmu ʿalaykum wa rahmatullāhi taʿālā. As per your respected instruction, I have commenced with the course of action for an ʿālim who is occupied. In other words, I am reciting the Qur'ān and one manzil of *Munājāt Maqbūl* daily. By the grace of Allāh *taʿālā*, I am also regular with tahajjud and am also reading the *ism-e-dhāt* – Allāh Allāh – daily. I request Hadrat's duʿā' that Allāh *taʿālā* keeps me occupied in all that pleases Him and protects me from evils. The number of times stipulated for the *ism-e-dhāt* in *Qasd as-Sabīl* is 12 000-24 000. However, when I spoke about this verbally to Hadrat, you said I must start with 6 000 and can increase it later on. I am presently reading it 6 000-8 000 times daily. However, although I do not repeat this dhikr too loudly and incline my head slightly, I get a headache and also perceive a pain in my heart. Kindly inform me what I should do in this regard, Allāh willing, I will practise on what you say.

Reply: Stop saying it loudly and leave out inclining the head.

Condition: All praise is due to Allāh, I am carrying out a major portion of my practices with humility.

Reply: Congratulations.

Condition: As per Hadrat's instruction, I prepared a list of symptoms of the self from *Tablīgh-e-Dīn* and which I am sending for Hadrat's observation. I have listed 16 symptoms. The first symptom is anger. All praise is due to Allāh *taʿālā* when I become angry, neither do I lose control of my self nor am I taken over by a state of madness. Yes, what certainly happens is that the effect of the anger remains in my heart for a long time and due to the excessive anger, I sometimes do not feel like eating and drinking, and my sleep is also disturbed. The heart is overcome by a type of restlessness and worry. I try to focus my heart on something else but fail in this regard. I feel remorse very soon after my anger. I become restless and feel that I must regain the pleasure of the person with whom I got angry as soon as possible. Once I am able to regain his pleasure, the worry and restlessness of the heart decrease. Kindly instruct me on what I should do in this regard.

I request Hadrat to pray for the rectification of my self and for me to remain occupied in doing all that would earn Allāh's pleasure.

That is all. Was salām.
11 Rajab 1347 A.H.
ʿAbd ar-Rahmān, Mazāhir al-ʿUlūm Sahāranpūr

Reply: It is obligatory to treat anger which results in sin. As for the effects which you described, these are not sins. It is therefore not obligatory to treat them. However, since you experience a natural aversion and restlessness, you have to follow a programme for it. It is not the job of a rectifier to lay down the programme, any experienced person can describe it. The best thing to do is to separate yourself immediately from the person on whom you vented your anger, and occupy yourself right away with something which brings you joy.

3rd Letter

Condition: In the blessed service of Hadrat Aqdas *dāmat fuyūduhum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. By the grace of Allāh *taʿālā* and Hadrat's prayers, I am carrying out my practices as instructed by Hadrat. I request Hadrat to pray for inspiration to do good deeds.

Reply: I am praying with all my heart.

Condition: Allāh willing, I will practise on Hadrat's treatment for anger which does not result in sin.

Reply: May Allāh make it beneficial.

Condition: If Hadrat could also inform me of the treatment for anger which results in sin so that if this does happen coincidentally, I will be able to act on the prescribed treatment and be able to save myself from those sins.

Reply: The effects of such anger will be within one's control because disobedience is not beyond one's control. Since they are within a person's control, stopping them are also within his control. The fundamental treatment is abstention. However, the following points are useful in helping a person to abstain.

1. Bear in mind the warnings which have been issued against acts of disobedience.
2. Recall your sins and defects and think of what will happen if Allāh *taʿālā* were to take you to task for them.

Think to yourself: Just as I would like Allāh *taʿālā* to pardon me, I must pardon this person as well. Another common procedure is what was mentioned previously.

Condition: I request Hadrat to provide a treatment for the removal of jealousy. Allāh willing, I will practise on it.

That is all. Was salām
26 Rajab 1347 A.H.
ʿAbd ar-Rahmān, Mazāhir al-ʿUlūm Sahāranpūr

Reply: I will provide a treatment once you have no more questions about anger.

4th Letter

Condition: In the blessed service of Hadrat Aqdas *dāmat fuyūduhum*. As-Salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I am carrying out my practices as instructed by Hadrat. All praise is due to Allāh *taʿālā*, I am inclined to all the practices and carry them out with enthusiasm and interest.

Reply: Congratulations.

Condition: However, I find it heavy on my self to complete the repetition of *ism-e-dhāt*. I carry it out by imposing on my self. I do not carry it out enthusiastically. Is there any harm in this? If there is, I request your prayers for ease in this regard and for a treatment for it.

Reply: Instead of the *ism-e-dhāt*, occupy yourself in *tahlīl* (repeating *Lā ilāha illallāh*).

Condition: I do not have any further questions about anger. Kindly inform me if there are any additional guidelines in this regard. Allāh willing, I will continue practising on them.

Reply: Allāh willing, the procedures which were laid down will suffice.

Condition: Kindly inform me of the procedure to be followed for the removal of jealousy. Allāh willing, I will practise on it. I request Hadrat to pray for inspiration to go good deeds.

Reply: Be kind and affectionate to the person of whom you are jealous. This is a short and effective treatment. It is hoped that a detailed procedure will not be needed.

That is all. Was salām
ʿAbd ar-Rahmān.

19 Shaʿbān 1347 A.H.

5th Letter

Condition: In the blessed service of Hadrat Aqdas *dāmat fuyūduhum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. By the grace of Allāh *taʿālā*, I am carrying out the practices prescribed by Hadrat, except for the practice of *ism-e-dhāt*. As per Hadrat's instruction, I have commenced with the practice of *tahlīl*. I could not ask Hadrat the number of times it should be repeated. I thought it will be mentioned in *Qasd as-Sabīl* but it is not mentioned there. At present, I am repeating it 3 000-4 000 times. Kindly inform me of Hadrat's instruction in this regard. Allāh willing, I will put it into practice.

Reply: Whatever number you are able to fulfil with continuity.

Condition: Allāh willing, I will practise on Hadrat's prescription for the removal of jealousy. If, due to an impediment, I cannot show kindness and affection to the person of whom I am jealous, e.g. the person is not present but is in some distant place, I do not know him or he is of such a high rank that I do not have the courage to accord kindness to him, then what should I do?

Reply: Speak about his merits in public.

Condition: I request Hadrat to pray for inspiration in doing good deeds and for a good death.

Reply: I am praying with all my heart.

Condition: My father and brother are ill since quite some time. I request for Hadrat's prayers for their good health.

Reply: I am praying with all my heart.

ʿAbd ar-Rahmān Sahāranpūrī
9 Ramadān 1347 A.H.

6th Letter

In the blessed service of Hadrat Aqdas Hakīmul Ummat Maulānā wa Murshidunā *adāmallāhu fuyūdakum ʿalā ru'ūsinā.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh and the blessings of Hadrat's prayers, I am carrying out my practices as instructed by Hadrat. I request Hadrat to pray in my favour that Allāh *taʿālā* inspires me to do good deeds and that He rectifies my character.

Reply: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I am praying with all my heart.

Condition: Allāh willing, I will adhere to Hadrat Wālā's instructions for the treatment of jealousy. Kindly prescribe a treatment for ostentation. Allāh willing, I will practise on it.

Reply: It will be wiser and easier to first practise on the treatment for jealousy in a few situations. We will then focus on other matters so that if any new matter crops up while treating the old one, we could make a decision at once.

Condition: Sometimes I stop doing an act out of fear that it might amount to ostentation. I had been intending iʿtikāf for this Ramadān but could not carry out my intention for fear of ostentation.

Reply: This should not be done. An absence of intentional ostentation is sufficient. Man is not answerable for more than that.

Condition: If I could be apprised of the overall reality of ostentation (which I could easily apply to individuals) and the occasions when it is blameworthy (i.e. when it is blameworthy according to the Sharīʿah and when it is not, and where it is more blameworthy and where it is less), then it will probably be easy to safeguard myself against such whisperings. Allāh willing, I will practise on whatever Hadrat instructs.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.

Reply: Allāh willing, I will explain everything. I am waiting for the limit which I mentioned previously. This is more beneficial and better for rectification. If not, I will present [an explanation] whenever you will.

7th Letter

Condition: In the sanctified and lofty company of Hadrat Aqdas *dāmat fuyūdukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā*, I am continuing with the practices prescribed by Hadrat by virtue of the blessings of Hadrat's prayers.

Reply: Wa ʿalaykumus salām wa rahmatullāhi wa barakātuh. All praise is due to Allāh.

Condition: I request Hadrat to pray that Allāh *taʿālā* blesses me with steadfastness on Islam and to rectify this insignificant fellow.

Reply: I am praying with all my heart for blessings and steadfastness.

Condition: All praise is due to Allāh *taʿālā* I am experiencing full inclination towards all my practices.

Reply: Congratulations.

Condition: I have commenced with the treatment for jealousy as prescribed by Hadrat. I request Hadrat to pray that Allāh *taʿālā* gives me success.

Reply: May Allāh *taʿālā* make it easy for you.

Condition: Previously I had not been inclined towards repeating the *ism-e-dhāt* and Hadrat replaced it with *tahlīl*. All praise is due to Allāh, through Hadrat's focus, I am really inclined to *tahlīl* but am unable to repeat it more that 1 000-1 200 times.

Reply: It is sufficient.

Condition: I request Hadrat to pray for my rectification.

That is all. Was salām
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm
29 Dhū al-Qaʿdah 1347 A.H.

Reply: I am praying with my heart and soul. (Ashraf ʿAlī)

8th Letter

Condition: In the blessed service of Hadrat Aqdas Hakīmul Ummat *dāmat fuyūduhum wa barakātuhum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

Reply: Maulānā, as-salāmu ʿalaykum wa rahmatullāh.

Condition: I am practising on Hadrat's instruction with regard to the treatment for jealousy. I have not perceived any new condition as yet.

Reply: In that case, we must now focus on another symptom.

Condition: I request Hadrat to pray for me for steadfastness on Dīn and rectification of the self.

Reply: I am praying with all my heart.

Condition: I am fulfilling the practices as instructed by Hadrat. However, the hardness of the heart is as it was in the past. As yet no change has taken place in the condition of the heart.

Reply: You get a natural effect, and you get a rational or creedal and practical effect. The absence of the first does not mean hardness of the heart. Absence of the second means hardness of the heart. This is the criterion.

Condition: However, I consider whatever inspiration I am getting to engage in Allāh's remembrance through Hadrat's blessings to be a boon in itself and a very great favour from Allāh *taʿālā*. If this much is enough, well and good. If not, I will practise on whatever Hadrat instructs me.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr.
22 Dhū al-Hijjah 1347 A.H.

Reply: Persistence in doing good deeds will itself bring progress. I am praying with all my heart. (Ashraf ʿAlī)

9th Letter

Condition: In the blessed service of Sayyidunā wa Murshidunā Hadrat Hakīmul Ummat *adāmallāhu fuyūdakum wa dāmat barakātukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am carrying out the practices which Hadrat prescribed. I request Hadrat's prayers for progress and inspiration to do good.

Reply: My respected brother *dāma fuyūduhum*. As-salāmu ʿalaykum. May Allāh *taʿālā* bless you in your actions and conditions.

Condition: I also request Hadrat to pray to Allāh *taʿālā* to increase my bond and love with Hadrat, and to prescribe a treatment to increase this bond.

Reply: You already have more than the desired love. The love which is hoped for is not desired. This issue falls under the principle: A necessity is estimated according to the extent of the necessity.

Condition: Since a bond and love for the Ahlullāh is a major means for salvation, I requested Hadrat to pray for me in this regard.

Reply: I am praying for the continued existence of this bond and love.

Condition: Kindly provide a treatment for ostentation. Allāh willing, I will act as instructed. Sometimes I leave out an act out of fear of ostentation. I experience whisperings of ostentation in many actions, especially those which are done in public. If I could be apprised of the overall reality of ostentation (which I could easily apply to individuals) and the occasions when it is blameworthy (i.e. when it is blameworthy according to the Sharīʿah and when it is more blameworthy), then it will probably be easy to safeguard myself against such whisperings.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr
6 Muharram 1348 A.H.

Reply: The reality of ostentation is that a person does a Dīnī act for a worldly motive even though that motive may be permissible, or to do a worldly act for an impermissible motive. The meaning of motive in this context is that the act was intended with that motive in mind. You must have gauged from this that ostentation is a controllable act, and that when it is done, it will be done with intent. If an impermissible motive comes unwittingly in the heart and it is not maintained by one's choice, then it is a whispering of ostentation for which a person is rewarded; it is not ostentation which is punishable.

I hope that all misgivings in this regard are now removed.

Was salām.
Ashraf ʿAlī

10th Letter

Condition: In the blessed service of Sayyidunā wa Murshidunā Hadrat Hakīmul Ummat *adāmallāhu fuyūdakum wa dāmat barakātukum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am carrying out the practices which Hadrat prescribed. I request Hadrat's prayers for inspiration to do good deeds and abstain from sins. All praise is due to Allāh *taʿālā*, many of the whisperings and doubts which I had been experiencing with regard to ostentation have been removed through Hadrat's instruction. Kindly pray that Allāh *taʿālā* gives me total salvation from this ailment.

Reply: I am praying with all my heart.

Condition: However, I have a misgiving about the second meaning of ostentation (i.e. or to do a worldly act for an impermissible motive). I do not understand how this can be included in Sharʿī ostentation. My misgiving will probably be removed if it is explained by an example.

Reply: For example, spending on a large scale for name and fame.

Condition: The reason for my misgiving is that it is already embedded in my mind from before that Sharʿī ostentation refers to doing a Dīnī act for a permissible or impermissible worldly motive, and this act is impermissible solely because of the ostentation in it. Thus, if a worldly act is permissible in itself but is done for an impermissible motive, it will be impermissible not because of ostentation but because of the impermissible motive. This will therefore apply to all permissible actions which lead to evils. I hope Hadrat would write a few words in this regard to put me at ease.

That is all. Was salām.
ʿAbd ar-Rahmān.
3 Safar 1348 A.H.

Reply: The impermissible motive is ostentation in itself, as mentioned in the example. Assuming the ostentation is literal and not Sharʿī, it will still not harm the objective because the objective is the obligation of staying away from sin irrespective of whether it is defined as ostentation or not.

11th Letter

Condition: In the sanctified service of my honourable mentor and master *dāmat fuyūdukum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am fulfilling the practices which Hadrat prescribed.

Reply: As-salāmu ʿalaykum wa rahmatullāh. All praise is due to Allāh *taʿālā.*

Condition: I request Hadrat to pray that Allāh *taʿālā* inspires me to remain steadfast on the Sharīʿah and to rectify my character.

Reply: I am praying with all my heart.

Condition: The misgiving which I had about the meaning of ostentation has been dispelled by Hadrat's explanation. I request Hadrat's prayers that Allāh *taʿālā* saves me from ostentation and removes this ailment from me. The treatment which Hadrat prescribed is sufficient and effective. If Hadrat could provide any additional help in this regard it will make it easy for me to abstain from it.

Reply: Constantly be conscious of:

إن الله ينظر إلى قلوبكم

Surely Allāh is watching your hearts.

This will create self-shame over the fact that Allāh *taʿālā* is seeing detestable thoughts in my heart.

Condition: My character is most inappropriate. I request Hadrat's prayers for the rectification of my character.

That is all. Was salām.
ʿAbd ar-Rahmān.
23 Safar 1348 A.H.

Reply: Allāh willing, this thought in itself is akin to a total source of rectification.

12th Letter

Condition: In the sanctified service of my honourable mentor and master *dāmat fuyūdukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* by the grace of Allāh *taʿālā* and Hadrat's prayers I am continuing the practices as prescribed by Hadrat.

Reply: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh to you Maulānā. May Allāh *taʿālā* bless you in your practices.

Condition: I request Hadrat's prayers for the rectification of my self, steadfastness on Dīn and a good death.

Reply: I am praying with my heart and soul.

Condition: Allāh willing I will practise as per Hadrat's instruction with regard to ostentation. If Hadrat has any additional guidelines in this regard kindly inform me.

Reply: In most cases, matters are learnt when they are asked about. Less is understood when they are initiated by others.

Condition: I request a treatment for the removal of pride. Allāh willing, I will adhere to it.

Reply: It is dependent on understanding its reality. This will come soon.

Condition: Kindly inform me of the reality of pride so that it is easy for me to apply it to individuals.

Reply: It entails looking down on others and despising them as regards a certain quality which you have and you feel that you have surpassed others in it. The treatment for it is to understand that if it is not within one's control, then there is no reprimand for it provided one does not act on its demands. In other words, one must not even speak about one's own superiority and the inferiority of others. One must not treat others in a despising manner. However, if a person considers this wittingly, or considers it unwittingly but acts wittingly according to its demands, then he is committing pride and is eligible for castigation and punishment. The most helpful treatment for it will be to praise the person verbally and to show him respect when interacting with him.

Condition: Also, kindly tell me the difference between pride, arrogance, love for position, haughtiness and love for popularity.

That is all. Was salām.
ʿAbd ar-Ra<u>h</u>mān.
3 Rabīʿ 1348 A.H.

Reply: There is no significant difference. It is similar to the following saying:

عباراتنا شتى، وحسنك واحد

Our ways of expression are different but your beauty is one.

Ashraf ʿAlī.

13th Letter

Condition: In the sanctified service of my honourable mentor and master <u>H</u>akīmul Ummat *dāmat fuyū<u>d</u>ukum.* As-salāmu ʿalaykum wa ra<u>h</u>matullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am continuing the practices through <u>H</u>a<u>d</u>rat's focus as far as possible without interruption.

Reply: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. May Allāh *taʿālā* bless you.

Condition: I request Hadrat's prayers for steadfastness and a good death.

Reply: I am praying with all my heart.

Condition: I have understood what Hadrat said with regard to pride. I request Hadrat's prayers for inspiration to practise on it.

Reply: Āmīn.

Condition: If I consider myself to be great or only consider another to be insignificant and despicable (which is based on some excellence in me), will this also be considered to be pride in the Sharīʿah? Will one be taken to task for it?

Reply: This is known as self-conceit which is similar to pride in its prohibition. It is actually the basis for pride.

Condition: Does it have a specific name in the Sharīʿah?

Reply: The first is known as conceit and the second is known as pride.

Condition: If Hadrat has any additional and vital guidelines with regard to ostentation, kindly inform me.

Reply: I cannot think of anything at present.

Condition: Also, kindly inform me if there is anything that would assist me from abstaining from pride.

Reply: Consciousness of your own faults, and consciousness of the excellent qualities of others.

Condition: My father passed away in Rabīʿ al-Awwal and I therefore had to go to my hometown for one month. Kindly pray that Allāh *taʿālā* forgives my father.

ʿAbd ar-Rahmān
15 Rabīʿ ath-Thānī 1348 A.H.

Reply: O Allāh! Forgive him. O Allāh! Have mercy.

Ashraf ʿAlī

Condition: In the sanctified service of Hadrat, *dāmat afdālukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am continuing the practices as far as possible. I request Hadrat's prayers for steadfastness and a good death.

Reply: My respected brother. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I am praying with all my heart.

Condition: I also request Hadrat's prayers for Allāh *taʿālā* to rectify my evil traits and my spiritual ailments. When I occasionally think about my evil traits and ailments, I become extremely worried. I think to myself: So much of my life has passed and yet there is no rectitude in my character and actions. Pray that Allāh *taʿālā* shows mercy on my condition.

Reply: Āmīn.

Condition: Kindly explain if there are any differences between pride on one hand and haughtiness, love for popularity, love for position, and arrogance on the other hand. If there are any differences between them, kindly provide a treatment for haughtiness and explain its reality to me. If all are the same, kindly provide a combined treatment for all. Allāh willing, I will adhere to it.

Reply: Even though there may be some linguistic differences among them, they are synonyms in our conversations. Even if there is any difference, they can be treated through the treatment for conceit and pride.

Condition: Since I cannot find any other free time for the *ism-e-dhāt*, I have set aside the time after tahajjud until the fajr salāh for it. All praise is due to Allāh *taʿālā* the tahajjud salāh is fulfilled with peace and tranquillity, but when it comes to the *ism-e-dhāt*, I am overtaken by sleep most of the time. Consequently, it is not fulfilled peacefully. Kindly inform me what to do in this regard.

ʿAbd ar-Rahmān.
6 Jumādā al-Ūlā 1348 A.H.

Reply: Do as much as you can do with ease. It will suffice.

Ashraf ʿAlī.

15th Letter

Condition: In the blessed service of H̲ad̲rat *adāmallāhu fuyūd̲akum*. As-salāmu ʿalaykum wa rah̲matullāhi wa barakātuh. All praise is due to Allāh *taʿālā*, through H̲ad̲rat's focus I am carrying out the practices as prescribed by H̲ad̲rat. I request H̲ad̲rat to pray for my treatment, steadfastness on Dīn and a good death.

Allāh willing, I will adhere to the treatment which H̲ad̲rat prescribed for pride and haughtiness. Pray that Allāh *taʿālā* inspires me to practise and that He rectifies all my ailments.

Kindly provide a treatment for love of wealth and miserliness, through which miserliness may be eradicated. Allāh willing, I will adhere to whatever H̲ad̲rat says. Also kindly inform me if all types of love of wealth and miserliness are blameworthy or are there some details in this regard?

ʿAbd ar-Rah̲mān, Sahāranpūr
26 Jumādā al-Ūlā 1348 A.H.

Reply: If love for wealth is natural, but one does not act on its demands by earning unlawful wealth and holding back from obligations, it is not a sin. If its love is rational and one acts on its previously-mentioned demands, it is a sin. Since acting on its demands is within one's control, its opposite [not acting on its demands] is also within one's control. One has to compel oneself not to act on its opposite. When one does this repeatedly, the demand will weaken. This is its treatment.

16th Letter

Condition: In the respected service of H̲ad̲rat *dāmat alt̲āfukum wa ʿammat fuyūd̲ukum*. As-salāmu ʿalaykum wa rah̲matullāhi wa barakātuh. All praise is due to Allāh *taʿālā*, by H̲ad̲rat's prayers I am completing the practices which H̲ad̲rat prescribed as much as I can. I request H̲ad̲rat to pray that Allāh *taʿālā* rectifies me and keeps me occupied in all that pleases Him.

My character is extremely bad and inappropriate. Kindly pray for the rectification of my character. Allāh willing, I will practise on the treatment which H̲ad̲rat prescribed for miserliness. Sometimes I find it burdensome on my self to spend. In such a situation, if I were to spend, I will not be rewarded for it because this spending is devoid of sincerity. And if I do not

spend, it will be miserliness. Kindly write something in this regard so that I am put at ease.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
14 Jumādā al-Ukhrā 1348 A.H.

Reply: Joyfulness and sincerity are not inseparable. There could be no joyfulness but there is sincerity. One should therefore continue spending.

17th Letter

Condition: In the respected service of Hadrat Aqdas *dāmat afdālukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. By the grace and kindness of Allāh *taʿālā* and Hadrat's prayers, I am carrying out the practices which Hadrat prescribed. All praise is due to Allāh *taʿālā* I am really inclined to all the practices and carrying them out enthusiastically. This is by virtue of Allāh's kindness and the blessings of Hadrat's focus.

Reply: My respected brother. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. Congratulations.

Condition: Hadrat, kindly pray that Allāh *taʿālā* rectifies this worthless fellow, inspires him to do good deeds, and blesses him with a good death.

Reply: I am praying with my heart and soul.

Condition: Allāh willing I will continue practising on the treatment which Hadrat prescribed for miserliness.

Reply: May Allāh *taʿālā* make it easy.

Condition: Kindly provide a treatment for the removal of love for the world. Allāh willing I will adhere to it.

Reply: Love which is on the level of an inclination is not blameworthy. If one acts on the demands of this inclination and the act is permissible, then only engrossment in that act will be blameworthy. If the act is impermissible, then the act itself will be blameworthy. Engrossment and the action are both within one's control. Acting repeatedly against these two will diminish the inclination. This is its treatment.

Condition: Also, kindly inform me if there is any additional help as regards the repulsing of miserliness.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
17 Rajab 1348 A.H.

Reply: Meditate over and be conscious of the fact that wealth will come to an end while the reward for spending will be perpetual.

18th Letter

Condition: In the respected service of Hadrat Aqdas Hakīmul Ummat *dāmat barakātukum wa ʿammat fuyūdukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* by the prayers of Hadrat, I am carrying out the practices as prescribed by Hadrat. Most of the practices are fulfilled with enthusiasm and presence of heart. I am repeating the *tahlīl*[1] as prescribed by Hadrat 1 000 times and sometimes a little more. About half is completed after the maghrib salāh and the remainder after the tahajjud salāh. Although I am inclined to the adhkār, I do not find any change in the condition of my heart in the sense that I do not see any increase in my enthusiasm and love nor any softness in my heart. If this is undesirable, kindly provide a treatment for it. Allāh willing I will practise on it.

Reply: It is not totally undesirable. The fundamental objective is the fundamental reward and pleasure [of Allāh *taʿālā*]. The other things are supplementary to the objective. Their absence should not cause despondency in the least.

Condition: Hadrat, my condition is extremely filthy. Neither are my deeds good nor is my character upright. Pray that Allāh *taʿālā* rectifies my condition and shows mercy on my deplorable condition.

Reply: Allāh willing everything will come in order as you continue striving [in the path of rectification].

Condition: In the treatment for worldly love, Hadrat stated that if the action is permissible, engrossment in it is blameworthy. Kindly explain the Sharʿī meaning of engrossment in the sense that to what extent can we say that there is moderation in an act, and from which point does engrossment commence?

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[1] To say: Lā Ilāha Illallāh.

Reply: Engrossment entails the following: (1) To pay particular attention to a permissible act to the extent that a considerable amount of time is spent in it. (2) To spend such an amount on it that it causes restrictions in the fulfilment of a compulsory act or obligatory duties. (3) The heart becomes occupied in it and ends up neglectful of the Hereafter.

Condition: It will be easier for me to apply the treatment if Hadrat could provide me with a few examples of permissible and impermissible actions.

Reply: Permissible actions include eating, drinking, clothing, etc. Impermissible actions include sins.

Condition: Also, kindly inform me if there is any additional help as regards the treatment for repulsing love for the world.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
8 Shaʿbān 1348 A.H.

19th Letter

Condition: In the blessed service of Hadrat Aqdas *adāmallahu altāfakum wa ʿamma fuyūdakum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I was put at complete ease by Hadrat's replies to my questions. My condition of despair has been changed to hope. May Allāh *taʿālā* keep Hadrat's shadow over us for a long time and may He enable unworthy people like us to continue benefiting from Hadrat. Allāh willing I will practise on whatever Hadrat prescribed with regard to love for this world.

Reply: Maulānā, as-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. May Allāh *taʿālā* help you.

Condition: Hadrat, pray that Allāh *taʿālā* inspires me to practise and that He rectifies my character and actions.

Kindly provide a treatment for acquiring reliance on Allāh *taʿālā*. The quality of reliance is totally absent in my heart. My gaze is more on the means. I get distressed in the absence of the means and become sorry. It seems as if the heart is totally dependent on the means and nothing else. Hadrat, pray that Allāh *taʿālā* enables me to benefit from Hadrat's general and special blessings.

That is all. Was salām.

ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm
13 Shaʿbān 1348 A.H.

Reply: This is a natural condition which stems from consideration to the means. There is no blame for such a condition nor is man required to remove it. In fact, such a person is instructed to make the means available so that his heart is not restless. Rasūlullāh *sallallāhu ʿalayhi wa sallam* stored for an entire year and, in this way, made it a Sunnah.

20th Letter

Condition: My honourable mentor Janāb Hadrat Maulānā Sāhib *adāmallāhu fuyūdakum wa barakātikum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* the practices prescribed by Hadrat are being fulfilled most of the time. I request Hadrat to pray that Allāh *taʿālā* inspires me to do good and rectifies my character. Hadrat did not mention anything about how to acquire reliance on Allāh *taʿālā.* I am therefore requesting a treatment in this regard. Also, kindly provide a treatment whereby I do not focus too much on the means.

That is all. Was salām.
ʿAbd ar-Rahmān, Mazāhir al-ʿUlūm, Sahāranpūr.
27 Shawwāl 1348 A.H.

Reply: This [reliance on Allāh] is a rank which is desirable, it is not obligatory. You must complete all obligatory characteristics, and then the time will come to focus on the desirable characteristics. When the time comes you will realize that a major portion of it [reliance] has already been acquired while you were working on the obligatory characteristics. A very small portion which will become firm with the slightest attention will remain. The manner to acquire it will be explained at that time.

21st Letter

Condition: In the blessed and honourable service of our mentor Hadrat Aqdas *adāmallāhu altāfakum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* through the blessings of Hadrat's prayers, I am carrying out the practices prescribed by Hadrat. Kindly pray that Allāh *taʿālā* rectifies this insignificant fellow, keeps him occupied in actions which earn His pleasure, and grants him a good death.

Allāh willing I will practise on what Hadrat said with regard to reliance on Allāh *taʿālā*. Allāh willing I will make mention of it after completing the acquisition of obligatory characteristics.

Kindly provide a treatment for acquiring Allāh's fear. Allāh's fear is not in my heart. This is resulting in shortcomings in many Sharʿī matters. I hope Hadrat will provide a treatment for it so that I do not fall short in fulfilling my obligations.

That is all. Was salām.
ʿAbd ar-Rahmān.
11 Dhū al-Qaʿdah 1348 A.H.

Reply: Explain fear to me.

22nd Letter

Condition: In the blessed and honourable service of my mentor Hadrat Aqdas *adāmallāhu fuyūdakum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am carrying out the practices prescribed by Hadrat as much as I can. I request Hadrat to pray for the rectification of my self and success in both worlds.

The explanation of fear in my limited understanding is that the greatness and power of Allāh *taʿālā* must have such an impact on the heart that through it there is no deficiency in carrying out obligatory duties, and the heart must have no audacity whatsoever to commit sin without fearing the criticism of anyone.

Reply: Is this "impact" within one's control or out of it? Or, in other words, are we ordered to have it or not ordered? It is obvious that we are ordered to have fear, and when we are ordered to have a thing, it is essentially within our control. Can we then explain it as being out of our control and not what we are ordered to do?

Condition: [My limited explanation] is attested by:

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُوْلُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ

O Allāh! Give us such a portion of Your fear whereby it would come as a barrier between us and committing acts of disobedience against You.

Reply: Is a wilful intent and choice a prerequisite for this condition to settle in the heart?

Condition: I am completely devoid of this type of fear. Very often, compulsory duties are left out over the most trivial reasons, and my self starts to fabricate excuses and explanations. For example, if I am travelling by train and the coach is crowded, and it is difficult to get off; then the doors of ruses and excuses open in the self and I do not perform my salāh. Similarly, if there is a critical occasion to enjoin good and the opposition is in the majority, the self will provide some excuse and the duty of enjoining good is discarded. Some places do not fulfil the criteria for the validity of jumuʿah salāh. There is a slight fear of harm or possibility of benefit, and so the self will provide explanations and reasons and thereby cause me not to perform the jumuʿah salāh. Based on all this, kindly provide a treatment whereby I am not found wanting in carrying out these matters of the Sharīʿah.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
28 Dhū al-Qaʿdah 1348 A.H.

Reply: I will reply to the above points after you answer my questions which I posed above.

23rd Letter

Condition: In the blessed service of my mentor Hadrat Aqdas Hakīmul Ummat *dāmat fuyūdukum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I request Hadrat to pray for my rectification and a good death.

Reply: My respected brother! As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I am praying with all my heart.

Condition: The effect which Hadrat wrote in the explanation of fear is certainly not within one's control, and the explanation of fear as being within one's control is incorrect. This is my error. However, I do not know of any meaning wherein the explanation of fear is comprehensive and also all-embracing. I request Hadrat to explain it to me and to provide me with a treatment.

What I do know is that the effects of fear are not in my heart whereby I could know the removal of fear.

O Allāh! Give us such a portion of Your fear whereby it would come as a barrier between us and committing acts of disobedience against You.

In this invocation, a will and a choice are prerequisites for it [fear] to settle in the heart. I hope Hadrat will treat me.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
25 Dhū al-Qaʿdah 1348 A.H.

Reply: The possibility of reprimand and punishment for committing a wrong is the basis of fear. To be conscious of this is within one's control. Similarly, acting on its demands, i.e. abstaining from sin, is also within one's control. Initially, a bit of pain and discomfort are experienced when abstaining from sin. However, once it is repeated, it decreases and becomes part of one's habit. It then becomes easy for the person to abstain from sin. I hope you will also get answers for your remaining questions from this explanation.

Ashraf ʿAlī

24th Letter

Condition: In the blessed service of Hadrat Aqdas Hakīmul Ummat *mudda fuyūdukum*. All praise is due to Allāh *taʿālā* I am carrying out the practices as prescribed by Hadrat most of the time. I request Hadrat to pray that Allāh *taʿālā* rectifies this most worthless fellow. I understood what Hadrat said with regard to fear of Allāh *taʿālā*. Bearing in mind that I have no fear whatsoever of Allāh *taʿālā* in my heart and that there is immense weakness and cowardice, I request Hadrat to pray for me in this regard. Also, inform me of the procedures to be followed in order to develop Allāh's fear.

Reply: What? Does the heart not even believe in the possibility of being reprimanded or punished for sins? Since this possibility is certainly found in every believer, you have acquired fear. Consciousness of this possibility and continuous abstention from sin will enable you to develop complete fear.

Condition: I generally miss out my practices completely or partially while on a journey, and occasionally while I'm at home. How should I recompense for them?

That is all. Was salām.

ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
2 Muharram 1349 A.H.

Reply: Fulfil them by reducing the amount.

25th Letter

Condition: In the blessed service of Janāb Hakīmul Ummat *dāmat altāfukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am carrying out as much as possible the practices prescribed by Hadrat. I request Hadrat to pray for my rectification and success. Allāh willing I will practise on whatever Hadrat prescribed with regard to fear of Allāh *taʿālā*. I request Hadrat to pray that Allāh *taʿālā* creates His fear in my heart. Kindly note anything that would assist in developing fear of Allāh *taʿālā*.

Reply: The same [previously-mentioned] continuous abstention from sin is the strongest aid.

Condition: Kindly provide a treatment for developing patience in the heart. Also inform me of the Sharʿī reality of patience. My heart is immensely disturbed by calamities, hardships and difficulties. These cause me restlessness and worry. I hope Hadrat would provide a treatment for this.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr.
24 Muharram 1349 A.H.

Reply: Let it first establish itself and become firmly embedded.

26th Letter

Condition: In the respected service of Janāb Hakīmul Ummat *dāmat fuyūdukum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* the practices prescribed by Hadrat are being fulfilled most of the time.

Reply: As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. May Allāh *taʿālā* bless you in them.

Condition: I request Hadrat to pray that Allāh *taʿālā* rectifies me and keeps me eternally occupied in all that pleases Him.

Reply: Āmīn.

Condition: Kindly provide a treatment for the development of patience. The hearts finds it extremely burdensome to bear hardships. In fact, when I have to face any matter which is

against my temperament, it creates restlessness and agitation in my heart. This results in various types of whisperings entering the heart. I hope Hadrat would provide a treatment for this.

Reply: Neither is the cause reprehensible nor the effect. Both are beyond one's control. The principle is:

ولا يذم ما لا اختيار فيه

Man is not reproached for what is not within his choice.

This is why there is no need for any treatment. However, it is reprehensible to wittingly transgress the limits of the Sharīʿah. This is what is known as impatience.

Condition: Also inform me of its Sharʿī reality.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr.
6 Rabīʿ al-Awwal 1349 A.H.

Reply:

حبس النفس على ما تكره عما يكره شرعًا

Restraining the self from what it dislikes as regards what is reprehensible in the Sharīʿah.

27th Letter

Condition: In the respected service of my mentor *dāmat barakātuhum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am carrying out my practices through Hadrat's prayers. I request Hadrat to pray for steadfastness and a good death for me. Although restlessness and natural agitation are not reprehensible in the Sharīʿah, the self is discomforted by these feelings.

Reply: The treatment for this discomfort is beyond the object of this field.

Condition: The discomfort sometimes causes interruptions in the fulfilment of Dīnī obligations and duties.

Reply: Are the interruptions within your control or beyond?

Condition: I request Hadrat to write something in this regard so that I may feel at ease.

Reply: I have already done that above.

Condition: Certain calamities are generally heavy on the heart, e.g. the death of one's parents or children. If a person does not feel grieved over their death due to hard-heartedness, then he will obviously not feel any pain, there will be no need for him to exercise patience, and he will not be rewarded. How can such a person acquire reward? Or will he be deprived of the reward for patience over this calamity?

Reply: He must make a firm intention that when he is afflicted by a calamity, he will remain patient. This too is enough for acquiring the reward for patience.

Condition: Does *habs* (restraint) only mean that a person must save himself from terror, fright and statements which are against the Sharīʿah, or does it mean something else?

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr.
26 Rabīʿ al-Awwal 1349 A.H.

Reply: Yes.

28th Letter

Condition: My respected and honourable Hadrat Hakīmul Ummat *adāmallāhu fuyūdakum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. Interruptions in fulfilling Sharʿī duties at the time of calamities are sometimes within my control.

Reply: *Jāmiʿ al-kamālāt dāma faydukum*. It is within one's control to make up for them, so you ought to do it.

Condition: Sometimes they are not within my control in the sense that the heart is caught up in such a grief that it does not focus on anything else because of neglect and inattention.

Reply: So there is no Dīnī harm in it. It is also important to save one's self from such harm.

Condition: I request Hadrat to pray that Allāh *taʿālā* rectifies this worthless fellow.

Reply: I am praying with all my heart for your rectification.

Condition: I am carrying out the practices as prescribed by Hadrat. All praise is due to Allāh *taʿālā* they are diligently completed most of the time. However, the hardness of my heart

is as it had always been. I request Hadrat to pray that Allāh *taʿālā* rectifies my heart.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr.
3 Rabīʿ ath-Thānī 1349 A.H.

Reply: The word "hardness" also needs to be explained.

Ashraf ʿAlī.

29th Letter

Condition: In the blessed service of Hadrat Maulānā Hakīmul Ummat *adāmallāhu fuyūdakum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am carrying out the practices prescribed by Hadrat most of the time and without missing them out.

Reply: Maulānā *dāma faydahum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā*.

Condition: I request Hadrat to pray for the rectification of my heart and a good death. I hope Hadrat will remember this worthless fellow in his prayers.

Reply: I am praying with all my heart.

Condition: Allāh willing I will practise on Hadrat's instructions with regard to patience. Hadrat, pray that I receive inspiration to do good deeds.

Reply: Āmīn.

Condition: Kindly provide a treatment for gratitude to Allāh *taʿālā* over His bounties.

Reply: A treatment is for the removal [of an illness]. This [gratitude] is something which is to be acquired and is within one's control. Making use of one's choice is the way of acquiring it.

Condition: Also explain to me the Sharʿī reality of gratitude.

Reply: Any condition which is in line with one's temperament – whether within one's control or not – must be considered to be a favour of Allāh *taʿālā* from one's heart. One must be happy over it, deem it to be more than what one deserves, praise Allāh *taʿālā* verbally for it, and abstain from using that bounty in sin with one's limbs. This is the reality of gratitude.

Condition: The meaning of “hardness” is that there is no inclination towards obedience.

Reply: Is it through natural or intentional consciousness of it?

Condition: The committing of sins does not cause any abhorrence.

Reply: Is it through natural or intentional consciousness of it?

Condition: Furthermore, reading or listening to the texts where promises are mentioned and warnings are issued does not cause any softness in the heart.

Reply: Is it through natural or intentional consciousness of it?

Condition: In fact, sometimes, obligatory duties are carried out of fear for people and their castigation and criticism.

Reply: This is obviously ostentation.

Condition: Similarly, abstention from sins is out of fear of people.

Reply: This is also ostentation.

Condition: I hope Hadrat will provide a treatment for this.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.

Reply: The reality of “hardness” has not been clarified as yet.

30th Letter

Condition: In the service of Hadrat Aqdas Hakīmul Ummat *adāmallāhu fuyūdakum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I also intended asking about the treatment for acquiring gratitude. I hope Hadrat will describe the method of acquiring it and what will aid in acquiring it.

Reply: Wa ʿalaykumus salām wa rahmatullāhi wa barakātuh. The parts of its nature comprise wholly of actions which are within one’s control. This must be repeatedly done. This is the method of its acquisition and the way of making it easy.

Condition: By hardness I am referring to how we see some people crying in salāh, crying while reading the Qur’ān, or becoming soft-hearted and reduced to tears when they hear terrifying themes in a lecture. I neither cry in salāh nor do I experience any softness of heart when listening to the Qur’ān.

If this condition is not praiseworthy, I request Hadrat to prescribe a treatment.

Reply: These matters are not within one's control and it is not established with certainty that they are not praiseworthy.

Condition: I neither have a natural inclination towards acts of obedience nor can I realize it by being wilfully conscious about them. Similarly, I do have a natural abhorrence for sins.

Reply: Natural inclination and abhorrence are not required. Creedal inclination and abhorrence are enough, and this is what we are ordered to have. By acting on their demands repeatedly, a natural inclination and abhorrence can be developed. If this does not happen, it is still not harmful.

Condition: All praise is due to Allāh *taʿālā* the practices are carried out enthusiastically most of the time. By the grace of Allāh *taʿālā* and Hadrat's prayer, I experience considerable enthusiasm especially at tahajjud time. I request Hadrat to pray for the rectification of my self and success in both worlds.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.

Reply: Maulānā, As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. I had many guests so I could not find a quiet time to reply. I was waiting for such a time so that I could reply to you. Even now I do not have that time, but I am writing to avoid keeping you waiting.

31st Letter

Condition: In the respected service of my mentor *adāmallāhu fuyūdakum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

All praise is due to Allāh *taʿālā* I understood whatever Hadrat wrote about gratitude. By the grace and kindness of Allāh *taʿālā* and Hadrat's prayers, I am practising on most of the parts of gratitude.

Reply: May Allāh *taʿālā* bless you.

Condition: I request Hadrat to pray for the rectification of my self, that I am able to carry out Allāh's orders and abstain from His prohibitions. By the grace of Allāh *taʿālā* and Hadrat's prayers, most of my practices are completed daily. I request Hadrat to pray for my steadfastness.

Reply: I am praying with my heart and soul.

Condition: I request Hadrat to provide me with a treatment and an easy method for acquiring asceticism, and to also explain its Sharʽī nature.

Reply: It essentially entails a reduced desire for the world. This quality is acquired by meditating over the fleeting nature of this world, and for an absence of engrossment in acquiring unnecessary things of this world. An easy way of acquiring it is to remain in the company of ascetics and to study their lives.

Condition: I intend visiting Hadrat next Friday, if Hadrat permits.

Reply: By all means.

Condition: I am, until now, deprived of having the honour of pledging bayʽah to Hadrat. If Hadrat considers it appropriate, I would like to be honoured with the honour of bayʽah when I visit Hadrat.

That is all. Was salām.
ʽAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʽUlūm.
9 Jumādā al-Ūlā 1349 A.H.

Reply: There is no real need, but I also do not have any reason for declining your order.

32nd Letter

Condition: In the service of Hadrat Aqdas Hakīmul Ummat *adāmallāhu azlālakum ʽalaynā wa ʽalā sā'iril mustarshidīn*. As-salāmu ʽalaykum wa rahmatullāhi wa barakātuh.

All praise is due to Allāh *taʽālā* I am carrying out Hadrat's prescribed practices by virtue of Hadrat's prayers. I also commenced the practice of pondering and reflecting on the Qur'ān as instructed by Hadrat. I have set aside the time after ʽishā for this. I request Hadrat to pray for my internal and external rectification, steadfastness on acts of obedience and all that would earn Allāh's pleasure.

Reply: May Allāh *taʽālā* bless you. I am praying with my heart and soul.

Condition: I have full hope in Allāh *taʽālā* that He would rectify this worthless fellow through Hadrat's prayers and focus – Allāh willing.

Reply: I am nothing. However, I have full hope in Allāh's grace and mercy – Allāh willing.

Condition: Allāh willing I will practise on whatever Hadrat said with regard to the acquisition of asceticism. I request Hadrat to pray for inspiration to do good.

Kindly explain the Sharʿī realities of sincerity and devotion, and a treatment and help for their acquisition.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
28 Jumādā al-Ūlā 1349 A.H.

Reply: Sincerity entails the choosing of the level of perfection in whichever act of obedience one intends to do. Devotion entails not making a non-act of obedience the objective in that act of obedience. This is dependent on understanding the basis of that act's perfection, and also knowing what a non-act of obedience is. After this, it is only the intention and action that remain. Both these are within one's control. The method of acquiring them must have been understood from this explanation. As for what would aid in acquiring them, it entails consciousness of Allāh's promises and warnings, and meditating over one's intention.

33rd Letter

Condition: In the blessed service of Hadrat Aqdas Hakīmul Ummat *adāmallāhu fuyūdakum ilā yaumil qiyāmah*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

I understood whatever Hadrat said about sincerity and devotion. However, if Hadrat could explain their realities with examples, it would be easier to apply.

Reply: An example of devotion is to perform salāh in exactly the manner which the Sharīʿah refers to as a perfect salāh. In other words, to perform it with the physical and spiritual etiquette. The same can be said of all other acts of obedience which the Sharīʿah considers to be performed on the level of perfection. An example of sincerity is there must be no intention of ostentation in salāh because ostentation is not an act of obedience. There must be no intention of pleasing anyone apart from Allāh *taʿālā*. If there is such an intention, it is an act of disobedience.

Condition: Is there any difference between humility and submission in sincerity?

Reply: Sincerity is related to intention, while humility and submission refer to the tranquillity of the heart and body parts and heart from disliked physical or spiritual movements, even though the intention in these actions is not for disobedience. Thus, sincerity can be different from humility.

Condition: If one intends doing a certain act of obedience, can the intention for another act of obedience affect the sincerity of the first act?

Reply: Clarify the question with an example.

Condition: Also explain meditation over an intention.

Reply: In other words, one must check to see if one's intention is not a disobedience.

Condition: What is the way of repulsing whisperings of disobedience which are experienced unwittingly at the time of making an intention?

Reply: Whisperings do not affect sincerity. First of all, they are not within one's control. Secondly, this is not the objective of salāh.

Condition: At the time when I make intention to perform salāh – i.e. a few moments before the takbīr-e-tahrīmah, I try to disallow whisperings of disobedience to enter the heart, but I am not successful.

Reply: No wrong has been committed. You have already learnt above that whisperings do not negate sincerity. However, if they are wittingly brought, they would negate devotion. If they are unwitting, they will not even negate devotion.

Condition: Sometimes I end up stopping the takbīr-e-tahrīmah, I have to renew my intention, and renew my consciousness on the assumption that the intention for the takbīr-e-tahrīmah was invalid and there was no firm determination. Or it was because I had not focussed on the takbīr-e-tahrīmah.

Reply: This is harām. An intention is an action which is within one's control. When making an intention, you cannot wilfully turn your focus towards something else. If it is unwittingly done, it does not negate the intention.

Condition: This is why I request Hadrat to provide a treatment.

Reply: I have explained everything above.

Condition: I request Hadrat to pray for this worthless fellow, that Allāh *taʿālā* rectifies me internally and externally, and confers His special proximity to me.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
8 Jumādā ath-Thāniyah 1349 A.H.

Reply: I am praying with all my heart.

34th Letter

Condition: In the blessed service of Hadrat Aqdas Hakīmul Ummat *adāmallāhu fuyūdakum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

All praise is due to Allāh *taʿālā* many of my doubts have been removed through Hadrat's statements. May Allāh *taʿālā* shadow us with Hadrat's presence and Hadrat's blessings forever. However, in explaining the difference between sincerity and humility, Hadrat said "even though the intention in these actions is not for disobedience". My confusion here is that when there can be no intention of obedience in those disliked actions, the intention in both cases will be one of disobedience.

Reply: It is not necessarily the case but it is possible that a person does not even have an intention of doing a certain thing – he is merely doing it as a futile action which stems out of disregard or as a result of habit. This is irrespective of whether it is an action of the body parts or of the heart.

Condition: I request Hadrat to clarify it further so that no doubt remains.

Reply: I have explained it above.

Condition: What if while carrying out an act of obedience there is no intention of an act of disobedience, but an intention of another act of obedience? For example, while performing salāh there is no intention of ostentation nor of any other act of disobedience, but one wittingly delves into a matter of the Sharīʿah while in salāh or wilfully thinks of the arrangements that he has to make for a lawful journey?

Reply: This is a complex issue and I have explained it in the light of the principles. I can think of two Aẖādīth at present. One of them is a *marfūʿ* H̲adīth in which the following words are mentioned:

صلى ركعتين مقبلا عليهما بقلبه

Rasūlullāh sallallāhu ʿalayhi wa sallam performed two rakʿats of salāh with his heart focussed on them.

The other is a *mauqūf* H̲adīth containing a statement of H̲ad̲rat ʿUmar *rad̲iyallāhu ʿanhu* in which he says:

إني لأجهز جيشي وأنا في الصلوة

I make preparations for my army while I am in s̲alāh.

If we look at both narrations collectively, we deduce two levels of devotion. One is that when a person is occupied in a certain act of worship, he does not wittingly think of any other act even if the latter is an act of obedience. The second level is that he thinks of the other act of obedience, but both acts are such that the second act of obedience is not intended to be fulfilled through the first one. For example, his purpose of performing s̲alāh is not to have a devoted time wherein he can prepare an army without any disturbance. The essence of devotion is equally found in both, there is no doubt about it. Certain impediments or factors caused a difference. The first level is more perfect, and the second level – if done without a valid reason – is less perfect. If there is a valid reason for it, it will also be perfect – as was the case with H̲ad̲rat ʿUmar *rad̲iyallāhu ʿanhu*. The criterion for this is Ijtihād, but this is not completely against devotion in every situation. However, as to whether it is against devotion in s̲alāh or not, this is a natural matter. I am inclined to think that in the case where there is a valid excuse, it is also not against devotion in s̲alāh. If necessary, you can apply your question to the above explanation.

Condition: Alternatively, take the case of performing s̲alāh solely with the intention that a person who does not know how to perform s̲alāh will observe how I am performing it and then correct his own s̲alāh in this way. Does intending such acts of obedience in s̲alāh affect one's sincerity?

Reply: From the s̲alāh itself we can say that something other than s̲alāh is intended. It could be construed as a negation of

sincerity. However, I am inclined to make a differentiation, viz. it does not negate sincerity for the Promulgator because in such an instance it is considered to be propagation [teaching of Dīn]. But it is incautious for the non-promulgator. And if it is specifically for the purpose of teaching salāh, there is nothing wrong with it.

Condition: After commencing my salāh I, for example, thought to myself that I do not know if my intention was for a Sharʿī salāh at the time of takbīr-e-tahrīmah. I doubted the very takbīr-e-tahrīmah and was not sure if I said *Allāhu Akbar*. In other words, I completely forgot about the intention and the takbīr-e-tahrīmah. What should I do in such a case? I request Hadrat to say something in this regard. Is meditation over the intention the treatment for this or is there something else?

Reply: This is a juristical issue. Refer to the traditions which contain these minute details.

Condition: All praise is due to Allāh *taʿālā* I am completing my daily practices through the blessings of Hadrat's prayers.

Reply: All praise is due to Allāh *taʿālā*.

Condition: Hadrat, pray that Allāh *taʿālā* rectifies this worthless fellow and beautifies his internal and external life in accordance with all that pleases Him.

Reply: Āmīn.

Condition: I intend to visit Hadrat on Friday, 22 Jumādā ath-Thāniyah if Hadrat permits.

Reply: By all means.

Condition: On several occasions I felt that I ought to present something small to Hadrat as a gift. However, since it is against Hadrat's blessed temperament, I did not have the courage to present it nor the nerve to mention it. This is why I am requesting that if Hadrat permits, I would like to bring a gift to Hadrat which would cost only two rupees (and which Hadrat would approve of). If my coming is deferred for some reason, I will send it with someone who is Hadrat's attendant.

That is all. Was salām.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.
15 Jumādā al-Ukhrā 1349 A.H.

Reply: I have my reservations but at the same time I would not want to be deprived of an item that is blessed by yourself. I cannot think of any item which I would like. I will say this without informality that cash will be better, but half of it, i.e. just one rupee.

35th Letter

Condition: In the service of Hadrat Aqdas Hakīmul Ummat *adāmallāhu fuyūdakum wa afāda ʿalaynā barakātikum.* As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. All praise is due to Allāh *taʿālā* I am completing my practices by virtue of Hadrat's focus.

Reply: Maulānā, as-salāmu ʿalaykum wa rahmatullāhi wa barakātuh. May Allāh *taʿālā* bless you.

Condition: Hadrat, kindly pray that Allāh *taʿālā* rectifies me and inspires me to remain occupied in all that pleases Him.

Reply: I am praying with all my heart.

Condition: All praise is due to Allāh *taʿālā*, through the blessings of Hadrat's teachings of sincerity and devotion, I have acquired total tranquillity. In fact, many other unrelated doubts and misgivings were solved.

Reply: All praise is due to Allāh *taʿālā*.

Condition: Kindly provide a treatment for acceptance of Allāh's decree, its criterion and its extent. To what extent is man accountable for it and what is its Sharʿī definition and meaning?

That is all. Was salām.
28 Jumādā al-Ukhrā 1349 A.H.
ʿAbd ar-Rahmān, Sahāranpūr, Mazāhir al-ʿUlūm.

Reply: The reality of acceptance of Allāh's decree is to abstain from objecting to His decree. If a person does not even perceive a pain, the acceptance is natural. If the feeling of the pain remains, acceptance is rational. The first is a condition for which a servant is not accountable. The second is a station for which man is accountable. The method of acquiring it is to be conscious of Allāh's mercy and wisdom in incidents which are against one's temperament.

Ashraf ʿAlī.

36th Letter

Condition: In the respected service of Hadrat Aqdas Hakīmul Ummat *adāmallāhu fuyūdakum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

All praise is due to Allāh *taʿālā* through the blessings of Hadrat's prayers, I complete my practices most of the time. I request Hadrat to pray for my steadfastness and inspiration to do good deeds.

I understood whatever Hadrat said with regard to acceptance of Allāh's decree. Kindly pray that I am able to practise on it.

All praise is due to Allāh *taʿālā* that the necessary sections of the symptoms of the self (which were compiled from *Tablīgh-e-Dīn* as per Hadrat's instruction) have been presented in the blessed service of Hadrat. I request Hadrat to pray that Allāh *taʿālā* inspires me to practise on Hadrat's teachings, rectifies me and blesses me with a good death. This worthless fellow cannot fulfil the thanks which are due to Allāh *taʿālā* for His favours and Hadrat's focus through which I had the honour of corresponding and speaking with Hadrat, and was thereby able to engage in Allāh's remembrance. All praise is due solely to Allāh *taʿālā*.

Reply: I am happier than you. May Allāh *taʿālā* bless you and keep you steadfast day after day.

Condition: I am including an old letter wherein Hadrat had explained the method of teaching the desirable ranks. I hope Hadrat will say something in this regard so that it becomes easy to practise on the obligatory duties.

6 Rajab 1349 A.H.

Reply: Desirable reliance [on Allāh *taʿālā*] needs two things: (1) a natural strength of heart, (2) an absence of responsibility for obligatory duties. In the same way there must be no one who has rights over you. Are these prerequisites found in you?

37th Letter

Condition: In the respected service of Hadrat Aqdas Hakīmul Ummat *adāmallāhu fuyūdakum*. As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh.

All praise is due to Allāh *taʿālā* I am completing my practices through Hadrat's prayers. I request Hadrat to pray for me for steadfastness, a good death and inspiration to do good deeds.

My reply to Hadrat's question is that neither do I have the desirable reliance, strength of heart nor people who do not have rights over me. My heart is extremely weak. Those who have rights over me are also not strong hearted nor are they those who do not demand their rights. Hadrat can please inform me what to do in this regard.

That is all. Was salām.
ʿAbd ar-Rahmān, Mazāhir al-ʿUlūm, Sahāranpūr.
13 Rajab 1349 A.H.

Reply: Suffice with the obligatory, pray for more but do not intend it yourself.

14th Fragment: Obliterating One's Self Before One's Elders

Quite some time ago Hadrat Wālā admonished a person for – most probably – agreeing with Hadrat Wālā over something which he said in his assembly. Hadrat Wālā said to him: "I have been observing you for quite some time and I see that you do not have the quality of self-obliteration at all in you. When sitting in an assembly, you must obliterate yourself completely. When you believe someone to be your senior, you must not even feel that you are worthy of agreeing [or attesting to] what he says. Only a person who feels that he is somebody will attest to the statements of others."

Note: I [the compiler] recall the following couplets over the above statement of Hadrat Wālā:

> It is most strange that my existence remains when you are present. That you come in to say something and my words also remain! You must consider yourself to be a speck of dust in the assembly where the sun is. It is disrespectful to consider yourself to be great.

However, if it is gauged from the situation that you have the permission to address the person who is addressing you, there will be no harm in speaking according to necessity.

15th Fragment: An Intellectual's Article On Hadrat Wālā's System of Rectification

I [the compiler] conclude this chapter on miscellaneous aspects with an article written by an erudite scholar who is an expert in the fields of psychology and politics, and has pledged bayʿah to another shaykh.

The above scholar came to the Khānqāh about a year ago and was staying with me in my room. At the time, I was about to commence the chapter on spiritual instruction. I was extremely hesitant to start this chapter bearing in mind its importance and my incapability. I was thinking to myself: How can someone like me write on such an important topic? This scholar also emphasised on me the importance of this chapter and why special attention should be given to writing it. He stressed that Hadrat Wālā's distinguished rank in the field of spiritual instruction and rectification must be demonstrated, and the misunderstandings which short-sighted people have in this regard must also be removed.

I replied by expressing by lack of resources and incompetence. During the same time, he had spent some time in privacy with Hadrat Wālā and received most satisfactory answers from him with regard to his spiritual conditions. He had mentioned how impressed he was by Hadrat Wālā's answers. I spontaneously said to him: "What qualification do I have? This work has to be done by scholars. Māshā Allāh, you are a man of virtue and excellence. If you pen whatever unique qualities of Hadrat Wālā you observed from his past and present teachings and statements in the field of education and rectification, I will include them in the biography."

He replied with much enthusiasm: "Look! Allāh willing, I will write something down if I can and send it to you." The Maulānā then departed and the matter was forgotten. However, I now learnt that the Maulānā was an embodiment of the saying:

الكريم إذا وعد وفٰى

When a nobleman makes a promise, he keeps to his word.

He stored this conversation which we had in passing in a corner of his mind. Now, I have completed *Ashraf as-Sawānih* by the help of Allāh *taʿālā* and because my leave is almost over,

I have only about 7-10 days when I have to sorrowfully bid farewell to the Khānqāh.

The unique feature of the article

The Maulānā prepared a concise but comprehensive article which is both scholarly and investigative, and is like a priceless essence of *Ashraf as-Sawāniḫ*. He sent it to me and wrote: "When I proof read this article before my departure, I can say without exaggeration that I find it far below Ḫaḏrat [Wālā's] distinguished position. Had my shame not imposed on me to acknowledge it, I would have never sent it to you. However, I was not deprived of any benefit [in writing it] because at least that much of time was spent in thinking of Ḫaḏrat [Wālā]."

By giving this article to me, the Maulānā fulfilled - to a certain extent – my wish that some scholars should recompile *Ashraf as-Sawāniḫ* all over again in a more scholarly manner. This request of mine has also been mentioned in the conclusion of this book. The reader will see it there. May Allāh *taʿālā* reward him with the best of rewards.

Whatever theme the Maulānā discussed concisely in his article has been – by the help and grace of Allāh *taʿālā* – presented in detail by myself even though it may be in an unscholarly style. All the chapters of *Ashraf as-Sawāniḫ* are now completed and closed. The Maulānā wrote his scholarly article which also contains the sweetness of contemporary creative writing with honesty and sincerity. This useful article is like a "manual of guidance" for the heedless ones. It demands that his article be made a part and parcel of *Ashraf as-Sawāniḫ*. In this way, it will serve as a summary and as an affirmation by a non-disciple scholar of whatever I wrote which could be construed as a biased account written by a disciple. The natural temperament of a non-disciple scholar will essentially have a critical view and be cautious in having an opinion. In the same article, the Maulānā goes to the extent of writing that "those who know this writer know how distant he is from overpowering faith and how maligned he is for his critical eye."

On one hand we see this powerful testimony [in favour of Ḫaḏrat Wālā]. Then we see his general acceptance by every strata of society and how his followers, opponents, associates and non-associates acknowledge his academic and practical excellences with their hearts and tongues. Furthermore, we

saw how he is generally accepted as the Hakīmul Ummat and Mujaddidul Millat. Testimonies in his favour by the masses and elite have been presented to the reader at different places. Testimonies of certain contemporary seniors were mentioned in this chapter under the heading "9th Fragment". Therefore, if an ignorant, unconvinced or ill-informed person feels that what I wrote in *Ashraf as-Sawānih* with reference to Hadrat Wālā's excellent qualities is a biased account written by a disciple, then he can think like that. However, he cannot disregard all these impartial testimonies, and this mad lunatic [the compiler is referring to himself] is compelled to say this well-known couplet in his state of fervour and intoxicated zeal:

> I had also given my life. O advisor, how improper, was I the only insane person with no other insane people in the world!?

A committee of barristers is impressed by this article

I had quoted the same couplet with the same zeal and fervour before those members of the Waqf Committee who had come to discuss the endowment laws with Hadrat Wālā and had left highly impressed by him. They had unanimously testified – in abstentia – that they never knew such a personality existed among the 'ulamā'.

On one side we had this committee consisting of many expert linguists, well-known senior barristers and lawyers, affluent and powerful modernists including a few who belonged to the Shī'ah faith. On the other side there was just Hadrat Wālā who was there to reply to their critical and analytical questions. When a few scholars wanted to accompany Hadrat Wālā, he said: "No. It would be best for me to go alone so that they do not think that such a large number of Maulwīs have come to face them. This would mark the denigration of the Maulwīs. Moreover, if I took all of you and we are defeated, all the Maulwīs will be maligned and humiliated. If I alone am defeated, it will not be too serious because even if they defeated one person, it will not be considered to be a great feat. On the other hand, if I am victorious, it will be a great honour for the Maulwīs."

This was certainly an advantageous point. However, the actual reason for not taking any other scholar was that Hadrat Wālā was not intimidated by the popularity, competence and

authority of these members. He had full confidence in Allāh's help. He believed that – Allāh willing – he alone will suffice against them. Consequently – all praise is due to Allāh *taʿālā* – this is exactly what happened. By Allāh's help, Hadrat Wālā alone was enough for them. They all had to acknowledge Hadrat Wālā's spontaneous responses, civilized nature, firmness, capability and principled manner of speech.

A few details with reference to the conversation between Hadrat Wālā and this committee of barristers were given previously under the heading Makārim ʿAsharah.

Most of these members were informally known to me. In fact, some of them had been my class mates. They used to occasionally pick out on me for having given up my job as a deputy collector and my previous manner of dressing despite looking up to me with much respect and confidence. When I saw how impressed they were by Hadrat Wālā, I felt it was an ideal opportunity for me. The moment the session was over and Hadrat Wālā left, I stood before all of them and read this couplet with full enthusiasm and zeal:

> I had also given my life. O advisor, how improper, was I the only insane person with no other insane people in the world!?

Bearing in mind that this couplet was most appropriate to the occasion and a reflection of their condition, they were immensely affected by it. All the members were standing in a circle and swaying, while I was reciting the couplet like a madman. When I was saying these words: "with no other insane people in the world", I was waving my hand at each one of them. In short, it was a unique feeling whose joy could only be appreciated by those who were present at the time.

By the grace of Allāh *taʿālā*, Hadrat Wālā made a great impact and impression on this assembly of notable free thinkers. I am spontaneously made to recall this couplet which applies totally to Hadrat Wālā:

> He intoxicates hundreds of people with a single glance. No matter which assembly he goes to, he reduces it to a tavern.

I also recall my own couplets:

> So what if Majdhūb is madly in love with him!? Look at the entire world – it has become his moth [a moth is always attracted to light].
>
> Your remembrance is constantly on my tongue. I am mentioning your name here, and I am mentioning it there.
>
> Every discerning person is becoming devoted to you. Immature is the one who has evil thoughts about you.
>
> If this is a foolish statement of Majdhūb, why is the entire world joining me in saying the same thing?

This discussion became long unintentionally. I now come back to my senses and present the article of the learned scholar regarding whom I said something previously as a prelude to the reader.

The title of the article and the name of the writer

Although this biography has ended by the help and grace of Allāh *taʿālā*, this chapter on miscellaneous issues is a chapter in which no specific theme is laid down. This is why the article under discussion can be included here without any hesitation. Bearing in mind that it is like a gist of the entire biography, it would be best to give it a place in the last part of this last chapter. This is what is being done. In our hope that it will be of eternal benefit, it is given the title *al-Fayḏ al-Jārī* (Continuous Blessing). However, since it has been the practice in this biography not to divulge the identities of people unnecessarily, the name of the learned scholar is also not divulged. The article is as follows.

Al-Fayḏ al-Jārī

When we have the occasion to read or hear about the lives and conditions of the pious people of the past, then in most cases we assume that they are tales related by their disciples, and that it seems as though there are many additions to the original [incident]. However, this was an assessment of my self. All praise is due to Allāh *taʿālā* I was able to visit and meet such pious personalities who were all unique in their own ways, and regarding whom the most capable biographer will fall short in fulfilling their right. My heart is still telling me the

same about the past elders that the original will remain the original, and the same can never be said about the copy.

The biography of Hadrat Maulānā Thānwī (may Allāh bless him with long life) is presently being compiled by the "Amīr Khusro"[1] of our court and our Khwājah ʿAzīz al-Hasan Sāhib. Khwājah Sāhib is a poet and a very capable one at that. Add to this his faith and confidence in Hadrat Maulānā [Hadrat Wālā] which are on the level of infatuation. However, lovers have many ways and habits for which there are no names. What name will we be able to give to the power of expression of Khwājah Sāhib or anyone else? Eventually we will also have to say that the fact of the matter is that the right was not fulfilled.[2]

Since several years this unworthy writer has the fortune of presenting himself in the service of Hadrat Maulānā almost every year. On each of my visits I perceived that if the thirsty souls are not invited to the fountain of instruction and guidance which is flowing from Thānah Bhawan by penning details about his life, then it will be a major "pen" crime. However, whenever I raise my pen, the reach of my eye is constrained and the beauty of the roses held back my hand. I was not commanded and ordered by anyone; it was a thought in my heart which I could not carry out, so I kept silent.

My last visit was exactly at the time when Khwājah Sāhib was living in the Khānqāh and was fully occupied in this task [of writing this biography]. Allāh *taʿālā* alone knows what he was thinking when he asked me several times to take the opportunity of joining him. I agreed verbally out of a bit of desire to obtain this good fortune, and more out of the desire to "include myself among the martyrs merely by pasting some

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[1] When I saw Khwājah Sāhib the first time in the assembly of Hadrat [Wālā], my mind immediately went to the bond which existed between Hadrat Sultānjī and Amīr Khusro *rahimahumallāh*. Note from the compiler: May Allāh *taʿālā* make me exactly as he thinks of me, and may Allāh *taʿālā* bless me with a genuine bond, total love and total affinity with Hadrat Wālā.

[2] Note from the compiler: When one who has the power of expression cannot fulfil the right [of writing this biography], this ignorant and dumb person [referring to himself] will be even more incapable. I myself observed my own incapability and made mention of it in the foreword to this biography.

blood on myself". However, the blood of a martyr does not come so cheaply. Almost a year is about to end when I am intending to keep to my word. Not only is the heart being attracted to each exciting phenomena, but rather it is spurring the pen as well.

I am still in this procrastination without any courage and the friends with their swift pace have reached their destination. I just received the news that the first part of *Ashraf as-Sawāniḫ* has been compiled, it is under print and is to be distributed soon. This whip will cause us to cover some distance by the will of Allāh *taʿālā*.

The themes of this article will concisely consist of: (1) Sharīʿah wa Ṯarīqah, (2) Education and Training, (3) Habits and Character, (4) Some angles related to writing and authoring. A few lines about his life without going into details of incidents. Those who need their thirst for details to be quenched must refer to the original biography.

Sharī'ah wa Ṯarīqah

I am neither a scholar of the Sharīʿah nor conversant with the Ṯarīqah. However, based on whatever little I understood from the company of these pious people, I am saying that if anyone wants to see a genuine and balanced combination of the Sharīʿah and Ṯarīqah in such a manner that no difference between the two can be perceived, then he will see it in Khānqāh Ashrafīyyah. Neither will the most hardened scholar of the Sharīʿah have an opportunity to point a finger nor the most erudite proponent of the Ṯarīqah. If on one hand there is complete preservation of "Allāh is the Greatest" through *as-Sunnah al-Jalīyyah fī al-Chishtīyyah al-ʿAlīyyah*,[1] then on the other hand the greatness of "Shaykh Akbar" is preserved in *at-Tanbīh aṯ-Ṯarabī fī Tanzīh Ibn al-ʿArabī*.[2]

I often think that if only the ʿulamā' – especially those who, out of good intentions, recoil from the Ṯarīqah or Taṣawwuf – could come here [to Thānah Bhawan] with a genuine quest and an open mind, and experience for themselves. If the truth be told, Ḫaḏrat's outlook is especially in line with that of the ʿulamā'.

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[1] This book is a compilation of incidents demonstrating how the elders of the Chishtīyyah adhered to the Sharīʿah.

[2] This book is in defence of Ḫaḏrat Shaykh [Akbar Ibn ʿArabī].

All praise is due to Allāh *taʿālā* I have the treasure of īmān, however I feel I ought to be a bit disrespectful and say that very few ʿulamā' convey the sweetness of īmān and the true value of Allāh *taʿālā* (وَمَا قَدَرُو اللّٰهَ حَقَّ قَدْرِهِ). I feel that the essence of the Tarīqah is that the heart be filled with the sweetness of īmān and the true value of Allāh *taʿālā*, and be emptied of all besides Allāh *taʿālā*.

Education and training

When it comes to education and training, we can say that Allāh *taʿālā* created him for this purpose. It seems as if his entire life centred around it. At present he is so particular in this regard that even a seeker will find it difficult to do what Hadrat Wālā does for him. In fact, the seeker will not even think of the things which Hadrat Wālā thinks for him. He considers the most minute of things for the benefit and rectification of the seeker in the course of their correspondence with each other, sitting in each others company and in their mutual conversations. There is not even the prerequisite of a person being a murīd. In certain respects, I even recall Hadrat Wālā saying that he feels there is more freedom and leeway when there is no shaykh/murīd relationship.

People consider the shaykh/murīd relationship to be obligatory. Hadrat Wālā rectified this belief via the above statement. If a person has the insight, he will realize that consideration to rectification and training is given at every point of the way.

Most doctors concentrate on the illness in their treatment and not on the patient. Rarely are personal conditions or differences as regards time and place given consideration. Hadrat Wālā's spiritual treatment takes full consideration of both. For example, he has generally left out severe spiritual practices for the people of our times. He gives special consideration to the natural affinity of the person and his level of tolerance when prescribing different forms of dhikr and other spiritual practices. There is more emphasis on injunctions. Hadrat Wālā possesses extraordinary expertise in diagnosing the illness and identifying the nature of the self. A professional psychologist will not reach to the depths where Hadrat Wālā's gaze can reach. A person may regard a certain quality of his to be humility and someone else may also consider it to be

humility, but Hadrat Wālā's proficiency will diagnose it as pride. The patient then himself realizes that yes, it was pride and not humility. Sometimes a person will describe his condition in such a way that some other mentor would acknowledge it as wilāyāt, while Hadrat Wālā will instruct the person to seek treatment for dryness of the brains. On the other hand, based on certain conditions and thoughts, a person thinks that he has become an unbeliever or hypocrite. But in Hadrat Wālā's diagnosis it does not negate īmān and sincerity. Hadrat Wālā does not allow the most broken down person to lose courage. Instead, as long as his courage supports him, the ease in his Dīn lies in keeping the person attached to Allāh *ta'ālā*. Experiences of this sort demonstrate to us the need for a mentor and what qualities he must have.

As regards education and training, Hadrat Wālā has certain principles which unravel countless knots of the spiritual path. For example, details and differences with regard to what is desired and what is not, what is within one's control and what is not. A seeker may consider many things to be more important and preferable whereas they are unimportant and unnecessary (e.g. certain spiritual conditions, expositions and supernatural feats). When these are not acquired, then in addition to the seeker's heart breaking, it does not develop any importance towards matters which are more important and which ought to be given preference. One great ease which Hadrat Wālā provided with regard to education and training and after which there can be no excuse of deprivation is that even if a person lives very far away, he can benefit considerably through correspondence. Hadrat Wālā's insight in this regard is a supernatural feat in itself. He places his finger on the pulse of the longest and most disturbing letters, and provides satisfying and convincing answers in a few paragraphs.

From my personal experience I can say that he gives a few lines' answer to two page letters without any confusion remaining. I now present the last one or two letters as examples.

The imām of the masjid in the area which I live is appointed and paid by the government. However, he is an "Imām Zuhrī" (he only performs the zuhr salāh). Even his punctuality for the zuhr salāh is for the benefit of the office workers or for "official government salāhs". He does not perform it during the

holidays. As for the remaining days and other salāh times, he neither adheres to the adhān nor the congregation. Anyone will enter the masjid and perform the salāh after calling out the adhān or without calling it out, with congregation or without congregation. Several congregations take place for a single salāh. What is the ruling for a second congregation in such a masjid? I posed this question to several senior scholars. Some of them responded by saying that if it has an appointed imām, it cannot be given the ruling of a cosmopolitan masjid merely because of negligence on the side of the imām or his disregard to his duty. Other scholars gave it the ruling of a cosmopolitan masjid. Some scholars resort to this fine distinction or intelligence by saying that the second congregation must be slightly away from where the first congregation was performed. My personal inclination was to avoid a second congregation.

Hadrat Wālā's totally satisfactory reply to this entire story was given in a single sentence which was against his personal inclination. He wrote: "The situation you described is an example of disorganization or an absence of organization."

Similarly I wrote to him with reference to certain matters by saying: "I intended giving it up on countless occasions but my intention broke on each occasion. I have now reached the point where I do not even feel like making an intention." He wrote back: "Even if you do not feel like it, you must do it. It never goes to waste. Allāh *ta'ālā* alone knows when its effect will come to the fore." I can say with certainty that – all praise is due to Allāh *ta'ālā* – a new life was given to my dead courage.

Habits and character

The most distinguishing qualities as regards Hadrat Wālā's habits and character are: informality, self-control and system. He neither approved of nor opted for something merely out of formality or for the sake of general practice and custom, which is burdensome to him, to others or is of no real benefit. Despite the discomfort that is caused by formality, people consider it to be "good character". Not only is Hadrat Wālā naturally averse to such "good character", in most cases it is not advantageous to the system of education and training. However, since people have generally become accustomed to formalities and pretences, and are desirous of them, some of Hadrat Wālā's social practices appear strange and become causes of misunderstanding. For example, people come to him in very

large numbers so he, by and large, did not take the responsibility of hospitality towards them. He did take on this responsibility in the beginning but those who know his ways and disposition are aware that when he takes on a responsibility – whether big or small – he carries it out to the full and with utmost importance. This inevitably affected his services in the field of spiritual instruction which is the fundamental purpose of people coming here in the first place. I recall Hadrat Wālā giving the same reason [on one occasion].

Similarly, I noticed people coming here – Allāh *taʿālā* alone knows under what assumptions - without informing Hadrat Wālā about their conditions and thoughts. Once they come here, they start posing questions to him with total disregard. Hadrat Wālā is naturally disturbed especially because he is intensely considerate about the feelings of others. In addition to this, if these people find that their assumptions were incorrect, then instead of deriving benefit from Hadrat Wālā, they will go back from where they came while having regrets over undertaking the journey and the difficulties which they had to endure in the course of it. Moreover, there are times when the work for which they undertook the journey could have been accomplished while sitting at home and merely corresponding with Hadrat Wālā. Hadrat Wālā takes all these points into consideration. This is why, contrary to his norm, the harsh questions which he poses in reply to the letters are initially terrifying to those who write the letters. However, those of them who remain firm and steadfast [in their correspondence despite the harshness] realize the value of the harshness later on.

As for providing genuine comfort and ease, concern for the wellness of others, assistance and consideration – the extent to which Hadrat Wālā worries about this cannot be reciprocated by others. This can be gauged from some of my small experiences. I went to Thānah Bhawan with my mother and a few family members on one occasion. The owner of the house which I wanted to rent near the Khānqāh sent a message that he wants one rupee as rent. Hadrat Wālā said: "No. Eight ānās." I said: "One rupee does not seem too much." He said: "There are many poor people who come here and will not be able to afford that much. Once the owner establishes a certain price, he will expect the same amount in future as well." Hadrat Wālā then asked me: "Did you go and check the house,

is it okay?" I replied: "Yes." He then took me with and inspected the house himself. He paid particular attention to the toilet to which my mind had not even crossed. It was a tiny toilet. H̲ad̲rat Wālā said: "It will be difficult for the ladies to use this toilet." H̲ad̲rat Wālā's own sectioned off house became available within a few days so he asked me to stay there. It was extremely comfortable.

On another occasion the house in which I lived was at a distance from the Khānqāh. H̲ad̲rat Wālā used to send a special message to me first and then to those in the Khānqāh before the commencement of the morning assembly so that I am not delayed in arriving because of the distance. He used to add in his message to me: "I am informing you so that you may know that I am free at the moment. You can come to meet me if you want."

On each of my visits to Thānah Bhawan I had the opportunity of being a guest of H̲ad̲rat Wālā. Sometimes he even accords me the honour of having a meal with him. However, if it is for more than one time, he does not go to this formality in most cases. This point may be disturbing to those who like formalities, and I too was unable to explain his reason for doing this. He himself explained it to me on one occasion. He said: "A guest cannot eat freely in the presence of his host." Just imagine! If he is so considerate over these small matters, what wisdoms and underlying reasons he must be thinking of when dealing with important matters!

The same applies to his strict adherence to a time table. He generally has a time set aside for each task. Who can deny the innumerable benefits of this both for him and for others! The countless books and articles which he wrote, enabling the residents of the Khānqāh and other outsiders to attend two assemblies daily which last for about 4-5 hours, replying to all letters daily which average about 15-20 – all this is through the blessing of strict adherence to a time table and of a sound system. The time after maghrib is generally not a time to meet him. However, when I requested to speak to him in privacy, he gave me time after maghrib to speak to him for half an hour at a time and even more. He would remain seated [listening to me] for as long as I continued talking. I think on one occasion it even went to the time of ʿishā. The time to write taʿwīdh was between z̲uhr and ʿas̲r. However, on one occasion, my worker

needed a taʿwīdh so Hadrat Wālā very affectionately wrote it out for him after ʿishā without my having interceded on my worker's behalf.

Those who are always looking for customary formalities and pretentious mannerisms will certainly find it strange when they come to Hadrat Wālā. Due to their misunderstanding or lack of it, Allāh alone knows what they will assume his ways to be. However, the person who does not come here with any ulterior motive will certainly say without hesitation that all Hadrat Wālā's dealings and interactions are based on wisdom and common good. Instead of seeing "so-called" strictness, he will perceive intense comfort and ease.

Those who know me know how distant I am from sudden infatuation and obsession; and how maligned I am for my judgemental eye. However, I can see nothing but absolute and total affection and love in Hadrat Wālā. This is the view of one who looks on the surface and whose gaze is deficient. What a person endowed with perfect sight must be seeing can be learnt from none but one who is perfect.

Written works

It is strange that just as the sight of those who are accustomed to customs and formalities keeps them concealed from Hadrat Wālā's genuine affection and real kindness, his efforts in writing have deprived many from "leave out the word and move towards the meaning" as regards his written works and compositions. Superficiality is the universal plague of our times. People have become so enamoured by formalities, pretences and poetic language in the field of writing and are in search for them, that it is extremely difficult for them to read a book or article solely for the sake of knowledge and for the acquisition of meanings. I heard a religious and learned man saying with reference to Hadrat Wālā's books: "I wanted to read them but they are unreadable." I myself was caught up in this ailment for some time. My deceased father used to order most of Hadrat Wālā's books and would constantly instruct me to read them. But where will a person who is more interested in the clucking sound made by the tongue have any interest in life-saving food!

After having the opportunity of spending some time in Hadrat Wālā's service and gauging some of his knowledge and wisdom,

I can now say without exaggeration that the extent of knowledge, depth, inclination and effect which I received and still receive from Hadrat Wālā's writings, I do not get from anywhere else. I am astonished at how – despite so many written works – he uses so few words to convey so many meanings. Moreover, one will notice that in most cases, the correctness and comprehensiveness of the meaning which he wants to convey and the word or sentence which he conveys it in cannot be replaced by any other form of expression. If the truth be told, this is the fundamental excellence of a composition.

As for the actual subject matter and meaning, you can take any ordinary letter or the most voluminous of his books, rarely will you find a word which was used merely as an embellishment or to demonstrate his power of expression. Every word and every paragraph bears a certain meaning. If a person is inclined towards a subject matter and its meaning, he will find Hadrat Wālā's writing so magnetic and appealing that he will not feel like leaving out a single word. As for the comprehensiveness of his writings, his treasure of writings totally encompass every side and angle of knowledge of Dīn to the extent that the masses, the elite, the 'ulamā', the Sufis, the orators and propagators, the modernists and the ancients, the rationalists and the devotees – every type of people and every individual will find comfort in them. I have come across some people with basic education developing absolutely pure and correct understanding of Dīn solely by reading Hadrat Wālā's books to the extent that they surpass many senior scholars in this regard.

By "understanding of Dīn" I am not referring to monastic Dīn but non-monastic Dīn whose elixir turns one's worldly life into Dīn and empowers one with the good of this world before receiving the good of the Hereafter. I personally said to Hadrat Wālā on several occasions: "Let alone Dīnī matters, my heart desires to consult Hadrat Wālā on every minor and major issue of my worldly affairs." Although he is – due to his temperament and wisdoms – totally aloof from politics, if the general claimants to political expertise possessed the actual understanding of matters, the politics of Muslims today would have been beyond empty imitation.

One would assume that from his vast treasure of writings, Hadrat Wālā does not have anything for the modernists and Western educated people. But this is not the case. Instead, he paid special attention to this group in some of his writings such as *al-Intihibāt al-Mufīdah ʿan al-Ishtibāhāt al-Jadīdah*. In fact, I request the genuine seekers from this group to read Hadrat Wālā's books (especially the *Mawā'iz*) after consulting him. Allāh willing, not only will they be guided but will become genuine guides to others. Not only will their doubts and misgivings be removed, they will acquire a true taste of Dīn and the joy of īmān. It will be even more advantageous for them if they can avail themselves of spending some time in Hadrat Wālā's company.

The purpose of whatever I wrote above is certainly not to provide details on Hadrat Wālā's lofty excellences in the fields of knowledge and practice because my own understanding cannot fathom them. Rather, my purpose is merely to turn the reader's focus to a few obvious and outward points which – due to misunderstanding – become obstacles in the path of benefiting from Hadrat Wālā's lofty excellences. There is no worse deprivation in our times. The person who assumes water to be a mirage is worthy of far more pity, in fact pardon, than the one who assumes a mirage to be water.

All praise is due to Allāh *taʿālā*, the above article, *al-Fayd al-Jārī*, brings us to the end of the last chapter of *Ashraf as-Sawānih*. I now present the lists which I had made reference to under the chapters on Hadrat Wālā's students, khulafā' and written works. These three lists will be presented in sequence. This will be followed by a conclusion which will – Allāh willing – bring us to the end of this book.

List of students

This is the list of students which I had made reference to in chapter nine of *Ashraf as-Sawānih*. It contains the names, addresses and year of qualification of the students who completed under Hadrat Wālā in Kānpūr. The list was transcribed and drawn from the old documents of Madrasah Jāmiʿ al-ʿUlūm, Kānpūr by Janāb Maulānā Hakīm ʿAbd al-Haq Khān Sāhib. I did not see the need to make inquiries about those who did not complete their studies during Hadrat Wālā's stay in Kānpūr. Similarly, I could not establish who completed their studies and who did not after Hadrat Wālā left Kānpūr

because he was not affiliated to any formal madrasah. It was neither possible nor necessary to ascertain the present addresses[1] and conditions of those who are listed below. This is why I did not go to any pains in this regard. Other necessary details with regard to the students can be found in the chapter on students.

	Name	**Address**	**Date**
1	Maulwī Fadl Haq	Allāhābād	17 Shaʿbān 1306
2	Maulwī Muhammad Husayn	Lucknow	20 Shaʿbān 1307
3	Maulwī Mazharul Haq	Chātgām	16 Shaʿbān 1308
4	Maulwī Muhammad Is-hāq	Bardwān	18 Shaʿbān 1309
5	Maulwī Sayyid Siddīq ar-Rahmān	Murshidābād	,,
6	Maulwī Sayyid ʿAbd al-Mannān	Murshidābād	13 Shaʿbān 1310
7	Maulwī ʿAbd ar-Rahīm	Māldah	,,
8	Maulwī Walī Ahmad	Rangoon, Burma	,,
9	Maulwī ʿAbd al-Hakīm	Chātgām	,,
10	Maulwī ʿAbd al-Haq	Kamarlah	,,
11	Maulwī Ghulām Sultān	Chātgām	,,
12	Maulwī Sādiq al-Yaqīn	Bārah Bankī	,,
13	Maulwī Muhammad Hanīf	Bihar	,,
14	Maulwī ʿAzīz ar-Rahmān	Chātgām	,,
15	Maulwī ʿAbd al-Haq	Chātgām	,,
16	Maulwī Muhammad Ibrāhīm	Aʿzamgarh	,,
17	Maulwī Tamīz ad-Dīn	Chātgām	,,
18	Maulwī Muhammad Rashīd	Kānpūr	15 Shaʿbān 1311
19	Maulwī Ahmad ʿAlī	Bārah Bankī	,,
20	Maulwī ʿAzmat Ilāhī	Thānah Bhawan	,,

[1] The full address of the student is not provided. Only the town's name or district is given. (translator)

21	Maulwī Hakīm Sajjād Husayn	Hardoi	,,
22	Maulwī Anwār ʿAlī	Chātgām	,,
23	Maulwī Muhammad Ibrāhīm	Gangoh	,,
24	Maulwī ʿAbd al-Hakīm	Chātgām	,,
25	Maulwī Muhammad Muqīm ad-Dīn	Arkān, Burma	,,
26	Maulwī Sayyid Is-hāq ʿAlī	Kānpūr	17 Shaʿbān 1313
27	Maulwī Muhammad Yūnus	Thānah Bhawan	,,
28	Maulwī Qādī ʿAbd as-Samad	Kānpūr	,,
29	Maulwī Muhammad Ilyās	Bijnor	,,
30	Maulwī Hakīm Muhammad Mustafā	Bijnor	,,
31	Maulwī Saʿīd Ahmad	Itāwah	,,
32	Maulwī Zāhid Husayn	Giyā	,,
33	Maulwī Qādī ʿAbd al-Haq	Muzaffar Nagar	,,
34	Maulwī Sayyid ʿUbaydullāh	Chātgām	,,
35	Maulwī Jasīm ad-Dīn	Nadyah Bengal	,,
36	Maulwī ʿAbd ar-Rahmān	Aʿzamgarh	,,
37	Maulwī Muhammad Ismāʿīl	Balyā	,,
38	Maulwī ʿAbd al-Hamīd	Arkān, Burma	,,
39	Maulwī ʿAbd al-Karīm	Chātgām	,,
40	Maulwī Yār Muhammad	Chātgām	,,
41	Maulwī ʿAbd al-Qādir	Chātgām	,,
42	Maulwī Nusrat ʿAlī	Chātgām	,,
43	Maulwī Shāh Lutf ar-Rasūl	Bārah Bankī	,,
44	Maulwī Muhammad ʿĀbid	Behrā’ich	,,
45	Maulwī Dalīl ar-	Chātgām	,,

	Rahmān		
46	Maulwī Fadl ar-Rahmān	Chātgām	,,
47	Maulwī Husām ad-Dīn	Allāhābād	17 Rajab 1315
48	Maulwī ʿAbd al-Majīd	Jīsar, Bengal	,,
49	Maulwī ʿAbd ar-Rahmān	Akyāb	,,
50	Maulwī Habībullāh	Chātgām	,,
51	Maulwī Hāfiz Nūr al-Hasan	Gangoh	,,
52	Maulwī Sultān Mahmūd	Itāwah	,,

List of khulafā’

This is the list which was referred to in chapter fifteen. It only has the names of the present khulafā’. Hadrat Wālā has two types of khulafā’, mujāzīn-e-bayʿat and mujāzīn-e-suhbat. This is why they are listed separately. Refer to the relevant chapter for a detailed explanation of the difference between the two. Briefly, the mujāzīn-e-bayʿat have permission to accept bayʿah and to teach and instruct their murīds. The mujāzīn-e-suhbat are only permitted to teach and instruct. The references for this are provided at the end of this list. By and large, the addresses[1] of these khulafā’ are in line with the sources and according to the time when permission was given to them. However, the addresses of some of them have changed. Those whose new addresses could be ascertained have been provided. The other addresses have been copied verbatim from their sources. The list of khulafā’ who have passed away has been transcribed from *Tatummāt Tanbīhāt Wasīyyat* so that the reader may pray for their forgiveness and the elevation of their ranks. Details with regard to the khulafā’ must certainly be studied in the relevant chapter. That is all.

Mujāzīn-e-bay’at

1. Maulwī Muhammad ʿĪsā Sāhib, professor of Arabic, Allāhābād.

2. Maulwī ʿAbd al-ʿAlīm Sāhib, Bardawān.

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[1] The full addresses have not been given in this English translation. Only the city, town, village or district is given. (translator)

3. Maulwī ʿAbd al-Ghanī S̲āh̲ib, principal of Raud̲atul ʿUlūm, Phulpūr, district Aʿz̲amgarh.

4. H̲ājī Sher Muh̲ammad S̲āh̲ib, Sukkhur (Sindh).

5. Maulwī H̲akīm Muh̲ammad Mus̲t̲afā S̲āh̲ib Bijnorī, Meerut.

6. Maulwī Afd̲al ʿAlī S̲āh̲ib, Bārah Bankī.

7. Maulwī ʿAbd al-Majīd S̲āh̲ib, Gaurgānoh.

8. Khwājah ʿAzīz al-H̲asan S̲āh̲ib, Assistant Inspector Madāris, Lucknow.

9. Maulwī Z̲afar Ah̲mad S̲āh̲ib, Khānqāh Imdādīyyah, Thānah Bhawan.

10. Maulwī H̲abībullāh S̲āh̲ib, Persian teacher at Government High School, Jālūn.

11. Maulwī Muh̲ammad Is-h̲āq S̲āh̲ib, a teacher at Madrasah ʿAlīyyah, Dhaka.

12. Maulwī Wāh̲id Bakhsh S̲āh̲ib, Bhāwalpūr.

13. H̲ājī Shamshād S̲āh̲ib, Thānah Bhawan.

14. Muh̲ammad ʿAbdullāh Khān S̲āh̲ib, Bhopal.

15. Sayyid Fakhr ad-Dīn Shāh S̲āh̲ib, Sukkhur (Sindh).

16. Maulwī S̲aghīr Muh̲ammad S̲āh̲ib, Bengal.

17. Maulwī ʿAbd al-H̲amīd S̲āh̲ib, North Wazīrastān.

18. Maulwī At̲-har ʿAlī S̲āh̲ib, district Memon Singh.

19. Maulwī ʿAbd al-Wahhāb S̲āh̲ib, Chātgām.

20. Abul Barakāt S̲āh̲ib, Sult̲ānpūr (for the masses only).

21. Maulwī Nadhīr Ah̲mad S̲āh̲ib, Karnāl.

22. Maulwī Rafīʿ ad-Dīn S̲āh̲ib, Allāhābād.

23. Maulwī ʿAbd as-Salām S̲āh̲ib, Peshawar.

24. Maulwī Muh̲ammad Mūsā S̲āh̲ib, a teacher at Masjid-e-Nabawī, Bāb an-Nisā', Madīnah Munawwarah (Muhājir Madanī).

25. Maulwī H̲asīn ad-Dīn S̲āh̲ib, Madras.

26. Maulwī Muh̲ammad Saʿīd S̲āh̲ib, Madras.

27. Maulwī Nadhīr Ahmad Sāhib, Muzaffar Nagar.

28. Maulwī Maqsūd ʿAlī Sāhib, Barīsāl.

29. Maulwī Wasīyyullāh Sāhib, Aʿzamgarh.

30. Maulwī Muhammad Hasan Sāhib, head teacher at Madrasah Nuʿmānīyyah, Amritsar.

31. Maulwī Sirāj Ahmad Khān Sāhib Amrohī, a teacher at Madrasah Imdād al-ʿUlūm, Thānah Bhawan.

32. Maulwī Mumtāz Ahmad Sāhib, Saundyāgiyā.

33. Munshī Haqdād Sāhib, Lucknow.

34. Maulwī ʿAbd al-Jabbār Sāhib, Fīrozpūr.

35. Maulwī Walī Ahmad Sāhib, a teacher at Madrasah Qādirīyyah, Murādābād.

36. Maulwī Khayr Muhammad Sāhib, rector at Madrasah Fayd Muhammadī, Jālandhar.

37. Maulwī Ghulām Siddīq Sāhib, Ghāzī Khān.

38. Maulwī ʿAbd ar-Rahmān Sāhib Kāmilpūrī, teacher at Mazāhir al-ʿUlūm, Sahāranpūr.

39. Maulwī Muhammad Tayyib Sāhib, principal of Dār al-ʿUlūm Deoband.

40. Maulwī Muhammad Shafīʿ Sāhib, a teacher at Dār al-ʿUlūm Deoband.

41. Maulwī Muhammad Nabīh Sāhib, Murādābād.

42. Maulwī Muhammad Sābir Sāhib, Gaurgānūh.

43. Nawāb Ahmad ʿAlī Khān Sāhib, Sahāranpūr.

44. Hakīm Karam Husayn Sāhib, Sītāpūr (Audh).

45. Maulwī ʿAbd ar-Rahmān Sāhib, Allāhābād.

46. Muhammad ʿUthmān Khān Sāhib, Delhi.

47. Master Qabūl Ahmad Sāhib, assistant master at Government High School, Sītāpūr.

48. Maulwī Jalīl Ahmad Sāhib, ʿAlīgarh.

49. Maulwī Is-hāq ʿAlī Sāhib Kānpūrī, Allāhābād.

50. Shihāb ad-Dīn Sāhib, Meerut.

51. Maulwī Masīhullāh Khān Sāhib, Mathrā.

52. Maulwī Murtadā Hasan Sāhib, Bijnor.

53. Hakīm ʿAbd al-Khāliq Sāhib, Punjab.

54. Master Thāmin ʿAlī Sāhib, Government High School, Kānpūr.

55. Hāfiz ʿInāyat ʿAlī Sāhib, Ludhiyānā (for the masses only).

56. Maulwī Walī Muhammad Sāhib, a teacher at Mazāhir al-ʿUlūm, Sahāranpūr.

57. Maulwī Nūr Bakhsh Sāhib, Chātgām.

58. Maulwī ʿAbd al-Wadūd Sāhib, Peshawar.

59. Maulwī Asʿadullāh Sāhib Rāmpūrī, a teacher at Mazāhir al-ʿUlūm, Sahāranpūr.

60. Shaykh ʿAzīz ar-Rahmān Sāhib, Meerut.

61. Maulwī Hakīm Ilāhī Bakhsh Sāhib, Sukkhur, Sindh.

62. Master Muhammad Sharīf Sāhib, a teacher at District Board Model School, Punjab.

63. Master Sher Muhammad Sāhib, a teacher at District Board Model School, Punjab.

64. Hāfiz Walī Muhammad Sāhib, Farkhābād.

65. Maulwī Kifāyatullāh Sāhib, a teacher at Madrasah Saʿīdīyyah, Shāhjahānpūr.

66. Maulwī Hāmid Hasan Sāhib, Murādābād.

67. Hakīm Fadlullāh Sāhib, Shikārpūr, Sindh.

68. Bābū ʿAbd al-ʿAzīz Sāhib, Sahāranpūr.

69. Maulwī Rasūl Khān Sāhib, a teacher at Oriental College, Lahore.

70. Maulwī Muhammadullāh Sāhib, a teacher at Madrasah Ashraf al-ʿUlūm, Dhāka.

71. Hakīm Maulwī ʿAbd al-Haq Khān Sāhib, Fatahpūr.

72. Hakīm Khalīl Ahmad Sāhib, Sahāranpūr.

73. Mahmūd al-Ghanī Sāhib Sahāranpūrī, Hyderabad, Deccan.

74. Munshī ʿAbd al-Hayy Sāhib, previously a lawyer and now a homoeopathic doctor, Jaunpūr.

Mujāzīn-e-Suhbat

1. Saʿīd Ahmad Khān Sāhib, Balrām, Aytah.

2. Hāfiz ʿAlī Nazar Baig Sāhib, Murādābād.

3. Shaykh Muhammad Hasan Sāhib, Lucknow.

4. Maulwī ʿAbd ar-Rahmān Sāhib, Patna.

5. Maulwī Mahmūd al-Haq Sāhib, Hardoi.

6. Munshī ʿAbd al-Walī Sāhib, Bahrāʾich Audh.

7. Shaykh Muhammad ʿAbd al-Karīm Sāhib, session judge, Karachi.

8. Muhammad Jalīl Sāhib, Dehradun.

9. Maulwī Anwār al-Hasan Sāhib, honorary magistrate, Lucknow.

10. Munshī ʿAlī Shākir Sāhib, Lakhīmpūr.

11. Muhammad Najm Ahsan Sāhib, Partābgarh.

12. Maulwī Manfaʿat ʿAlī Sāhib, Sahāranpūr.

13. Maulwī ʿAbd al-Hakīm Sāhib, a professor at Memon Singh College, Bengal.

14. Munshī ʿAlī Sajjād Sāhib, deputy collector, Jaunpūr.

15. Mazhar Ahmad Sāhib, Bhopal.

16. Hāfiz Muhammad Tāhā Sāhib, Gorukhpūr.

17. Khwājah Muhammad Sādiq, Amritsar.

18. Munshī ʿAbd as-Sabūr Sāhib, Shāhjahānpūr.

19. Hāfiz Zāhid Hasan Sāhib Amrohī, Rānīkhet.

20. Bakhshish Ahmad Sāhib, Gorukhpūr.

21. Hāfiz Liqāʾullāh Sāhib Pānīpattī, Hyderabad, Deccan.

22. Maulwī Zuhūr al-Hasan Sāhib, Mazāhir al-ʿUlūm, Sahāranpūr.

23. Maulwī Muhammad Tāhir ibn Maulānā Hāfiz Ahmad Sāhib, Dār al-ʿUlūm Deoband.

24. Maulwi Ishfāq ar-Rahmān Sāhib Kāndhlawī, a teacher at Fatahpūrī Delhi.

25. Maulwī Sultān Mahmūd Sāhib, head teacher at Fatahpūrī Delhi.

26. Hāfiz Muhammad Ismā'īl Sāhib, Delhi.

27. Munshī Muhammad Ya'qūb Sāhib, Rehtak.

28. Maulwī 'Abd as-Samad Sāhib Banārsī, Kānpūr.

29. Maulwī Abul Fidā' Nūr Muhammad Sāhib, Hyderabad, Deccan.

30. Hājī Dāwūd Hāshim Sāhib, Rangoon.

31. Maulwī Hamīd Hasan Sāhib Deobandī, a teacher at Miftāh al-'Ulūm, Jalālābād, Muzaffar Nagar.

32. Maulwī Riyād al-Hasan Sāhib, Meerut.

33. Hakīm Muhammad Sa'īd Sāhib Gangohī, Bombay.

34. Munshī 'Abd al-Hamīd Sāhib, Lucknow.

35. 'Abd al-Ghafūr Sāhib, Jaudpūr.

36. Hakīm Fayyād 'Alī Sāhib, Bhopal.

37. Qādī Muhammad Mustafā Sāhib, Benares.

Note: The above two lists have been taken from *Tanbīhāt Wasīyyat.* However, a few additions and subtractions have been made to these lists from the written announcement which I received just recently from Hadrat Wālā. It is quoted here for the reader's information.

As per the article published in *an-Nūr* dated Rabī' ath-Thānī 1354 A.H., Maulwī 'Abd ar-Rahmān Sāhib, a teacher at Bareilly, who is included in the list of Mujāzīn-e-Bay'at passed away on 21 Shawwāl 1354 A.H. This results in one less in the first list. Incidentally, Munshī 'Abd al-Hayy Sāhib has been promoted from Mujāz-e-Suhbat to Mujāz-e-Bay'at. In this way, the number of Mujāzīn-e-Bay'at remains the same. Also incidentally, Hakīm Fayyād 'Alī has been admitted into the list of Mujāzīn-e-Suhbat, so the number in this list also remains the same. One person has been removed from the list of Mujāzīn-e-Suhbat due to some doubts about his condition. However, Qādī Muhammad Mustafā Sāhib, a pensions deputy collector in Benares has been included into this list. In this

way, the number of Mujāzīn-e-Suhbat still remains the same. The announcement ends here.

List of khulafā' who passed away

1. Maulwī Ahmad ʿAlī Sāhib – in-charge of writing *Bahishtī Zewar.*

2. Maulwī Muhammad Sāhib Chātgāmī.

3. Maulwī Nūr Husayn Sāhib, district Jhelam.

4. Maulwī ʿUbayd al-Haq, Mauhanpūrī.

5. Hakīm Muhammad Yūsuf Sāhib Bijnorī.

6. Hakīm Nūr Ahmad Sāhib Kānpūrī.

7. Maulwī ʿAbd ar-Rahmān, Bikehrā (15 Dhū al-Qaʿdah 1340 A.H.).

8. Maulwī Khalīl ar-Rahmān Sāhib Aʿzamgarhī (Rajab 1341 A.H).

9. Munshī Muhammad Sultān Sāhib Madrāsī (Shawwāl 1342 A.H.).

10. Hājī Muhammad Mustafā Sāhib Khaurjauwī (8 Dhū al-Hijjah 1343 A H.).

11. Maulwī Muhammad ʿĪsā Sāhib, Benares (9 Rajab 1344 A.H.).

12. Maulwī Shāh Lutf Rasūl Sāhib Fatahpūrī, Bārābankī (beginning of Shaʿbān 1344 A.H.).

13. Hāfiz Muhammad ʿUmar Nahtaurī, ʿAlīgarh (7 Ramadān 1344 A.H.).

14. Shaykh Maʿshūq ʿAlī Sāhib Qanūjī (Shawwāl 1345 A.H).

15. Maulwī Muhammad Sādiq Sāhib, Māligāon, district Nāsik (13 Dhū al-Hijjah 1347 A.H.).

16. Sufi Rahīm Bakhsh Sāhib, Delhi (Dhū al-Hijjah 1347 A.H.).

17. Maulwī ʿAbd al-Hayy Sāhib Sahāranpūrī, Hyderabad (27 Ramadān 1348 A.H.).

18. Khayrāt Ahmād Khān Sāhib, Saundhyā, district Giyā (26 Dhū al-Qaʿdah 1349 A.H.).

19. Maulwī Abul Hasan Sāhib Jaunpūrī (7 Rabīʿ ath-Thānī 1350 A.H.).

20. Hājī Muhammad Yūsuf Sāhib, Rangoon (8 Muharram 1352 A.H.).

21. Maulwī Abū Bakr Sāhib Arkānī (22 Jumādā ath-Thāniyah 1352 A.H.).

22. Sayyid Fīroz Shāh Sāhib, Peshawar (3 Shawwāl 1353 A.H.).

23. Maulwī ʿAbd al-Majīd Sāhib Shāhjahānpūrī (4 Rabīʿ al-Awwal 1354 A.H.).

24. Maulwī ʿAbd ar-Rahmān Sāhib Barelwī (21 Shawwāl 1354 A.H.).

Written works

The following is a list which we had made reference to in a previous chapter titled Writing and Composing. Like the previous lists of the khulafā', the present list is quoted from the addendums to *Tanbīhāt Wasīyyat*. However, a few new written works have been added from the written announcement which I recently received from Hadrat Wālā. The list of written works is followed by a list of works done by other scholars on Hadrat Wālā's writings. This too has been quoted from the addendums to *Tanbīhāt Wasīyyat* from the text of Hadrat Wālā.

Books

1. Jazā' al-Aʿmāl.
2. Karāmāt Imdādīyyah.
3. Kamālāt Imdādīyyah.
4. Safā'ī Muʿāmalāt.
5. Islāh ar-Rusūm with its addendum.
6. Maktūb Mahbūb al-Qulūb.
7. Taʿlīm ad-Dīn.
8. Aʿmāl Qur'ānī.
9. Khawās Furqānī.
10. Āthār Tibyānī.
11. Aurād Rahmānī.
12. ʿIlājā al-Qaht wa al-Wabā'.
13. Hifz al-Īmān.
14. Islāh Tarjumah Dehlawīyyah.
15. Islāh Tarjumah Hayrat.
16. Islāh al-Khiyāl.

17. Huqūq al-Islām.
18. Rūnamā’e Mathnawī Manzūm (in rhymed verses).
19. Shauq-e-Watan.
20. Akhbār Baynī.
21. al-Istibsār fī Fadl al-Istighfār.
22. Akhbār Zalzalah.
23. al-Qaul as-Sawāb fī Mas’alatil Hijāb.
24. Taswīr al-Muqattaʿāt li Taysīr Baʿd al-ʿIbārāt (Arabic).
25. Qasd as-Sabīl ilā al-Maulā al-Jalīl.
26. al-Qaul al-Badīʿ fī Ishtirāt al-Misr li at-Tajmīʿ.
27. Zer wa Bumm Mathnawī (Persian).
28. Talkhīs al-Mirqāt.
29. Talkhīs ash-Sharīfīyyah (Arabic).
30. Tas-hīl al-Maʿānī (Arabic).
31. Talkhīs al-Manār (Arabic).
32. al-Madār (Arabic).
33. Dirāyah al-ʿIsmah (Arabic).
34. Talkhīs Hidāyat al-Hikmah (Arabic).
35. Talkhīs al-Bidāyah (Arabic).
36. ath-Thalāthīn bi Shakl Jadwal (Arabic).[1]
37. Tadh’īl Sharh al-Aqā’id (Arabic).
38. ʿAsharah Tarūs (Arabic).[2]
39. Sabʿa Sayyārah (Arabic).[3]
40. Tajwīd al-Qur’ān Manzūm.
41. Yādgār Haq al-Qur’ān.[4]
42. Iksīr fī Ithbāt at-Taqdīr.
43. Anwār al-Wujūd fī Atwār ash-Shuhūd (Arabic).
44. at-Tajallī al-ʿAzīm fī Ahsanī Taqwīm (Arabic).[5]

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[1] Book number 36 is a condensed version of *Arbaʿīn* of Ghazzālī. It is written in a tabular form. It contains indications as regards where the texts have been left out. If anyone wishes to publish it separately, he may do it by the help of these indications. The sermon is also written at the beginning.

[2] A collection of books numbered 28-38 is popularly known as *Talkhīsāt ʿAshar.*

[3] It contains the chains of transmission of Hadīth collections. The beginning sections of some of the transmissions need to be reinvestigated.

[4] This is a condensed version of *Tajwīd al-Qur’ān* with a few additions.

[5] This book is a part of *Anwār al-Wujūd.*

45. al-Khutab al-Ma'thūrah min al-Āthār al-Mash-hūrah (Arabic).
46. Hifz al-Arba'īn ma'a Tarjumah wa Sharh Durūrī (Arabic and 40 Hadīth).
47. Furū' al-Īmān.
48. Sabq al-Ghāyāt fī Nusk al-Āyāt (Arabic).
49. Tahqīq Ta'līm Angrezī.
50. Maktūbāt Imdādīyyah ma'a Sudd Fawā'id.
51. Haq as-Simā'.
52. Yād Yārān.
53. Kalīd Mathnawī – daftar awwal.
54. Qurubāt 'Indallāh wa Salawātur Rasūl (Arabic).[1]
55. Tatummah Qurubāt 'Indallāh wa Salawātur Rasūl (Arabic).
56. Tanshīt at-Tab' fī Ijrā' as-Sab'.
57. al-Khitāb al-Malīh fī Tahqīq al-Mahdī wa al-Masīh.
58. at-Ta'dīm Liman Laysa lahū fī al-'Ilm wa al-Adab Nasīb.[2]
59. Zād as-Sa'īd fī as-Salāt 'alā an-Nabī al-Wahīd.
60. Nayl ash-Shifā' bi Na'l al-Mustafā.[3]
61. al-Qaul al-Fāsil Bayna al-Haq wa al-Bātil.[4]
62. Yādgār Pur Anwār Khwājah Sāhib Ajmerī.[5]
63. Tahdhīr al-Ikhwān 'an ar-Ribā fī al-Hindustān.
64. at-Tuqā fī Ahkām ar-Ruqā.
65. Kashf al-Ghashwah 'an Wajh ar-Rishwah.
66. at-Taurī' fī Fasād at-Tauzī'.
67. al-Haq as-Sirāh fī Tahqīq Ujrah an-Nikāh.[6]
68. Fayslah Haft Mas'alah.[7]

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[1] Its translation is *Munājāt Maqbūl.*
[2] This book was published in the name of a student. He may have added a few poetic themes here and there. This book cannot be found and, anyway, it is not an essential book.
[3] This book is published with *Zād as-Sa'īd.* Certain essential notes with regard to this book have been printed in *an-Nūr*, issue no. 9, vol. 3, Muharram 1342 A.H.
[4] This book is printed with *Tuhfatul Mu'minīn* which is written by another author.
[5] This book contains a short history of Khwājah Sāhib and has been printed with *Ru'edād Madrasah Jāmi' al-'Ulūm Kānpūr.* A spiritual practice has been added towards the end by one of the attendants of the madrasah [in Kānpūr]. One should not act on it.
[6] Books numbered 63-67 have been published together.
[7] Written under the instruction of Hadrat Hājī Sāhib *quddisa sirruhu.* Some of its texts are allegedly unsubstantiated. Details in this regard

69. at-Tartīb al-Laṯīf fī Qiṣṣah al-Kalīm wa al-Ḥanīf.
70. Taʿlīm aṯ-Ṯālib.[1]
71. Bahishtī Zewar.[2]
72. Khātimah bi al-Khayr.
73. al-Iqtiṣād fī at-Taqlīd wa al-Ijtihād.
74. Ḥikāyāt Mauʿiẕat.[3]
75. Mu'akhkhar aẕ-Ẕunūn ʿan Muqaddamah Ibn Khaldūn.[4]
76. Naṣīḥat Nāmah bi Jawāb Waṣīyyat Nāmah.[5]
77. Rafʿ al-Khilāf fī Ḥukm al-Auqāf.[6]
78. (Tafsīr) Bayān al-Qur'ān (12 volumes).
79. Imdād al-Fatāwā (4 volumes).
80. Khiṯāb an-Nadwah.[7]
81. ʿIrfān Ḥāfiẕ.
82. al-Futūḥ fī Aḥkām ar-Rūḥ.
83. Mulakhkhaṣ al-Anwār wa at-Tajallī (Arabic).[8]
84. Masā'il al-Mathnawī.[9]
85. Ḥaqīqah aṯ-Ṯarīqah ʿan as-Sunnah al-Anīqah.

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can be learnt from an article of Ḥaḏrat Maulānā Gangohī *quddisa sirruhu* which is included in *Tanbīhāt Waṣīyyat* and with which I agree to the letter.

[1] Selections from *Taʿlīm ad-Dīn* written by myself.

[2] The entire section on Tajwīd and the book from the beginning to the section on Tajwīd was written by Maulwī Aḥmad ʿAlī Ṣāḥib Marḥūm. I was with him throughout in the preparation of this book. As for *Bahishtī Gauhar* which is the eleventh part of *Bahishtī Zewar,* I condensed it from *ʿIlm al-Fiqh* which was written by Maulwī ʿAbd ash-Shakūr Ṣāḥib Kākaurwī.

[3] This book has been printed with *Chashmah Raḥmat* which is written by Muḥammad Islām Ṣāḥib. However, a story about Bahlūl *raḥimahullāh* which is unverified has been added by someone without my permission.

[4] This book has been printed as a part of *Fatāwā Ashrafīyyah*. Later on. *Fatāwā Ashrafīyyah* was itself divided into chapters and made a part of *Imdād al-Fatāwā*.

[5] This is a refutation of an announcement made by a fabricator who most of the time published his announcements as a servant of Madīnah Munawwarah. This book was published in the name of Maulānā Ṣādiq al-Yaqīn Ṣāḥib.

[6] This book was published together with *Ithbāt Waqf Lāzim* of Qārī Muḥammad ʿAlī Ṣāḥib Jalālābādī.

[7] This book has been printed as a part of *Imdād al-Fatāwā*.

[8] This book is a condensed version of the books *Anwār al-Wujūd* and *at-Tajallī al-ʿAẕīm*.

[9] This book is taken from the first register of *Kalīd Mathnawī*.

86. an-Nukat ad-Daqīqah.
87. Ta'yīd al-Haqīqah bi al-Āyāt al-ʿAtīqah (Arabic).[1]
88. Nashr at-Tīb fī Dhikr an-Nabī al-Habīb.
89. Wujūh al-Mathānī maʿa Taujīh al-Kalimāt wa al-Maʿānī (Arabic).
90. al-Intibāhāt al-Mufīdah ʿan al-Ishtibāhāt al-Jadīdah.
91. Jāmiʿ al-Āthār maʿa Tābiʿ al-Āthār (Arabic).
92. Ziyādāt ʿalā Kutub ar-Riwāyāt maʿa Dhanābāt li mā fī az-Ziyādāt (Arabic).
93. Bast al-Banān wa Kaff al-Lisān ʿan Kātib Hifz al-Īmān.
94. Taʿdil at-Taqwīm.[2]
95. Mi'ah Durūs (Arabic).
96. Tanbīhāt Wasīyyat.
97. Islāh an-Nisā' (addendum to part six of Bahishtī Zewar).
98. Islāh Inqilāb (two parts).
99. Huqūq al-ʿIlm.
100. Ādāb al-Muʿāsharat.
101. Aghlāt al-ʿAwām.
102. Kalīd Mathnawī (sixth register).
103. at-Tarā'if wa az-Zarā'if.[3]
104. Tarbīyyat as-Sālik wa Tanjīyyat al-Hālik (in several parts).
105. Hawādith al-Fatāwā (in several parts).
106. Hidāyah al-Ummah wa Duʿāt al-Millah.
107. Tatummāt Imdād al-Fatāwā.[4]
108. al-Ibtilā' li Ahl al-Istifā'.[5]
109. Malfūzāt Khibrat (in several parts).
110. Shadharāt al-Hikam.[6]
111. Jamāl al-Qur'ān.
112. Maktūbāt Khibrat (in several parts).

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[1] This book with its translation has been published by Shāh Lutf Rasūl Sāhib. Note: Books numbered 81-87 are parts of *at-Takashshuf fī Muhimmāt at-Tasawwuf*. This collection together with a few other parts are published as *at-Takashshuf*.
[2] This book is printed with a time-table [of salāh times].
[3] This is a collection of various miscellaneous themes which were being collated from time to time.
[4] These are addendums to the four volumes of *Imdād al-Fatāwā* and a few other booklets which were published in *al-Imdād* and *an-Nūr*.
[5] This has been printed with the first volume of *Tarbīyyat as-Sālik.*
[6] This book was published for a short period of time in *ar-Rashīd* or *al-Qāsim.*

113. Tarjīh ar-Rājih (in several parts).
114. Husn al-ʿIlāj li Sū' al-Mizāj.[1]
115. Malfūzāt Husn al-ʿAzīz (in several parts).
116. Maktūbāt Husn al-ʿAzīz (in several parts).
117. Maqālāt Hikmat.
118. Mujādalāt Muʿdilat.[2]
119. Hukm al-Hakīm.[3]
120. Zakāt al-Fard fī Nabāt al-Ard.[4]
121. Ardā al-Aqwāl fī ʿArd al-Aʿmāl.
122. Maʿārif al-ʿAwārif, tarjumah ʿAwārif al-Maʿārif maʿa Maghārif al-Maʿārif Hāshiyah Maʿārif.[5]
123. al-Masālih al-ʿAqlīyyah li al-Ahkām an-Naqlīyyah (three volumes).
124. Namūdhaj min Muʿtaqadāt Baʿd Ahl al-ʿIwaj (Persian).
125. Risālah Bast Masā'il.[6]
126. Taʿdīl Huqūq al-Wālidayn.[7]
127. Taqrīr Baʿd an-Nabāt fī Tafsīr Baʿd al-Āyāt (this book is presently with the calligrapher).
128. Lubb al-Mathnawī.
129. Zawāl as-Sunnah.
130. Tashnīf al-Asmāʿ.
131. Lauh al-Alwāh.[8]
132. Nus-h al-Ikhwān fī Surūf az-Zamān.
133. al-Miftāh al-Maʿnawī.[9]
134. Khayr al-Hudūr fī as-Safar ilā Kānpūr.
135. Khayr al-ʿUbūr fī Safar Gorukhpūr.

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[1] Selections from *Tarbīyyat as-Sālik*.
[2] These two (books 117 and 118) are the titles of the malfūzāt which are attached to several parts of *Daʿwāt ʿAbdīyyat*.
[3] This is a part of *Husn al-ʿAzīz* which was published separately as a sample.
[4] This book is printed as a part of *Imdād al-Fatāwā*.
[5] Both volumes were periodically printed in *al-Qāsim* and *ar-Rashīd*, and then in *al-Imdād*. They were not completed.
[6] These two (books 124 and 125) form parts of the first addendum to *Imdād al-Fatāwā*.
[7] This book is the second addendum to *Imdād al-Fatāwā*.
[8] These two (books 130 and 131) have been printed in Chār Bāgh Tarab.
[9] This book has been published with *Maktūbāt Khibrat*.

136. Khayr al-Hudūr fī as-Safar ath-Thālith ilā Gorukhpūr.
137. Adab al-Aʿlām, Mulaqqab al-Kanz an-Nāmī.
138. Adab al-Iʿtidāl.
139. Adab at-Tarīq, Mulaqqab Adab ar-Rafīq.
140. Adab at-Tark.
141. Adab al-ʿAshīr.
142. Adab al-Islām.
143. Jalwah-e-Yūsuf.[1]
144. Masā'il as-Sulūk min Kalām Malik al-Mulūk (Arabic).
145. Rafʿ ash-Shukūk, tarjumah Masā'il as-Sulūk.
146. Irshād al-Hā'im fī Huqūq al-Bahā'im.
147. Islāh al-Mizāj bi Aslah al-ʿIlāj.[2]
148. Sidq ar-Ru'yah.
149. ar-Raqq al-Manshūr.
150. Qā'id Qādiyān.
151. Kiswatun Niswah.
152. Hikāyāt ash-Shikāyāt, with two addendums.
153. Sajjādah Nashīnī.
154. al-Insidād li Fitnah al-Irtidād.
155. Musā'alah Ahl al-Khullāh fī Mas'alah az-Zullah.[3]
156. Anwār al-Muhsinīn.
157. ʿImārah al-ʿĀlam bi Imā'āt Ādam.
158. Bulūgh al-Ghāyah fī Tahqīq Khātam al-Wilāyah.
159. Hifz al-Hudūd li Huqūq al-Judūd.
160. an-Naʿīm fī al-Jahīm.
161. Rafʿ az-Zahmah ʿan Maʿnā Wusʿ ar-Rahmah.
162. al-Kalimah at-Tāmmah fī an-Nubūwwah al-ʿĀmmah.
163. Tadwīr al-Falak fī Tat-hīr al-Malak.
164. al-Qaul al-Anfaʿ fī Tahqīq Imkān al-Abdaʿ.
165. Niʿmal ʿAun fī Tahqīq Taubati Firʿaun.
166. Dhikr Mahmūd.
167. Taysīr al-Mantiq, Hawāshī Taysīr al-Mantiq.
168. Ahqar ke Maslak kī Sharh.
169. as-Suhuf al-Manshūrah.
170. ash-Shukr wa ad-Duʿā'.

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[1] Books 134-143 have been published with *Husn al-ʿAzīz.*
[2] This book is a part of *Tarbīyyatus Sālik.*
[3] This book is included in *Imdād al-Fatāwā.*

171. ar-Raudah an-Nādirah.[1]
172. at-Tasharruf bi Maʿrifah Ahādīth at-Tasawwuf.
173. Takmīl at-Tasarruf Tas-hīl at-Tasharruf.[2]
174. Mawā'id al-ʿAwā'id fī Zawā'id al-Fā'id.[3]
175. Taghyīr al-ʿUnwān fī Baʿd ʿIbārāt Hifz al-Īmān.
176. Mutashabbihāt al-Qur'ān at-Tarāwīh Ramadān.
177. al-Qaul Jāmiʿ Dehli.
178. Dukhūl wa Khurūj barr Nuzūl wa ʿUrūj.
179. al-Qaul al-Ahkam fī Tahqīq Iltizām Mā Lam Yalzam.
180. Gharā'il ar-Raghā'ib.
181. Chār Jū-e-Behesht.
182. Diyā' al-Afhām min ʿUlūm Baʿd al-Aʿlām.[4]
183. al-Khutūb al-Mudhībah.[5]
184. Dhamm al-ʿAlā'iq maʿa al-Khalā'iq.
185. ar-Rafīq.[6]
186. Majālis al-Hikmat.[7]
187. al-Haq.[8]
188. Shamm at-Tīb.[9]
189. Kalīd Mathnawī, second register.
190. Kalīd Mathnawī, third register.
191. Kalīd Mathnawī, fourth register.
192. Kalīd Mathnawī, fifth register.[10]
193. Itfā' al-Fitan, tarjumah Ihyā' as-Sunan.
194. Irshād ar-Rashīd (malfūzāt).
195. Riyād al-Fawā'id (maktūbāt).

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[1] This book has not been printed.

[2] This is a translation of *at-Tasharruf.*

[3] This book is still being written.

[4] A collection of correspondence between myself [Hadrat Wālā] and Hadrat Gangohī *quddisa sirruhu* on certain contentious issues which have been printed in *Mukātabāt Rashīdīyyah.* I gave it this title so that if it is printed as a part [of another book] or separately, it must be given this title. Subsequently it has been published with this title in the book *Thalj as-Sudūr.*

[5] This book has been made a part of *Islāh Inqilāb.*

[6] This has been selected from the *Mawā'iz* and published in *al-Imdād.*

[7] It contains malfūzāt with additions from *Jāmiʿ.*

[8] This book contains rational themes which were selected from the *Mawā'iz* and published in *ar-Rashād*, volume two.

[9] This book is published as a part of *Nashr at-Tīb.*

[10] The commentary of these four registers are printed in *Shabbīrī* with my explanations in simple language.

196. al-Mahfūz al-Kabīr.[1]
197. ath-Thawāb al-Hulī, Tatimmah al-Maslak adh-Dhakī (Arabic).
198. Zil Suffah.[2]
199. Amwāj Talab.[3]
200. Safar Nāmah Quetta.
201. Tābiʿ al-Āthār (as mentioned with book number 91).
202. Dhanābāt (as mentioned with book number 92).
203. an-Nashr li al-ʿAshr (it is a part of *Tarjīh*).
204. Sharīf ad-Dirāyāt.
205. Rafʿ an-Naba'.
206. Suwād Khūbī.
207. Khutūt Khūbī.
208. Ahsan al-Athāth (it is a part of *Mawā'id*).
209. Imdād al-Mushtāq.
210. al-Latā'if li at-Tā'if.
211. Khayr ad-Dalālah (it is a part of *Mawā'id*).
212. al-Qaul al-Fasl (it is a part of *Tarbīyyat*).
213. al-Qaul as-Sahīh (it is a part of *Mawā'id*).
214. Irsāl al-Junūd.
215. Tabsīr az-Zujāj.
216. Ahsan at-Tafhīm (it is a part of *Imdād al-Fatāwā*).
217. Iskāt al-Munkir.
218. al-Matn al-Imdādī.
219. al-Kalim ad-Dāllah.
220. Rāfʿ ad-Dank.
221. al-ʿUdhr wa an-Nadhr.
222. al-Mawāhib.[4]
223. al-Jalā' wa ash-Shauf fī Ahkām ar-Rajā' wa al-Khauf (it is a part of *Tarbīyyat*).
224. as-Salsabīl li ʿĀbirī as-Sabīl (it is a part of *Husn al-ʿAzīz*).
225. Taqtīf ath-Thamarāt fī Takhfīf ath-Thamarāt (it is a part of *Imdād al-Fatāwā*).
226. Ahkām at-Tajallī min at-Taʿallī wa at-Tadallī.

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[1] This book is published as a part of *Tarbīyyatus Sālik.*
[2] Addendum to *Tanbīhāt Wasīyyat.* Maulwī ʿAbdullāh Sāhib had made additions to it, so it has been published in his name.
[3] This book is published in *Chār Bāgh Tarab.*
[4] This book was published as a series in *Akhbār al-ʿAdl* and was subsequently stopped.

227. Tatimmah Nihāyah al-Idrak fī Aqsām al-Ishrāk.
228. Bayān al-Wufūd fī Aʿwān Ibn Saʿūd (it is a part of *Imdād al-Fatāwā*).
229. Akhbār Ahl al-Majd ʿan Āthār Ahl an-Najd.[1]
230. at-Tanbīh at-Tarabī fī Tanzīh Ibn al-ʿArabī *rahimahullāh*.
231. Iqāmah at-Tāmah ʿalā Zāʿim Dāmah an-Nubūwwah al-Haqīqīyyah al-ʿĀmmah.
232. Tafsīl al-Kalām fī Hukm Taqbīl al-Aqdām (it is a part of *Imdād al-Fatāwā*).
233. Mauqiʿ al-Hisān min Ishāʿāt al-Islām (it is a part of *Imdād al-Fatāwā*).
234. al-Istihdār li al-Ihtidār.
235. ʿUlūw an-Nāzil.
236. Sirāj az-Zayt ilā Minhāj al-Bayt.
237. al-Idrāk wa at-Tawassul ilā Haqīqah al-Ishrāk wa at-Tawassul.
238. al-Yamm fī as-Samm.[2]
239. al-Qasr al-Mushayyad li al-ʿAsr al-Jadīd.
240. Qand Deoband.
241. Talāyun al-ʿArā'ik fī Tahjīn Strike (it is a part of *Imdād al-Fatāwā*).
242. Islāh al-Maʿtūh fī Taʿrīf al-Harām wa al-Makrūh.
243. Hayāt al-Muslimīn.
244. Khwān Khalīl.
245. Tahsīn Dār al-ʿUlūm min Taskhīn Nār as-Samūm (it is a part of *at-Tarā'if* volume two).
246. Tahsīn Dār al-ʿUlūm bi Tazyīn Anwār an-Nujūm.[3]
247. al-Maʿlūmāt al-Irshādīyyah ʿalā al-Marqūmāt al-Imdādīyyah.
248. Da'b al-Masājid ʿalā Ādāb al-Masājid (it is a part of *Imdād al-Fatāwā*).
249. at-Tahqīq al-Farīd fī Hukm Ālah Taqrīb as-Saut al-Baʿīd (it is a part of *Imdād al-Fatāwā*).
250. Thabāt as-Sutūr li Dhawāt al-Hudhūr (it is a part of *Imdād al-Fatāwā*).

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[1] These two books (228 and 229) are on the subject of the Najdīs.
[2] This book and at-Tamm fī as-Samm (number 271) are the shortest books in this list.
[3] It is an addendum to the previous book published in *al-Qāsim*, Muharram 1347 A.H.

251. Ilqā’ as-Sakīnah fī Hukm Ibdā’ az-Zīnah (it is a part of *Imdād al-Fatāwā*).
252. Ahkām al-Ītilāf (it is a part of *an-Nūr*).
253. Zuhūr al-ʿAdam bi Nūr al-Qadam.
254. Nadīrī bi Sharh Kalām Nazīrī.
255. al-Kalim at-Tayyib.
256. at-Taqsīr fī at-Tafsīr.
257. Jazl al-Kalām fī ʿAzl al-Imām.
258. Mazīd al-Majīd.
259. Bāb ar-Rayyān.
260. Bayt ad-Dayyān.
261. ʿAysh al-Hayyān.[1]
262. Mahfūzāt, Mulaqqab Ashraf at-Tanbīh.
263. Malhūzāt.
264. Mahfūzāt.[2]
265. Maqālāt Hasanah, Mulaqqab Lamʿān ad-Dīn.
266. Lāmiʿ ʿAlāmāt al-Auliyā’, i.e. Talkhīs Jāmiʿ Karāmāt al-Auliyā’.
267. Muʿāmalah al-Muslimīn fī Mujādalah Ghayr al-Muslimīn.
268. Shahādah al-Aqwām bi Sidq al-Islam.[3]
269. Khutubāt al-Ahkām.
270. an-Nukhab fī al-Khutab.
271. at-Tamm fī as-Samm.
272. Damm Shārid al-Ibil.
273. Malfūz Ādāb al-Akhbār.[4]
274. Siyānah al-Muslimīn.
275. as-Sāʿāt li at-Tāʿāt.
276. Jamʿ as-Sukūk fī Qamʿ ash-Shukūk.
277. Afkār Dīnī, addendum to Akhbār Baynī.
278. Zuhūr al-Qur’ān min Sudūr as-Sibyān.
279. al-Qatā’if min al-Latā’if.
280. al-Qaul al-Jalīl.

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[1] These last three books (259-261) are parts of Hayāt al-Muslimīn. They have been given this special title for a special reason.

[2] These last three books (262-264) comprise the new edition of *Malfūzāt.*

[3] Refer to *an-Nūr*, Dhū al-Hijjah 1348 A.H.

[4] With the words of Maulwī Muhammad Shafīʿ of Deoband. It was published in *al-Qāsim* of Shaʿbān and Ramadān 1348 A.H. and also separately with the title *Islāmī Akhbārau ke Liye Sharʿī Dastūr al-ʿAmal.* It was also published as a part of *at-Tarā’if* volume two.

281. Isʿād al-Asʿad.
282. Jalā'il al-Abnā' fī Hurmah Halā'il al-Anbā'.
283. at-Tahrīd ʿalā Sālih at-Taʿrīd (it is a part of *at-Tasharruf* volume three).
284. Kathrat al-Adhwāj li Sāhib al-Miʿrāj.
285. Siqāyāt as-Sayyib Hāshiyah Riwāyāt at-Tayyib.
286. Wasl as-Sabab fī Fasl as-Sanab.
287. al-Hādī li al-Hayrān Wādī Tafsīl al-Bayān (it is a part of *Imdād al-Fatāwā*).
288. Tas-hīh al-ʿIlm fī Taqbīh al-Hikam.
289. Jabr al-Kasīr.
290. al-Ifādāt al-Yaumīyyah min al-Ifādāt al-Qaumīyyah.
291. as-Sunnah al-Jalīyyah fī al-Chishtīyyah al-ʿAlīyyah.
292. al-Basā'ir fī ad-Dawā'ir.
293. Sarāb ash-Sharāb (it is a part of *as-Sunnah al-Jalīyyah*).
294. Tamīz al-ʿIshq min al-Fisq.
295. Radd at-Tawahhud fī at-Talāq Dhāt at-Taʿaddud (it is a part of *Imdād al-Fatāwā*).
296. Binā' al-Qabr ʿalā Binā' al-Jabr.
297. Tamhīd al-Farash Tahdīd al-ʿArsh.
298. al-Irshād ilā Mas'alah al-Istiʿdād (it is a part of *at-Tasharruf* volume three).
299. al-Has-hasah fī Hukm al-Waswasah (it is a part of *at-Tasharruf* volume three).
300. ʿUbūr al-Barārī fī Surūr adh-Dharārī (it is a part of *Tarbīyyatus Sālik*).
301. Khayr al-Ikhtibār fī Khabar al-Ikhtiyār (malfūz).
302. Shajarah al-Murād (it is a part of *Tarbīyyatus Sālik*).
303. Bawādir an-Nawādir.[1]
304. Shams al-Fadā'il li Tams ar-Radhā'il (it is a part of *Tarbīyyatus Sālik*).
305. Shaq al-Jayb ʿan Haq al-Ghayb (it is a part of *Imdād al-Fatāwā*).

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[1] This is a list of rare rulings. It is being published in parts in *al-Ashraf*, Lucknow.

306. at-Tawājuh fī mā Yataʿallaqu bi at-Tashābuh (it is a part of *Tafsīr Bayān al-Qur'ān* at the beginning of Sūral Āl ʿImrān).
307. Ta<u>h</u>qīq at-Tashbīh bi Ahl al-Fassā<u>h</u> Liman lā Yūrīd Adā' al-Mahr fī Nikā<u>h</u> ar-Rijāl (it is a part of *Imdād al-Fatāwā*).
308. Taʿdīl Ahl ad-Dahr fī Darajah Taqlīl al-Mahr.
309. al-Iʿtidāl fī Mutābaʿah ar-Rijāl (it is a part of *Tarbīyyat*).
310. Kalimah al-Qaum fī <u>H</u>ikmah a<u>s</u>-<u>S</u>aum (it is a part of *Imdād al-Fatāwā*).
311. al-<u>H</u>īlah an-Nājizah bi Mushārakah ash-Shafīʿ al-Karīm.
312. Aʿdād al-Jannah (it is a part of *Imdād al-Fatāwā*).
313. Nayl al-Murād fī Safar Ganj Murādābād (it is a part of *Arwā<u>h</u> Thalāthah*).
314. Malfū<u>z</u> Fuyū<u>d</u> al-Khāliq (it is a part of *al-Hādī*).
315. Malfū<u>z</u> Saʿād a<u>t</u>-<u>T</u>ālibīn (it is a part of *Qāsim al-ʿUlūm*).
316. Taf<u>s</u>īl Ma<u>h</u>mūdīyyat Amr <u>T</u>abʿī (it is a part of *Tarbīyyat*).
317. <u>T</u>ulūʿ al-Badr fī Su<u>t</u>ūʿ al-Qadr (it is a part of *Imdād al-Fatāwā*).
318. al-<u>H</u>ukm al-<u>H</u>aqqānī fī al-<u>H</u>arb al-Āghā Khānī (it is a part of *Imdād al-Fatāwā*).
319. Ta<u>s</u>-<u>hīh</u> al-Khiyāl (malfū<u>z</u>).
320. Amāthil al-Aqwal li Afā<u>d</u>il ar-Rijāl (it is a part of *Kashkūl*).
321. Nāfiʿ al-Ishārah ilā Manāfiʿ al-Istikhārah (it is a part of *Imdād al-Fatāwā*).
322. A<u>h</u>kām al-Ayqān li Aqsām al-I<u>t</u>mīnān (it is a part of *Imdād al-Fatāwā*).
323. 'Ilāj al-Khiyāl (it is a part of *Tarbīyyatus Sālik*).
324. Rafʿ al-Ghala<u>t</u> li Dafʿ ash-Sha<u>t</u>a<u>t</u>.
325. Tas-hīl a<u>t</u>-<u>T</u>arīq (it is a part of *Tarbīyyat*).
326. Kalimah al-<u>H</u>aq (malfū<u>z</u> – it is a part of *al-Hādī*).
327. al-Kalām al-<u>H</u>asan (malfū<u>z</u> – it is from Ashraf al-ʿUlūm).
328. Risālah Ba<u>h</u>th Fa<u>d</u>l Sayyid al-Qubūr ʿalā Kulli Makān Mazūr (it is a part of *Tarjī<u>h</u>* *ar-Rāji<u>h</u>* 1354 A.H.).
329. ash-Shawāriq fī al-Khawāriq.
330. Malfū<u>z</u> Sirāj a<u>s</u>-<u>S</u>irā<u>t</u> (it is from *al-Ashraf*).

331. Mukālamah Barr Muhākamah (it is a part of *Imdād al-Fatāwā*).

332. at-Tabdīl min ath-Thaqīl ilā at-Taʿdīl yā at-Tanzīl min at-Taʿdīl ilā at-Tas-hīl.[1]

333. Wudūh at-Tarīq.[2]

334. Futūh at-Tarīq.[3]

335. Rūh at-Tarīq.[4]

336. Istihbāb ad-Daʿwāt (it is a part of *Imdād al-Fatāwā*).

337. Butlān al-Ahlām bi Burhān al-Ahkām (it is a part of *Imdād al-Fatāwā*).

338. at-Taʿarruf fī Tahqīq Mas'alah at-Tasarruf (it is a part of *Imdād al-Fatāwā*).

339. Jamʿ ad-Duʿā' maʿa ar-Radā bi al-Qadā' (it is a part of *Imdād al-Fatāwā*).

340. Jalwah-e-Yūsuf (malfūz – it is a part of *al-Ashraf*).

341. Nazr ʿInāyat (malfūz – it is a part of *al-Ashraf*).

342. Armughān ʿĪd (malfūz).

343. ʿIbādah ar-Rahmān.

344. Dunyān kī Pastī Aur Dīn kī Mastī (malfūz).

345. Sarmāyah-e-Hastī.[5]

Attachment

In addition to the addendum written by Maulānā Gangohī *quddisa sirruhu* to *Fayslah Haft Mas'alah* (book number 68), I wrote an addendum which was published separately. However, despite searching for it, I could not find it at the time when drawing up the book list. I found it recently. Bearing in mind that it is not obtainable, I am quoting it here. It would be appropriate to include it as an addendum to *Fayslah Haft*

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[1] With a practical addendum. It is a part of *Husn al-ʿAzīz.* These are two titles on two different considerations as explained in the book itself.

[2] It is a part of *an-Nūr* dated Ramadān 1349 A.H. A subject in *Tarbīyyatus Sālik* from pages 3, and 8-16 make reference to it.

[3] It is a part of *an-Nūr* dated Jumādā al-Ūlā 1350 A.H. A subject in *Tarbīyyatus Sālik* from pages 6, and 10-14 make reference to it. The title of these two (333 and 334) was not published until now.

[4] It is a part of *an-Nūr* dated Dhū al-Hijjah 1350 A.H. A subject in Tarbīyyatus Sālik from pages 3, 10, and 4-13 makes reference to it. Its title has also been published.

[5] These two (344 and 345) are parts of *Ashraf as-Sawānih.*

Mas'alah when printing it in future. Ashraf ʿAlī. Muharram 1355 A.H.

Addendum to Fayslah Haft Mas'alah

All praise is due to Allāh *taʿālā* and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Ashraf ʿAlī Thānwī, the servant in the court of Hadrat Shaykh al-Mashā'ikh Sayyid as-Sādāt Maulānā wa Murshidunā al-Hāfiz al-Hāj ash-Shāh Muhammad Imdādullāh Sāhib, *may his blessings be multiplied*, presents to his Pīr Bhāis and other readers with regard to *Fayslah Haft Mas'alah*. Hadrat [Hājī Sāhib] is finding it extremely difficult to write this book due to his severe physical weakness. Acting under the instruction of Hadrat, this servant penned a few rulings – by way of a settling the issue - which were published about four years ago. Some people misunderstood the fundamental purpose of this book and considered Hadrat to have unilaterally approved of those actions which are mentioned in the book. This is totally untrue. Therefore, solely for the sake of well-wishing, and considering it essential to clarify Hadrat's purpose and investigation, I am making a general announcement so that I am saved from the sin of concealing the truth and causing confusion to others. It is clear that the manner and form in which these issues and actions are in vogue is causing most of the masses – especially the ignoramuses of India – to fall into various types of creedal and practical evils which an intelligent, clever and equitable person can experience and observe.

For example: (1) Not to consider certain restrictions about maulūd to be emphatic and for the heart to feel restricted when the restrictions are discarded. (2) Apart from emphasising on the restrictions for īsāl-e-thawāb, if it is for the souls of the auliyā', then to believe that they [auliyā'] can fulfil one's needs, and when these restrictions are not adhered to, then to fear that they [auliyā'] will cause harm to one. If it is for the souls of relatives, then in most cases it is done for name and fame; and if it is not done, then one fears criticism from people and relatives. (3) The presence of mostly amusement-seekers and deviates in the assemblies of simāʿ. (4) Intermingling with young boys and women. (5) The assembly of flagrant sinners and immoral people in ʿurs. (6) If they are not called, then to take loans merely to fulfil a custom. (7) The readers who are called to these functions read for the sake of the respectable

host so that they can receive food and sweetmeats from him. (8) Some ignorant people call upon those apart from Allāh *taʿālā* and believe that they [apart from Allāh] are all-knowing and all-powerful. (9) When their task is fulfilled, they believe that they [those apart from Allāh] were the ones who fulfilled the task for them. (10) Laziness in attending the first congregation [of salāh] due to reliance on the second congregation. (11) Missing the first congregation due to preoccupation in smoking the huqqah and engaging in futile conversations; and not showing any remorse for missing the congregation. (12) To believe in the powerlessness of Allāh as regards these last issues. There are many similar evils, the details of which can be gauged from study and observation. Hadrat [Hājī Sāhib] never considers these evils, their preludes and their causes to be permissible.

To harbour such thoughts about Hadrat and thereby hold on to the permissibility of such acts or to have evil thoughts about Hadrat are signs of ignorance about his total adherence to the Sharīʿah and the objective of his speech. The essence of his statement is that the firm manner in which people are holding on to these practices is certainly a bidʿah because the book clearly states that it is a bidʿah to introduce non-Dīn into Dīn. Thus, those who emphasise on these restrictions which are permissible in themselves are the very people who are introducing non-Dīn into Dīn. In this regard they are considered to be opponents of the truth. If the restrictions and customs are not adhered to, and no evils are committed, then it is permissible to carry out these acts occasionally. It would be extremism on the part of those who say that they are harām. Here we will say that the truth is being permitted. Hadrat considered both to be on the truth. Consequently, in Hadrat's personally sealed and stamped letter which came to certain elders, these words are mentioned in it: "the dhikr in itself is permissible but the restrictions are bidʿah." Similarly, there are details with regard to the other issues. These can be understood after pondering over the principles of the Sharīʿah. No person can have the occasion for doubts and misgivings after this clarification. If any text of this book is found to be contrary to this explanation, it must be considered to be my text, and Hadrat *dāmat fuyūduhum wa barakātuhum* must be believed to be completely innocent and free from it. Our sole responsibility is to convey the message.

Rabīʿ al-Awwal 1316 A.H.

Note: These two addendums are based on the principles of the Sharīʿah. We now quote a righteous dream which, in a Hadīth, is referred to as a glad tiding. The person who saw the dream is Janāb Maulānā Hāfiz Muhammad Ahmad Sāhib *rahimahullāh*, the former principal of Dār al-ʿUlūm Deoband and the son of Hadrat Maulānā Muhammad Qāsim Sāhib [Nānautwī] *quddisa sirruhu*. The narrator of the dream is his true successor, Maulwī Hāfiz Qārī Muhammad Tayyib Sāhib, the principal of the same Dār al-ʿUlūm. It is quoted in the exact words of the narrator. It is a unique dream which consists of extraordinary facts.

All praise is due to Allāh *taʿālā*. Salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

I heard the following incident from my respected father *rahimahullāh*. He said: There was a time when *Fayslah Haft Mas'alah* was printed and attributed to Hadrat Murshīd ʿĀlam Hājī Imdādullāh *quddisa sirruhu*. We were faced by a severe dilemma because we could not agree with it, and if we opposed it, our affiliation with Hadrat would come before us. We were extremely confused. During the same period I saw a dream. There was a large court and Hadrat Hājī Sāhib *rahimahullāh* entered. I also came in and the discussion revolved around *Haft Mas'alah*. Hadrat Hājī Sāhib *rahimahullāh* said: "Bhāi! Why are the ʿulamā' behaving with so much extremism in this regard? There is certainly some leeway." I said: "Hadrat, there is no leeway. If leeway is given, the limits of the rulings will be broken." He said: "This in itself appears to be extremism." I then said with utmost respect: "Hadrat maybe correct in whatever he is saying but the jurists are certainly saying to the contrary." My father continues: "I continued back and forth in my argument with Hadrat, but I did not see even an iota's difference in Hadrat's greatness."

Hadrat finally said: "Okay, let's cut the story short. What if Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself passes a decision in this regard? What will you say?" I replied: "Hadrat, who can ever have the audacity to act against him?" He said: "Very well, Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself will come here and pass a decision between you and me."

My father said: I was overjoyed by this because I thought to myself that at least I will have an opportunity of setting eyes on Rasūlullāh *sallallāhu ʿalayhi wa sallam*. At the same time, the greatness of Hadrat Hājī Sāhib increased in my heart because I thought to myself: Look at the rank which Allāh *taʿālā* conferred to our elders! They can revert directly to Rasūlullāh *sallallāhu ʿalayhi wa sallam* to settle their affairs, and they can also call him. A short while later, Hadrat Hājī Sāhib *rahimahullāh* said: "Get ready, Rasūlullāh *sallallāhu ʿalayhi wa sallam* is about to come in."

I then saw an august group appearing from the entrance of the court. When the group drew near, I noticed Rasūlullāh *sallallāhu ʿalayhi wa sallam* at the front with the entire group of Sahābah *radiyallāhu ʿanhum* walking behind him. Rasūlullāh *sallallāhu ʿalayhi wa sallam* looked exactly like Hadrat Gangohī *rahimahullāh*. He was wearing a thin muslin kurtah without any vest underneath. His blessed body was glittering, as though rays were emanating from it. He had a five-piece topī on his blessed head. The topī covered his head up to his ears. His face was glittering like pure gold. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered the court, Hadrat Hājī Sāhib proceeded respectfully to one corner and stood there. I proceeded to the opposite corner, and stood respectfully and in awe with my hands tied. Rasūlullāh *sallallāhu ʿalayhi wa sallam* walked towards me, stood right in front of me, placed his blessed hand on my shoulder and said in a loud voice: "Hājī Sāhib! Whatever this boy is saying is correct."

On hearing this, my happiness knew no end. At the same time, the greatness of Hadrat Hājī Sāhib increased in my heart because I thought of the high rank which Allāh *taʿālā* conferred on our elders. Look at how Rasūlullāh *sallallāhu ʿalayhi wa sallam* came in without any formality and how he addressed him without any ceremony. On hearing Rasūlullāh's words, Hadrat Hājī Sāhib repeatedly said: "You are correct, you are correct." He was lowering himself while saying this, brought his head close to his feet, then stood upright. He then repeated the same words and repeated the whole process.

Hadrat Hājī Sāhib did this seven times. The entire assembly was pin-drop silent. Everyone was standing still because Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself was standing.

My father continues: On seeing Rasūlullāh's affection and attention, I took the courage and said: "O Rasūlullāh! Your present appearance is different from the description which we read in the books of Hadīth. You are looking like Hadrat Gangohī." Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "My original appearance is what you read in the books of Hadīth. However, I adopted the appearance of Gangohī because you have love and affinity with him." My love for and confidence in Hadrat Gangohī increased even more when I heard this, and the close ranks of proximity of our elders became clear to me. There was silence for a few minutes. Hadrat Hājī Sāhib stood up with utmost respect with his head lowered. Rasūlullāh *sallallāhu ʿalayhi wa sallam* addressed him: "Hājī Sāhib do you permit me to leave now?" Hājī Sāhib replied respectfully: "Whatever is your blessed wish." Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his entire entourage departed in the same way as they had entered, and my eyes opened.

I (my father is speaking) wrote this dream and sent it to Hadrat Hājī Sāhib *rahimahullāh*. I learnt later on that he was overcome by a condition of selflessness and said something to the effect: "If only this dream could be written and placed with me in my grave, perhaps it will be a certificate in my favour."

Muhammad Tayyib, *may Allāh forgive him.*

Mawā'iz

(1) Ādāb al-Masājid. (2) Muhimmāt ad-Duʿā', part 1. (3) Muhimmāt ad-Duʿā', part 2. (4) Sīrah as-Sūfī. (5) Istikhfāf al-Maʿāsī. (6) Huqūq al-Muʿāsharat. (7) al-Ikhlās, part 1. (8) al-Ikhlās, part 2. (9) Islāh an-Nisā'. (10) Dhamm al-Hawā.[1] (11) Tat-hīr Ramadān. (12) Huqūq al-Qur'ān. (13) ʿIlāj al-Kibr. (14) Ghadd al-Basar. (15) Tat-hīr al-Aʿdā'. (16) Hayāt Tayyibah. (17) Tas-hīl al-Islāh. (18) Ahkām al-ʿAshar al-Akhīr. (19) al-Kamāl as-Saum wa al-ʿĪd. (20) Taqwīm az-Zaygh.[2] (21) Darūrah al-Iʿtinā' bi ad-Dīn. (22) Darūrah al-ʿIlm bi ad-Dīn. (23) Darūrah al-ʿAmal bi ad-Dīn. (24) Tarīq al-Qurb. (25) Fadā'il al-ʿIlm wa al-Khashyah. (26) Targhīb al-Ad-hiyah. (27) Darūrah at-Taubah. (28) Tafsīl at-Taubah. (29) Takmīl al-Islām. (30) Tark al-Maʿāsī.[3] (31) Islāh an-Nafs. (32) Tafādul al-Aʿmāl. (33) ar-Radā bi ad-

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[1] These ten lectures collectively form part one of *Daʿwāt ʿAbdīyyat.*

[2] These ten lectures collectively form part two of *Daʿwāt ʿAbdīyyat.*

[3] These ten lectures collectively form part three of *Daʿwāt ʿAbdīyyat.*

Dunyā. (34) al-Itti'āz bi al-Ghayr. (35) Talab al-'Ilm. (36) Ta'dīb al-Ma'siyah. (37) Hubb al-'Ājilah. (38) Izālah al-Ghaflah. (39) Qat' at-Tamannī. (40) Taysīr al-Islāh.[1]

(41) Darūrah al-'Ulamā'. (42) Tarīq an-Najāt. (43) Nisyān an-Nafs. (44) Ta'līm al-Bayān. (45) Āthār al-Mahabbah. (46) Ihsān at-Tadbīr. (47) Fadl al-'Ilm wa al-'Amal. (48) Matā' ad-Dunyā. (49) Madār al-Ma'siyah. (50) al-'Amal li al-'Ulamā'.[2] (51) Ta'zīm ash-Sha'ā'ir. (52) at-Tasaddī li al-Ghayr. (53) Itā'ah al-Ahkām. (54) Khawās al-Khashyah. (55) Dhikr al-Maut. (56) Ilghā' al-Mujāzafah. (57) Sharaf al-Mukālamah. (58) Tarjīh al-Mafsadah 'alā al-Maslahah. (59) Ikhtiyār al-Khalīl. (60) Shart al-Īmān.[3] (61) Ghawā'il al-Ghadab. (62) Munāza'ah al-Hawā. (63) as-Saum. (64) ash-Shukr. (65) at-Tanbīh. (66) al-Bāqī.[4] (67) Haq al-Itā'ah. (68) ad-Dīn al-Khālis. (69) 'Adl al-Jāhilīyyah. (70) Nidā' Ramadān. (71) Wahdah al-Hubb. (72) Shu'ab al-Īmān. (73) al-Waqt. (74) Sha'bān. (75) as-Siyām. (76) al-Fitr.[5] (77) Rūh as-Siyām. (78) Rūh al-Qiyām. (79) Rūh al-Jiwār. (80) Rūh al-Iftār.

(81) Rūh al-'Ajj wa ath-Thajj. (82) Nūr as-Sudūr. [6] (83) al-Istighfār. (84) Mawā'iz Ashrafīyyah fī al-Khushū'.[7] (85) al-Ittifāq.[8] (86) az-Zulm. (87) al-Khalat. (88) al-Mubāh. (89) as-Su'āl. (90) at-Tawakkul. (91) Ahbar.[9] (92) at-Tahdhīb no. 1. (93) at-Tahdhīb no. 2. (94) at-Tahdhīb no. 3. (95) at-Tahdhīb no. 4. (96) at-Tahdhīb no. 5. (97) at-Tahdhīb no. 6.[10] (98) al-Khudū'. (99) 'Amal adh-Dhurrah. (100) Ra's ar-Rabī'ayn al-Mushtamal 'alā Juz'ayn al-Hubūr li Nūr as-Sudūr wa al-Khudūr li al-Umūr. (101) ash-Shudhūr. (102) al-Ghadab. (103) Mazāhir al-

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[1] These ten lectures collectively form part four of *Da'wāt 'Abdīyyat.*
[2] These ten lectures collectively form part five of *Da'wāt 'Abdīyyat.*
[3] These ten lectures collectively form part six of *Da'wāt 'Abdīyyat.*
[4] These six lectures collectively form part seven of *Da'wāt 'Abdīyyat. Al-Bāqī* has been printed separately.
[5] These ten lectures collectively form part eight of *Da'wāt 'Abdīyyat.*
[6] Lectures 77-82 have been published by the title *Haft Akhtar.*
[7] Later on this lecture was given the title *Lubb al-'Ibādah.*
[8] These last three lectures form part one of *at-Tadhkīr* but the words *Ashraf al-Mawā'iz* were mistakenly printed on the cover.
[9] These last six lectures form part two of *at-Tadhkīr* and here too the words *Ashraf al-Mawā'iz* were mistakenly printed on the cover.
[10] These last six lectures form part three of *at-Tadhkīr.*

Ahwāl. (104) al-Iftidāh.[1] (105) al-Qard. (106) Tafsīl adh-Dhikr. (107) at-Tawajjuh. (108) al-ʿIffah. (109) al-ʿIzzah. (110) Ijābah ad-Dāʿī.

(111) al-Māl wa al-Jāh. (112) Ittibāʿ al-Munīb. (113) Kayf al-Adhā. (114) al-Fadl al-ʿAzīm. (115) al-Isrāf. (116) adh-Dhikr. (117) al-Khiyānah. (118) ad-Dunyā.[2] (119) Dhikr ar-Rasūl. (120) Rafʿ al-Mawāniʿ. (121) Shukr an-Niʿmah. (122) az-Zāhir. (123) Islāh al-Yatāmā. (124) Taʿlīm al-ʿIlm. (125) at-Taqwā. (126) al-Murād. (127) Dawāʾ ad-Dīq. (128) Ihsān al-Islām. (129) at-Taʿmīm li Taʿlīm al-Qurʾān al-Karīm. (130) Tark mā lā Yaʿnī. (131) Taʿmīm at-Taʿlīm. (132) al-Kamāl fī ad-Dīn li an-Nisāʾ. (133) Nafy al-Haraj. (134) al-Bāb li Ūlī al-Albāb. (135) as-Salām at-Tahqīqī. (136) ad-Daʿwah ilā Allāh. (137) Darjāt al-Islām. (138) Naqd al-Labīb fī ʿAqd al-Habīb. (139) Tahqīq ash-Shukr. (140) Rajāʾ al-Liqāʾ. (141) Asbāb al-Fadāʾil. (142) Mahāsin al-Islām. (143) Wamadān fī Ramadān. (144) Shukr al-Mathnawī. (145) ʿŪd al-ʿĪd. (146) ʿAud al-ʿĪd. (147) al-Iʿtisām bi Hablillāh. (148) Īwāʾ al-Yatāmā. (149) Tarjīh al-Ākhirah. (150) Hurumāt al-Hudūd. (151) Millat Ibrāhīm. (152) al-ʿIbādah. (153) ar-Rafʿ wa al-Wadʿ. (154) al-Isʿād wa al-ʿĪʿād. (155) al-ʿIbrah bi Dhabh al-Baqarah.

(156) al-Hudā wa al-Maghfirah. (157) Dhamm an-Nisyān. (158) Taqlīl at-Taʿām.[3] (159) A lecture delivered in Murādābād, Kasraul related to the verse Iqtaraba li an-Nās…[4] (160) A lecture delivered in Murādābād Shāhī Masjid related to the verse Wa Taʿāwanū ʿalā al-Birr.[5] (161) A lecture delivered in Charthāwal on Masāʾil Maut.[6] (162) A lecture delivered in Charthāwal related to the verse Mā Yalfizu Min Qaul…[7] (163) A lecture delivered in Meerut related to the verse Wa Ammā Man

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[1] These last seven lectures (98-104) are published as *Husn al-Mauʿizat.*

[2] Lectures 105-118 are published as *adh-Dhikrā.*

[3] These 40 lectures (119-158) have been published as *at-Tablīgh.*

[4] It was later given the title *Qurb al-Hisāb.*

[5] It was later given the title *at-Taʿāwun ʿalā al-Khayr.*

[6] It was later given the title *Yaqzah an-Nāʾim.*

[7] It is printed in *at-Tadhkīr* part one under the title *Hifz al-Lisān.* These last four lectures collectively form part one of *Ashraf al-Mawāʾiz.*

Khāfa Maqāma Rabbihi…[1] (164) at-Tabshīr. (165) as-Salāh. (166) al-Hayāt.[2] (167) Rūh al-Arwāh. (168) Rāhat al-Qulūb. (169) Tatimmah al-Hikmat.[3] (170) ad-Duʿā’. (171) Shauq al-Liqā’. (172) Tadhkīr al-Ākhirah. (173) Fawā’id as-Suhbah. (174) Tijārat-e-Ākhirah. (175) an-Nūr. (176) az-Zuhūr. (177) as-Surūr. (178) Awwal al-Aʿmāl. (179) Ākhir al-Aʿmāl. (180) al-Kamāl fī ad-Dīn li ar-Rijāl.

(181) Maʿrifah al-Haqā’iq. (182) Miftāh al-Khayr. (183) al-ʿĀqilāt al-Ghāfilāt. (184) al-Basīr bi al-Bashīr. (185) ash-Sharīʿah. (186) ad-Dahāyā. (187) al-Janāh. (188) Ijlā’ li al-Ibtilā’. (189) al-Hajj al-Mabrūr. (190) Taqlīl al-Manām. (191) Taqlīl al-Kalām. (192) Taqlīl al-Ikhtilāt maʿa al-Anām. (193) Tah-sīl al-Marām.[4] (194) Haqīqah al-Habr. (195) Mā ʿAlayhi al-Habr. (196) Zakāt an-Nafs. (197) Tafsīl ad-Dīn. (198) Ahkām al-Māl. (199) Asbāb al-Fitnah. (200) Huqūq al-Bayt. (201) Sabīl an-Najāh. (202) al-Bātin. (203) Ādāb at-Tablīgh. (204) al-Maurid al-Farsakhī. (205) Asrār al-ʿIbādah. (206) Āthār al-ʿIbādah. (207) Khayr al-Hayāt wa Khayr al-Mamāt. (208) as-Sauq li Ahl ash-Shauq. (209) Istimrār at-Taubah. (210) – (211) Irdā’ al-Haq, number 1 and 2. (212) al-ʿAjj wa ath-Thajj wa al-Lajj. (213) Jamāl al-Jalīl. (214) Matāhir al-Amwāl. (215) Mazāhir al-Āmāl. (216) Matāhir al-Aqwāl. (217) Hamm al-Ākhirah. (218) ʿIsm as-Sunūf. (219) an-Niswān fī Ramadān. (220) ad-Dawām ʿalā al-Islām.

(221) al-Istiqāmah. (222) Asbāb al-Ghaflah. (223) Kauthar al-ʿUlūm. (224) Takmīl al-Inʿām. (225) Alfāz al-Qur’ān. (226) al-Maʿraq wa ar-Rahīq bi al-ʿIbar. (227) at-Tahsīl wa at-Tas-hīl. (228) and (229) Ijrā’ as-Siyām bi al-Insirām, part 1&2. (230) at-Tawāsī bi al-Haq. (231) at-Tawāsī bi as-Sabr. (232) al-Fasl wa al-Fisāl. (233) al-Ajr an-Nabīl. (234) an-Niʿam al-Marghūbah. (235) at-Taysīr li at-Tasyīr. (236) al-Hudūd wa al-Quyūd. (237) Fanā’ an-Nufūs. (238) Ifnā’ al-Mahbūb. (239) at-Taʿarruf bi at-Tasarruf. (240) Murāqabah al-Ard. (241) Khayr al-Irshād. (242) ad-Dunyā wa al-Ākhirah. (243) at-Tarāhum fī at-Tarāhum. (244) al-Ghālib li at-Tālib. (245) Malfūz at-Tāhūn, damīmah waʿz Khayr al-Hayāt. (246) al-Istimāʿ wa al-Ittibāʿ. (247) al-Wasl

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[1] It was later printed under the title *Thamarāt al-Khauf*. It is to be found in *Ashraf al-Mawā’iz* part two.

[2] These last three lectures are printed as *al-Bushrā*.

[3] This lecture is printed as a marginal note to *Duʿāt al-Millah*.

[4] These last four together with lecture number 158 are titled *Hawās Khamsah.*

wa al-Fasl. (248) Raf' al-Iltibās. (249) al-Jamʿayn Bayna an-Naf'ayn. (250) Nūr an-Nūr. (251) ar-Rābitah. (252) al-Jabr bi al-Habr. (253) al-Isābah fī Maʿnā al-Ijābah. (254) as-Sabr wa as-Salāh. (255) al-Haj. (256) Sabīl as-Saʿīd. (257) as-Sabr bi as-Sabr. (258) al-Murāqabah. (259) Ikmāl al-ʿIddah. (260) al-Fānī. (261) Asl al-ʿIbādah. (262) al-Mujāhadah. (263) al-Irtiyāb wa al-Ightiyāb. (264) Akbar al-Aʿmāl. (265) Dār al-Masʿūd Maʿa Tahqīq at-Tasdīq. (266) al-ʿAbd ar-Rabbānī. (267) ar-Raghbah al-Marghūbah. (268) ar-Rahīl ilā al-Hiyal. (269) al-ʿĪd wa al-Waʿīd. (270) Dawā' al-Ghaflah.

(271) an-Nafahāt fī al-Awqāt. (272) al-Insidād li al-Fasād. (273) as-Salāt fī as-Salāt. (274) al-Yusr Maʿa al-ʿUsr. (275) Gharīb ad-Dunyā. (276) ʿAmal ash-Shukr. (277) Islāh Dhāt al-Bayn. (278) Tarīq al-Qalandar. (279) al-ʿUshr. (280) al-ʿAshr. (281) Āthār al-Haubah fī Asrār at-Taubah. (282) al-Mawaddah ar-Rahmānīyyah. (283) at-Tashbīt bi Murāqabah at-Tasbīt. (284) al-Akramīyyah bi al-Aʿmalīyyah wa al-Aʿlamīyyah. (285) al-Ukhuwwah. (286) ʿIlāj al-Hirs. (287) al-ʿIlm wa al-Khashyah. (288) Infāq al-Mahbūb. (289) and (290) Muwāsāt al-Musābīn, part 1&2. (291) Huqūq as-Sarrā' wa ad-Darrā'. (292) Nashr ar-Rahmah. (293) Shukr al-ʿAtā'. (294) Shabb Mubārak. (295) Shaʿbān fī Shaʿbān. (296) Muthallath Ramadān. (297) al-ʿItq Min an-Nīrān. (298) Anwār as-Sirāj. (299) al-Itmīnān bi ad-Dunyā. (300) Rutūbah al-Lisān. (301) Shifā' al-ʿAyy. (302) Āthār al-Murabbaʿ. (303) al-Imtihān. (304) Takmīl al-Aʿmāl bi Tabdīl al-Ahwāl. (305) Sharā'it at-Tāʿah. (306) al-Makrūhāt. (307) Kisā' an-Nisā'. (308) al-Islām al-Haqīqī. (309) al-Kāf. (310) al-Itmām li Niʿmah al-Islām, part one. (311) al-Itmām li Niʿmah al-Islām, part two. (312) Izālah al-Ghayn ʿan Ālah al-ʿAyn. (313) Subah Ummīd. (314) Shām Khūrshīd. (315) ar-Rahmah ʿalā al-Ummah. (316) Dastūr Sahāranpūr. (317) Ādāb al-Musāb. (318) al-Qāf. (319) Iʿānah an-Nāfiʿ. (320) Shukr as-Sawānih. (321) Tahrīm al-Muharram.

Details of work done by other scholars on Hadrat Wālā's writings

Reference to this was made in the prelude to the list of written works.

All praise is due to Allāh *taʿālā* scholars have paid attention to my works for the sake of benefit to different levels of people. Some of them did it by way of summarizing and selecting, others by way of simplifying, and yet others by way of translating them into other languages. The entire list is

attached here (by the grace of Allāh, this work is continuing but Hadrat Wālā has stopped regulating it, although he does check it sometimes, depending on the need - compiler).

	Title of New Work	Title of Original	Person
1	Hisāb kī Āmad	This is a simplified version[1] of the 1st lecture of *Ashraf al-Mawā'iz* vol. one.	Maulwī Anwār al-Haqq Sāhib Amrauhī, a few may have been done by others.
2	Hādirī kā Khauf	A simplified version of the 2nd lecture of *Ashraf al-Mawā'iz* vol. one.	
3	Ramadān kā Khālis Rakhnā	Tas-hīl[2] Tat-hīr Ramadān.	
4	Qur'ān Ke Huqūq	Tas-hīl Huqūq al-Qur'ān	
5	Takabbur Kā 'Ilāj	Tas-hīl 'Ilāj al-Kibr	
6	Pākīzah Kā 'Ilāj	Hayāt Tayyibah[3]	
7	Islāh kā Āsān Tarīqah	Tas-hīl Tas-hīl al-Islāh[4]	
8	Akhīr 'Asharah ke Ahkām	Tas-hīl Ahkām al-'Asharah	
9	Saum aur 'Īd kī Takmīl	Tas-hīl Ikmāl as-Saum wa al-'Īd	
10	Nigāh kī Hifāzat	Tas-hīl Ghadd al-Basar	
11	A'dā kā Pāk Rakhnā	Tas-hīl Tat-hīr al-A'dā'	
12	Kajī kī Durustī	Tas-hīl Taqwīm az-	

[1] The essence of a simplified version is that the text has been simplified for the masses, and texts which were generally understood were removed. (compiler)

[2] From now on, the word "Tas-hīl" (simplified version) will be added before the original title.

[3] These first six have been published in the series *Tas-hīl al-Mawā'iz*.

[4] This book has been published in *al-Hādī*, Delhi, and the person has expressed his intention to publish future *Mawā'iz* as well.

		Zaygh	
13	Ihtimām Dīn kī Darūrat	Tas-hīl Darūrah al-I'tinā' bi ad-Dīn	
14	'Ilm Dīn kī Darūrat	Tas-hīl Darūrah al-'Ilm bi ad-Dīn	
15	'Amal Dīn kī Darūrat	Tas-hīl Darūrah al-'Amal fī ad-Dīn	
16	Maqbūlīyyat kā Tarīq	Tas-hīl Tarīq al-Qurb	
17	'Ilm aur Khauf ke Fadā'il	Tas-hīl Fadā'il al-'Ilm wa al-Khashyah	
18	Qurbānī kī Targhīb	Tas-hīl Targhīb al-Ud-hiyah	
19	Taubah kī Darūrat	Tas-hīl Darūrah at-Taubah	
20	Taubah kī Tafsīl	Tas-hīl Darūrah at-Taubah	
21	Islam kī Takmīl	Tas-hīl Takmīl al-Islam	
22	Ma'āsī kā Tark	Tas-hīl Tark al-Ma'āsī	
23	Masjid ke Ādāb	Tas-hīl Ādāb al-Masājid	
24	Du'ā' ke Sharā'it (1)	Tas-hīl Muhimmāt ad-Du'ā' (1)	
25	Du'ā' ke Sharā'it (2)	Tas-hīl Muhimmāt ad-Du'ā' (2)	
26	Sūfī kā Tarīq	Tas-hīl Sīrah as-Sūfī	
27	Gunāho kā Sarsarī Samajhnā	Tas-hīl Istikhfāf al-Ma'āsī	
28	Mu'āsharat ke Huqūq	Tas-hīl Huqūq al-Mu'āsharat	
29	Ikhlās (1)	Tas-hīl al-Ikhlās (1)	
30	Ikhlās (2)	Tas-hīl al-Ikhlās (2)	
31	'Auratau kī Islāh	Tas-hīl Islāh an-Nisā'	
32	Ittibā'-e-Nafs kī Burā'ī	Tas-hīl Dhamm al-Hawā	
33	Amthāl 'Ibrat	Parables and stories have been collected from my *Mawā'iz*.	

34	‘Ilm Ghayr Manqūl	A collection of themes which are considered to be inspired in the heart	Maulwī Hakīm Muhammad Mustafā Sāhib
35	Tafsīr al-Mawā’iz	Qur’ānic verses which form the bases of the *Mawā’iz* have been collated with a commentary of a few Ahādīth	Maulwī Hakīm Muhammad Mustafā Sāhib
36	‘Ulūm Imdādīyyah	A collection of the statements of Hadrat Murshid *alayhir rahmah* which were quoted by myself in the *Mawā’iz*	Maulwī Hakīm Muhammad Mustafā Sāhib
37	Abyāt Hikmat	A collection of poetry quoted by myself in the *Mawā’iz*	Maulwī Hakīm Muhammad Mustafā Sāhib
38	‘Arūs al-Mawā’iz	A collection of themes from the *Mawā’iz* which were considered to be most beneficial	Khwājah ‘Azīz al-Hasan Sāhib
39	Usūl al-Wusūl	The principles of sulūk have been collated from my writings.	Maulwī ‘Abd al-Ghanī Sāhib Phūlpūrī
40	Raf‘ ad-Dīq	A collection of discussions on spiritual retraction from my writings, especially from *Tarbīyyatus Sālik*	Maulwī ‘Abd al-Majīd Sāhib Bichahrāyūnī
41	Ash-Shifā	An explanation of my themes in a question and answer format	Maulwī Zafar Ahmad Sāhib
42	Tarjumah Sindhī Jamāl al-Qur’ān	A Sindhī translation of *Jamāl al-Qur’ān*	Maulwī Sher Muhammad Sāhib Sindhī
43	Tarjumah Sindhī Jazā’ al-	A Sindhī translation of *Jazā’ al-A‘māl*	Miyā Dīn Muhammad

	Aʿmāl		Khayrpūrī
44	Tarjumah Sindhī Bahishtī Zewar	A Sindhī translation of *Bahishtī Zewar*	Miyā Dīn Muhammad Khayrpūrī
45	Tarjumah Bangla Qasd as-Sabīl	A Bangla translation of *Qasd as-Sabīl*	I cannot recall the translator
46	Tarjumah Sindhī Islāh ar-Rusūm	A Sindhī translation of *Islāh ar-Rusūm*	Maulwī ʿAbd al-Karīm Sāhib Muhammad Purī
47	Tarjumah Sindhī Aʿmāl Qur'ānī	A Sindhī translation of *Aʿmāl Qur'ānī*	
48	A Bangla translation of important themes from *Bahishtī Zewar*		Maulwī Abū Naʿīm Sāhib, Nasīrābādī
49	Tarjumah Bangla Bahishtī Zewar	A Bangla translation of *Bahishtī Zewar*	Maulwī ʿAbd al-Halīm Sāhib
50	Tarjumah Sindhī Furūʿ al-Īmān	A Sindhī translation of *Furūʿ al-Īmān.*	Maulwī Dīn Muhammad Sāhib
51	Tarjumah Gujarātī Bahishtī Zewar	A Gujarati translation of *Bahishtī Zewar*	Maulwī Ghulām Muhammad Sāhib Randerī
52	Tarjumah Bangla Shauq Watan	A Bangla translation of *Shauq Watan*	Maulwī ʿAbd al-Hādī Sāhib
53	Tarjumah Sindhī Zād as-Saʿīd wa Nayl ash-Shifā'	A Sindhī translation of *Zād as-Saʿīd wa Nayl ash-Shifā'*	Maulwī Dīn Muhammad Sāhib
54	Tarjumah Sindhī Safā'ī Muʿāmalāt	A Sindhī translation of *Safā'ī Muʿāmalāt*	Maulwī Dīn Muhammad Sāhib
55	Tarjumah Gujarātī Qasd as-Sabīl	A Gujarati translation of *Qasd as-Sabīl*	Hāshim ibn Yūsuf, Bharūch
56	Tarjumah	A Sindhī translation	Dīn

	Sindhī ʿIlāj al-Qaht wa al-Wabā’	of *ʿIlāj al-Qaht wa al-Wabā’*	Muhammad Sāhib
57	Tarjumah Pushtū Bahishtī Zewar	A Pushtū translation of *Bahishtī Zewar*	Ghauth Muhammad Khān Sāhib
58	Tarjumah Bangla Jazā’ al-Aʿmāl	A Bangla translation of *Jazā’ al-Aʿmāl*	Mutīʿ ar-Rahmān Sāhib
59	Tarjumah Bangla Aghlāt al-ʿAwām	A Bangla translation of *Aghlāt al-ʿAwām*	ʿAbd as-Samad Sāhib
60	Tarjumah Angrezī Mathnawī Sharīf Mutābiq Sharh Kalīd Mathnawī	An English translation of *Kalīd Mathnawī*	Shaykh Rukn ad-Dīn, a senior sub-judge
61	Philosophy of Islam	An English translation of a selection of logical discussions from the *Mawā’iz*	Munshī Qubūl Ahmad Sāhib
62	Tarjumah Bangla Bahishtī Zewar	A Bangla translation of *Bahishtī Zewar*	Faqīr Ahmad Sāhib and Mahfūz al-Haqq Sāhib
63	Tarjumah Alfāz ʿArabīyyah wa Fārsīyyah wa Ashʿār Wāqiʿah Mawā’iz Darr Urdu	Urdu translation of Arabic and Persian words and poems in the *Mawā’iz*	Muhammad Qāsim ibn Marhūm Hāfiz Anwār Shāh, 132 Wick Street, Verulam, Natal, South Africa
64	Gujarati translation of five lectures: Dhikr ar-Rasūl, as-Surūr, az-Zuhūr, an-Nūr, Tarīq Maulūd	Two additional lectures have been named for translation: al-Hubūr, al-Hudūr. I advised the person that it will be more	Maulwī ʿAbd ar-Rahmān ibn Maulānā Ghulām Muhammad Sādiq, the Gujarati

	Sharīf	useful if he collates some of the themes from these lectures and then translates them.	translator of *Bahishtī Zewar*
65	Tarjumah Gujarati Tas-hīl al-Mawā'iz̲ wa Ādāb al-Mu'āsharat	Gujarati translation of *Tas-hīl al-Mawā'iz̲* and *Ādāb al-Mu'āsharat.*	Maulānā Muh̲ammad 'Ārif S̲āh̲ib Randerī
66	Tarjumah Urdu Manz̲ūm Zer wa Bamm	An Urdu translation of *Zer wa Bamm* in rhymed verse.	Qād̲ī 'Abd as̲-S̲amad S̲āh̲ib
67	H̲awāshī Risālah al-Intibāhāt	Marginal notes to *al-Intibāhāt*	Maulwī H̲akīm Muh̲ammad Mus̲tafā S̲āh̲ib
68	Tibyān al-Bayān	Marginal notes to some places in *Tafsīr Bayān al-Qur'ān*	Maulwī Sa'īd S̲āh̲ib Marh̲ūm
69	Ibānah al-Bayān	Marginal notes to *Tafsīr Bayān al-Qur'ān*	
70	Tas-hīl Qas̲d as-Sabīl	Some of the texts in *Qas̲d as-Sabīl* could not be understood by the masses. These have been simplified.	Maulwī Shāh Lut̲f Rasūl S̲āh̲ib
71	Ash-Sharāb at̲-T̲ahūr li al-'Ushshāq as-Sakūr	A collection of some of my *Mawā'iz̲*. The person presented it in a large gathering in Rabī' al-Awwal and it proved most beneficial	Maulwī 'Abd al-Majīd S̲āh̲ib, Rangoon. He also informed me that he simplified the lectures *Izālah al-Ghaflah* and *Ghad̲d̲ al-Bas̲ar*

72. A simplified version of *T̲arīq an-Najāt* by Muh̲ammad 'Uthmān Khān Dehlawī.

73. An English translation of *al-Ittifāq* by Master Qubūl Ah̲mad S̲āh̲ib.

74. An English translation of *Mahāsin al-Islām* has commenced (I have also learnt from Master Sāhib's letter that the first part of Philosophy of Islam which is a selection from 20 lectures has been translated and published).

75. A few scholars added references to *Bahishtī Zewar* and *Gauhar*. These have already been published.

76. Part three of *Bahishtī Zewar* has been published in the Burmese language. The remaining parts will also be published as per the letter from Hājī Muhammad Yūsuf Sāhib and Hājī Dāwūd Hāshim Sāhib.

77. The first person [Hājī Muhammad Yūsuf Sāhib] has informed me of his intention to translate *Taʿlīm at-Tālib* into Gujarati.

78. A translation of *Munājāt Maqbūl* in prose by Hakīm Muhammad Mustafā Sāhib and a translation in rhymed verses. These were not included in the list because they were done under my request.

79. Hakīm Sāhib has selected *al-Farā'id* from the *Mawā'iz*.

80. *al-Wā'iz li ar-Rāghib fī al-Mawā'iz* selected by Maulwī Ishfāq ar-Rahmān Sāhib.

81. A Kashmīrī translation of a few essential themes from *az-Zāhir, Fawā'id as-Suhbah, Tadhkīr al-Ākhirah, Kalīd Mathnawī, Taʿlīm ad-Dīn* and *Qasd as-Sabīl* by Qutb ad-Dīn Sāhib.

82. A book titled *Najm al-Islām* in rhymed verses in the Kashmīrī language selected from *Imdād al-Fatāwā, Taʿlīm ad-Dīn, Fawā'id as-Suhbah, Bahishtī Zewar* and *Husn al-ʿAzīz* by Qutb ad-Dīn Sāhib. He writes that about one fifth of the subject matter was sourced from these books.

83. I received a letter from Ibrāhīm Baig Bhopālī dated 7 June 1946 from St. Piri (a city in America which is under French control). He states: "I intend translating *Bahishtī Gauhar* into French and publishing it together with a few themes from *Bahishtī Zewar* which are needed here." Permission was given to him via a few narrators.

84. Maulwī Muhammad Saʿīd Sāhib who is mentioned under number 26 in the list of khulafā' has informed me that he has translated the following: (1) The entire section on *Taʿlīm Niswā*

which is a part of *Bahishtī Zewar*. (2) Chapter one section two of *H̱uqūq al-ʿIlm*, some parts of chapter one section three, three pages of chapter two. (3) First doubt and its answer from *Is̱lāẖ al-Khiyāl*. (4) The gist of ten preludes from *Taẖqīq Taʿlīm Angrezī*. All these have been compiled as a book and given to his associates for their study. He also informed me that other ʿulamā' intended proof reading it and publishing it.

85. I received a letter towards the end of Dhū al-H̱ijjah 1344 A.H. from ʿAbd al-Majīd S̱āẖib in which he states that he intends publishing a Bangla translation of all 11 parts of *Bahishtī Zewar* together with references and footnotes. He requested me not to deprive him of my prayers and permission.

86. I received a similar letter on 17 Rabīʿ al-Awwal 1345 A.H. from Shams al-H̱aq S̱āẖib, a resident of Memon Singh, requesting permission to translate *Bahishtī Zewar* in the Bangla language either in prose or poetry.

87. I received a letter on 21 Jumādā ath-Thāniyah 1345 from H̱ājī Dāwūd Hāshim S̱āẖib in Rangoon stating that his company is undertaking to publish *Bahishtī Zewar* in the Burmese language.

88. Some residents of Delhi requested a simplified version of *Rāfiʿ aḏ-Ḏank*. This work has commenced.

89. A few associates are of the view that the Qur'ān should be translated into English. They have chosen *Bayān al-Qur'ān* for this purpose.

90. Shāh Luṯf Rasūl S̱āẖib had commenced writing an abridged version of *Bayān al-Qur'ān*. He named it *Khulās̱ah al-Bayān fī Tarjumah al-Qur'ān*. However, he had reached up to the verse on usury in Sūrah al-Baqarah when he passed away.

91. Maulwī Ẕafar Aẖmad S̱āẖib prepared an abridged version of the entire *Bayān al-Qur'ān* and Maulwī Shabbīr ʿAlī had it printed on the margins of the pocket Qur'āns.

92. Acting under the suggestion of a few associates, Maulwī Was̱īyyullāh S̱āẖib has started a series of selections from the *Mawā'iẕ* on the following topics. These will be published as separate books. The topics are: *sulūk, aghlāṯ sālikīn, maʿānī Aẖādīth, Maʿānī āyāt is̱lāẖ, Nau Taʿlīm Yāftagān, Fiqh, Aqā'id, Taẖqīq Aqwāl ʿĀrifīn, Aghlāṯ ʿulamā', H̱ikāyāt, Ashʿār.*

If each of the above themes are counted in this list, the number will be over 100. If some are counted together on the basis of similarity in the subject matter, the number certainly reaches 100. [The list is therefore recommencing from number 101].

101. An abridged version of *Bayān al-Qur'ān* in a unique manner by Maulwī Muhammad ʿĪsā Sāhib. He intends printing it soon.

102. *Bahishtī Thamar* which is a selection from six parts of *Bahishtī Zewar* and *Bahishtī Gauhar* has been printed by the above Maulwi Sāhib under the encouragement of Deputy Inspector Sāhib.

103. The gist of a letter from Maulwī Dīn Muhammad Fīrozshāhī, Shaʿbān 1345 A.H.

104. Maulānā Muhammad ʿĪsā needs the printed version of *Bahishtī Thamar* so that the required translation can be sent over to the Sindhī madrasah at Kamrāwī post office, Chakrāwhā district, Dhaka.

105. The gist of a letter which I received from Rūh al-Amīn of Calcutta dated Dhū al-Qaʿdah 1345 A.H. is that he intends printing the Bangla translation of *Tafsīl al-Kalām fī Hukm Taqbīl al-Aqdām* (mentioned in the list of books as number 232) and distributing it among Muslims.

106. I received a letter from Hājī Sher Muhammad Sāhib wherein he informs me that he completed the translation of the seventh part of *Bahishtī Zewar* in the Sindhī language.

107. I received a letter from ʿAbd ar-Rashīd, a registrar and judge in Bengal, wherein he seeks permission to translate *Bahishtī Zewar* in the Bangla language.

108. Acting under the request of Khwājah ʿAbd al-Wāhid Sāhib, Maulwī Wasīyyullāh Sāhib is abridging and simplifying *Bayān al-Qur'ān.*

109. I received a letter from Muhammad Mustaqīm ʿAlī of district Sahlat wherein he seeks permission to translate *Haq as-Simāʿ* and *Safā'ī Muʿāmalāt* into the Bangla language.

110. I received a letter from Maulwī Maqsūdullāh Sāhib informing me that he has completed the translation and proofreading of *Qasd as-Sabīl* in the Bangla language. He also started with *Hayāt al-Muslimīn* and translated *Nashr at-Tīb* up

to the section on Miʿrāj, under the title *Ashraf al-Maulūd fī Dhikr Mahbūb al-Wadūd*. He also intends translating *Safā'ī Muʿāmalāt*. He expressed his intention of translating *Taʿlīm ad-Dīn* in another letter.

111. I received a letter from Muhammad Mustaqīm ʿAlī informing me that he intends translating *Thabāt as-Sutūr* in the Bangla language.

112. Quite some time back a person referenced the Ahādīth of *Kalīd Mathnawī* register one and titled it *Takhrīj Ahmadī.*

113. Maulwī Mazhar Ahmad of Bhopal informed me that he has commenced a Hindi translation of *Hayāt al-Muslimīn* because the people in that area know Hindi.

114. He also informed me of his intention to translate certain objectives from *al-Qasr al-Mushayyad* and a few themes from *Hayāt al-Muslimīn* into English, give the collection the title *Usūl Islāmīyyah Par Ek Guftagū* and to make efforts to include it in grade nine of the school.

115. Maulwī Khayr Muhammad Sāhib expressed his intention to simplify the book *al-Iqtisād*.

116. The above Maulānā has also started publishing *al-Idrāk* and *at-Tawassul* in his own writing.

117. Maulwī ʿAbd al-Haq Sāhib a teacher at Dīniyāt Islāmī High School, Rawalpindi [Pakistan] informed me via a letter that the school's head master intends teaching the biography of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the school. He seeks permission to prepare an abridged version of *Nashr at-Tīb* and teach it there. Permission was given to him.

118-121. Hājī Muhammad Yūsuf Sāhib Rangoonī informed me of the following suggestions: (1) A simplified version of *Tahqīq Taʿlīm Angrezī*. A simplified version was prepared and sent to him. (2) To have the said book translated into English. (3) To have the said book translated into the Burmese language. (4) To have *Hayāt al-Muslimīn* translated into English. The adoption of these suggestions will be mentioned further on.

122. Hājī Dāwūd Hāshim Sāhib got *Bast al-Banān* and one section of *Hifz al-Īmān* translated into English.

123. Maulwī ʿAbd al-Haq Sāhib who is residing in Hyderabad has prepared a most useful list of a major portion of my *Mawā'iz*.

124. The said Maulānā also prepared detailed contents of *Tarbīyyatus Sālik* and gave it the title *Ā'inah Tarbīyyat.*

125. The said Maulānā collated the rules from *ʿIrfān Hāfiz* and gave it the title *Faydān Hāfiz*.

126. Maulwī Rahmatullāh Sāhib Rangoonī informed me via a letter that he translated part three of *Bahishtī Zewar* and *Bahishtī Gauhar* into the Burmese language.

127. The said Maulānā informed me that twelve sections of *Hayāt al-Muslimīn* have been collated, translated into Burmese and published. Hājī Muhammad Yūsuf Sāhib expressed his intention of translating and publishing the remaining sections in the same manner.

128. The said Maulānā also wrote that *Tamhīd Taʿlīm ad-Dīn* is to be translated into Burmese and distributed to different areas of Burma.

129. The said Maulānā also informed me that the first part of *Bahishtī Zewar* with its addendum has already been translated into Burmese.

130. Maulwī Qabād Jahānābādī informed me in Ramadān that the Bangla translation of *Hayāt al-Muslimīn* up to Rūh No. 23 has been completed. Printing will commence in Shawwāl. He asked me to give it a title, so I decided on *Rūh al-Muslimīn.*

131. The said Maulānā also took selections from *Bahishtī Zewar*, translated them into Bangla and gave the book the title *Bahishtī Mewah*. This together with the translation of *Hayāt al-Muslimīn* are to be printed soon.

132. I received a letter from Maulwī ʿAbd al-Majīd Sāhib of Dhaka informing me that he intends giving the Bangla translation of the first part of *Bahishtī Zewar* to the printing press.

133. I received a letter from Mahmūd Qāsim of Rānder informing me that the section related to masājid has been translated from *Hayāt al-Muslimīn* into Gujarati, and that Qāsim Surtī had it printed and distributed.

134. The said person also wrote that he intends translating *Namāz Kī ʿAqlī Khūbiyā* (this forms one part of *Science Aur Islam*) and *Sū'-e-Khātimah* into Gujarati. He then wrote to me again informing me that the translation of *Namāz Kī ʿAqlī Khūbiyā* has already been published.

135. Maulwī Asʿadullāh S̲āh̲ib, a teacher at Maz̲āhir al-ʿUlūm Sahāranpūr, has written an excellent commentary to one of my articles, viz. *al-Mukālamah Baynī wa Bayna Baʿd̲ al-Maʿqūlīn*. I gave his commentary the title *al-Musālamah fī Sharh̲ al-Mukālamah*. It is now a part of *Imdād al-Fatāwā*.

136. Master Qabūl Ah̲mad S̲āh̲ib informed me that he is currently translating *H̲ayāt al-Muslimīn* into English. He has completed almost a quarter of the book. Reference was made to this previously (refer to nos. 118-121).

137. The said person has also requested a copy of *al-Qas̲r al-Mushayyad* to translate it into English.

138. The said person informed me that he has completed the translation of *Thabāt as-Sutūr* with its addendums. It is presently under print and should be available within a month.

139. Maulwī Rah̲matullāh S̲āh̲ib Rangoonī has informed me that a monthly periodical is published in the Burmese language from Rangoon. The prelude to *Bahishtī Zewar* in Burmese has been published in this periodical.

140. Maulwī Asʿadullāh S̲āh̲ib who was mentioned previously (no. 135) has expressed his intention to prepare a simplified version of *at-Taqs̲īr fī at-Tafsīr*.

Ten *Mawā'iz̲* from volume four of *Daʿwāt ʿAbdīyyat* have been simplified by Maulwī Anwār al-H̲aq S̲āh̲ib. The title of the simplified version with the original title is listed below. This list includes numbers 141-150.

141. Nafs kī Is̲lāh – Is̲lāh̲ an-Nafs.

142. Neik Kāmau ke Darje – Tafād̲ul al-Aʿmāl.

143. Dunyā se Rad̲āmandī – ar-Rad̲ā bi ad-Dunyā.

144. Dūsrou se ʿIbrat Pakarnā – al-Ittiʿāz̲ bi al-Ghayr.

145. ʿIlm kī T̲alab – T̲alab al-ʿIlm.

146. Mus̲ībat se ʿIbrat Pakarnā – at-Ta'dīb bi al-Mus̲ībah.

147. Dunyā kī Muhabbat – Hubb ad-Dunyā.

148. Ghaflat kā Dafī'ah – Izālah al-Ghaflah.

149. Ārzū kā Chournā – Qat' at-Tamannī.

150. Islāh kī Āsānī – Taysīr al-Islāh.

151. Maulwī Zafar Ahmad has prepared a simplified version of *Ilqā' as-Sakīnah*. It is titled *al-Husūn al-Hasīnah*.

152. Maulwī 'Abd al-Karīm Sāhib translated the Qur'ānic verses and Ahādīth of *Khutubāt al-Ahkām* into Urdu. It is titled *Ifādah al-'Awām*.

153. The said Maulānā also prepared a simplified version of the prelude to *Hayāt al-Muslimīn.*

154. 'Alī Muhammad Sāhib of Lahore selected certain themes from various *Mawā'iz* and *Malfūzāt* and named the collection *Ashraf al-Ma'mūlāt*.

155. Acting under the request of Mujtabā'ī Printers, Maulwī Jamīl Ahmad is preparing a simplified version of *Bayān al-Qur'ān*. The said Maulānā is also translating my book, *Lāmi' 'Alāmāt al-Auliyā'*. However, since this is being done under my request, it is not listed separately in this list.

156. Muhammad Hanīf of Sindh sought permission to translate and publish *A'māl Qur'ānī* into Sindhī. Permission was granted provided the 'amalīyyat which are harmful to the masses are excluded.

157. Hamīd Ahmad Sāhib of Hyderabad has expressed his intention to print *Hayāt al-Muslimīn* in Urdu and other local languages.

158. 'Abdullāh Khān Sāhib of Bhopal has expressed his intention of printing the simplified version of *Nashr at-Tīb.*

159. Hāshīm ibn Yūsuf wrote from Rānder stating that he seeks permission to publish themes from *Tas-hīl al-Mawā'iz* in a Gujarati periodical called *'Ilm.*

160-166. 'Abd ar-Ra'ūf Sāhib of Salhat district wrote: I selected the themes which I considered appealing and beneficial from your writings, compiled them in the form of books and also gave separate titles to each. Almost 20 books have been compiled in this way. For example: (a) Muntakhab an-Nafā'is. (b) Majālis as-Sālihīn. (c) Hidāyah as-Sālik. (d)

Tarbīyyah at-Tālib. (e) Nukāt Darr Hull Shubuhāt Wa Qalbī Wāridāt. (f) Majmuʿah Hikāyāt. (g) Majmūʿah Ashʿār.

167-170. I received a letter from Maulwī Shams al-Haq Farīdpūrī stating: I have completed the Bangla translation of (a) Qasd as-Sabīl. (b) Furūʿ al-Īmān. (c) Safā'ī Muʿāmalāt. And (d) Taʿlīm ad-Dīn is almost complete.

(171-178). Maulwī Zafar Ahmad from Rangoon has informed me that: (a) The translation of Bahishtī Thamar in Burmese has been completed. (b) Hayāt al-Muslimīn has been translated into Burmese and its English translation is under way. (c) Tas-hīl Nashr at-Tīb will be translated into Burmese. The following are also under consideration: (d) Huqūq al-Islām. (e) Furūʿ al-Īmān. (f) Jazā' al-Aʿmāl. (g) Aghlāt al-ʿAwām. (h) Ādāb al-Muʿāsharat.

179. A few interested persons compiled a list of the *Mawā'iz*. It has been titled *Mir'at al-Mawā'iz*.

180. Āftāb ad-Dīn, the owner of Muslim Library in Dhaka, Bengal wrote to me stating that he is most desirous of translating and publishing all six parts of Aʿmāl Qur'ānī. He seeks permission to do this. Permission was given to him.

181-193. Shihāb ad-Dīn of Delhi has prepared a contents for the following books: (a) Masā'il as-Sulūk. (b) Takashshuf part one. (c) Takashshuf part two. (d) Masā'il Mathnawī. (e) al-Futūh. (f)ʿIrfān Hāfiz. (g) A few themes from Fatāwā Ashrafīyyah. (h) Takashshuf part three from d-h. (i) Ta'yīd al-Haqīqah. (j) Taʿlīm ad-Dīn. (k) Furūʿ al-Īmān. (l)Qasd as-Sabīl-new edition. (m) at-Tasharruf. Together with this, he prepared lists of books written by other scholars. These are brief contents. Another list of contents for Masā'il as-Sulūk, Takashshuf and Tasharruf which is titled ʿUnwānāt at-Tasawwuf has been prepared by Maulwī Jamīl Ahmad of ʿAlīgarh. Since it was done under my request, it has not been included in the current list.

194. Anfās ʿĪsā which contains extracts from Tarbīyyat [as-Sālik] and Mawā'iz.

195. Ashʿār Hikmat, i.e. poetry from the Mawā'iz. These last two (194&195) have been prepared by Maulwī Muhammad ʿĪsā.

196. References for the Ahādīth of Hayāt al-Muslimīn prepared by Maulwī Diyā’ Ahmad Sāhib, former muftī of Mazāhir al-‘Ulūm, Sahāranpūr.

197. Muhammad Karam, a teacher at Ashraf al-‘Ulūm Dhaka sought permission to translate my translation of the Qur’ān into Bangla. I gave him permission with specific suggestions.

198. ‘Ālimau kī Darūrat – this is a simplified version of the lecture Darūrah al-‘Ulamā’.

199. Najāt kā Tarīqah – simplified version of Tarīq an-Najāt.

200. Nafs kī Bhūl – simplified version of Nisyān an-Nafs.

201. Muhabbat ke Āthār – simplified version of Āthār al-Mahabbah.

202. ‘Ulamā’ kū ‘Amal kī Darūrat – simplified version of al-‘Amal li al-‘Ulamā’.

203. Khūsh Tadbīrī – simplified version of Ihsān at-Tadbīr.

204. Mahmūd Qāsim of Tadkeshwar district Surat has been publishing my Mawā’iz since quite some time in Gujarati on a monthly basis.

205. Munshī Ismā‘īl Muhammad of Tankārah, Bharūch, who is the head Munshī of Urdu in the government school translated Islāh ar-Rusūm, Ta‘līm ad-Dīn, etc. into Gujarati, gave it to Majlis Khuddām al-Muslimīn who then printed these books and distributed them in Gujarat.

206. Acting under the counsel of Maulwī Shams al-Haq Sāhib, Muhammad ‘Abd as-Salām of Madrasah Ashraf al-‘Ulūm in Dhaka is translating my Mawā’iz in the Bangla language and publishing them in the monthly periodical of Madrasah Ashraf al-‘Ulūm. He also intends translating Bahishtī Zewar, Bahishtī Gauhar, Tablīgh Dīn and other books into the Bangla language.

207. ‘Īsā Ibrāhīm of Bharūch, Gujarat, translated Aghlāt al-‘Awām and Islāh ar-Rusūm into Gujarati and gave it to Majlis Khuddām al-Muslimīn in Tadkeshwar who published and printed it. He also wrote that Ta‘līm ad-Dīn has been translated, the proof reading is close to completion and will be sent to the said Majlis for publishing.

208. H̲akīm Maulwī Ilāhī Bakhsh of Sindh extracted the Ah̲ādīth, verses and rulings from Bahishtī Zewar and compiled a book on Qurbānī in the Sindhī language. He named it *ar-Risālah al-Ashrafīyyah fī Taud̲īh̲ al-Ud̲-h̲iyah.* A bookseller is having it printed.

209. Maqbūl Ah̲mad of Bengal sought permission to translate Qas̲d as-Sabīl in the Bangla language.

210. Fasād kī Bandish is a simplified version of the lecture al-Insidād li al-Fasād. (Note: The simplified version was prepared here in the Khānqāh under the request of H̲ājī Muh̲ammad Yūsuf S̲āh̲ib Marh̲ūm Rangoonī. The manuscript was sent to him. It is probably with his heirs now).

211. ʿIlm wa ʿAmal kī Fad̲īlat is a simplified version of the lecture Fad̲l al-ʿIlm wa al-ʿAmal. (Note: All praise is due to Allāh *taʿālā*, the tas-hīl (simplified version) of parts 1, 2, 3 and 4 of the series Daʿwāt has been completed. The tas-hīl of part 5 is on the verge of completion – eight of its ten lectures have been completed. The present lecture, Fad̲l al-ʿIlm wa al-ʿAmal, is the eighth lecture. At present, the tas-hīl series are being published by Muh̲ammad ʿUthmān Khān, a bookseller in Delhi, in his periodical, *al-Hādī.*

Addendum:

The above was a list of works done by other scholars with changes, simplifications, translations and so on. The following is a list of attention shown to my works without any changes to them.

1. Maz̲har Ah̲mad who is mentioned in the above list under number 113 has informed me that he has commenced teaching *H̲ayāt al-Muslimīn* together with *ʿAqīdah H̲asanah* in his madrasah.

2. The manager of the Islamic Reunion in England ordered a few copies of Philosophy of Islam part 1 (which contains an English translation of two different themes written by myself) from Master Qubūl Ah̲mad. He promised that he will include the name of this book in his booklist which he publishes and sells. Bashīr Muslim Library of the same place sent money to Master S̲āh̲ib for a copy of Philosophy of Islam part one. He also expressed his interest in part two and promised to convey

these books to people who will be able to appreciate them in the true sense of the word.

3. The English translation of the lecture Nafy al-H̲araj makes up the second part of Philosophy of Islam, while the English translation of al-Ittifāq comprises its third part. Parts two and three were sent to the above-mentioned place. A letter of appreciation was received which Master S̲āh̲ib informed me about.

4. Taʻlīm ad-Dīn and Jamāl al-Qur'ān have been included in the syllabus of the primary classes at Maz̲āhir al-ʻUlūm.

5. Maulwī Abū Bakr Arkānī who is also a mujāz (khalīfah) has included the following books in his Khānqāh syllabus: Taʻlīm ad-Dīn, Bahishtī Zewar, Qas̲d as-Sabīl, Is̲lāh̲ ar-Rusūm, Daʻwāt ʻAbdīyyat and an-Nūr. He also consulted with me on including a few other books and I gave him my advice in this regard.

6. Maulwī Khayr Muh̲ammad S̲āh̲ib, the rector at the madrasah in Jālandhar has informed me that from the Talkhīs̲āt ʻAshar, he selected Talkhīs̲ al-Bidāyah and ʻAsharah T̲arūs and made them compulsory texts of study in the intermediate years. He found them immensely beneficial. All praise is due to Allāh. All praise is due to Allāh.

CONCLUSION

> All thanks are due to Allāh *taʿālā* that whatever the heart was demanding was manifested behind the veil of predestination.

All praise is due to Allāh *taʿālā* alone that through Allāh's grace and kindness and Hadrat Wālā's duʿā' and focus, *Ashraf as-Sawāniḥ* has been compiled at the hands of a most worthless person, and such a mammoth task was taken from one who is not even equal to an iota. By Allāh, when I look at my terrible condition and incompetence, and the importance and greatness of this task, I am left astounded. An explanation to this astonishing event – that such an important Dīnī service has been taken from such a useless, worthless and sinful person like myself – can be nothing but the following statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

إن الله ليؤيد هذا الدين بالرجل الفاجر (وهذا الفاجر يقابل البر لا المسلم كما في قوله عليه السلام والصلوة واجبة عليكم خلف كل مسلم برا كان أو فاجرا، وإن عمل الكبائر، لأبي داؤد كذا في جمع الفوائد).

Allāh taʿālā *certainly helps this Dīn through a sinful person. (the word sinful is used in comparison to a righteous person, and not to a Muslim, as is made clear from the following words of Rasūlullāh* sallallāhu ʿalayhi wa sallam*: "Salāh is obligatory on you behind every Muslim, whether he is righteous or sinful, and even if he commits major sins."*

Fear And Hope

I can honestly say that based on my bad condition and evil deeds, that in the course of writing this biography, I constantly feared and still fear that the misfortune of my actions and contradiction between my words and actions – Allāh forbid – must not affect the benefit and acceptance of this work, and must not cause a defect in it. However, O Allāh! You have the power and – Allāh willing - I have hope in Your mercy and generosity – I make duʿā' with absolute humility and submission that You would overpower my misfortune through the blessings of the one in whose name this biography is written [i.e. Hadrat Wālā]. That You will overpower it to such an

extent that the misfortune is changed into fortune, and cause it to disappear from within myself. And that this blessed compilation is not only beneficial to others, but that You rectify me through its blessings and endow me with the eternal treasure of honesty and sincerity. Āmīn. This is certainly not difficult for Allāh. May Allāh shower His mercy on the one who says Āmīn.

O Allāh! O Allāh!

O Allāh! You have power over everything. Through the intercession of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and by virtue of Hadrat Wālā, rectify my evil deeds and terrible condition, and change the evils of my self into virtues. Confer me with sound beliefs, excellent deeds and a good death.

Observation Of Unseen Help

Embellishing of this type can only be done by You, O Allāh! Changes of this nature are solely from Your mysteries.

By the grace of Allāh *taʿālā* and the blessings of Hadrat Wālā, I witnessed such open and obvious unseen help in the course of writing this biography that I had no doubt whatsoever that it was Allāh's will to have Hadrat Wālā's life conditions and blessed statements recorded, and serve as a lesson for the ummah not for just centuries to come but to continue until the day of Resurrection. I felt as if my neck was being held by the unseen and I was forced to write. Had this not been the case, a disorganized, lackadaisical, of evil deeds and conditions, unanimously accepted as being devoid of knowledge and intellect person like me could never have accomplished a continuous and important task of this nature.

Unlimited praises are due solely to Allāh *taʿālā*. When I commenced with this work, I never imagined it would reach its present voluminous size. I merely started writing and thought to myself that I will write a short biography and be over with the job. I did not know that once I start speaking of my beloved I would become so intoxicated in recalling him that I would become a manifestation of the following couplet:

> O Allāh! What a unique fountain love is! I drank just one drop from it and I feel satiated as if I drank an entire ocean of water.

I did not realize that this will become my occupation for the rest of my life. Allāh willing, it is my intention to continue adding to this biography under the title, Miscellaneous Aspects of The Biography, as I had alluded to in the prelude to this chapter. I pray to Allāh *taʿālā* to bless me with honesty and sincerity, to make this task easy and beneficial for me, and to confer a very long life to the blessings of Hadrat Wālā. Āmīn.

Hadrat Wālā's View

Hadrat Wālā was extremely terrified. In fact, in the beginning there was no end to his abhorrence of this biography. I witnessed this daily when I used to present the manuscripts to him for editing. However, when in compliance with his severe warnings, I confined myself to noting only those aspects of his life which were admonitory and comprised of teachings; then bearing in mind that Hadrat Wālā – by Allāh's will – is a high ranking personality and is not subject to his conditions, he overwhelmed his natural aversion [to the writing of this biography] with rational benefit and advantage out of consideration to the benefit of others. Consequently, on several occasions he said to me in a very remorseful tone: "By Allāh, I am extremely fearful that all this does not go in vain due to making it known. What can I do? This is why I have tolerated expressing my condition and absence of self-respect on the possibility that someone will derive benefit from it and will convince his mind to understand by reading the following couplet of Hadrat Hāfiz *rahimahullāh*:

> When you drink alcohol, then cast a gulp of it onto the ground. What wrong is there in that sin from which others benefit?

As for my relationship with Allāh *taʿālā*, all I can say is: O Allāh! Forgive me. O Allāh! Forgive me if there is any defect in my intention.

I had heard the following statement from Hadrat Hājī Sāhib *rahimahullāh*:

رياء الشيخ خير من إخلاص المريد

The ostentation of the shaykh is better than the sincerity of the murīd.

The reason for this is the same, viz. the murīd's sincerity benefits him alone and he alone becomes a sincere person. On the other hand, many people become sincere through the linguistic ostentation of the shaykh. I am not quoting this statement as proof for what I am saying because then it would mean that I am claiming to be a shaykh."

Hadrat Wālā also said on another occasion: "In the beginning I had no interest whatsoever in this book. In fact, I intensely abhorred it. I felt so ashamed that there were times when I felt like burning all the manuscripts. However, after observing the benefit of the manner in which it is being compiled, I developed a bond with it. This is similar to some free thinking people who recoil from merely thinking of having children. But after they get children, they develop a love for them."

The Need For This Biography

In the presence of Hadrat Wālā's written works and published statements and lectures, there was absolutely no need for this biography because every type of his condition and every kind of teaching – which are the fundamental themes of this biography – have been mentioned before. However, these are scattered and every person does not have so much of time and courage to study all his books, and it is also difficult to remember certain useful themes in the course of studying them. There was a need for this collection bearing in mind the ease of the seekers.

Although this collection has taken on a lunatic form due to my own natural incompetence and crazy temperament, it is more well organized than other collections.

An Excuse And An Apology

Based on my unworthiness, I take an oath in Allāh's name and say that in the course of this compilation I constantly felt remorse and still feel it that the author of a blessed book like *Ashraf as-Sawānih* should have been an extremely righteous and sanctified scholar and man of piety. However, what could we do, other personalities were too occupied. Nevertheless, I humbly appeal with utmost respect to the scholars that if it is possible for them, then they must compile the conditions, incidents and statements which I compiled in a colloquial manner in an academic style.

There is no need for them to make any changes to the subject matter itself because its authenticity is established and confirmed after the editing and necessary alterations which were made by the one on whom this biography is written [i.e. by Hadrat Wālā himself]. I feel it essential to state this fact to the respected reader that I have not acquired any knowledge nor did I undertake any special study of Urdu books except for Hadrat Wālā's writings which – all praise is due to Allāh *taʿālā* – Allāh *taʿālā* conferred me with the enthusiasm to study from the very beginning. Whatever little affinity I developed in presenting Hadrat Wālā's sciences and knowledge in my own broken and incomplete words is present before you as an example. This is solely due to my excessive study of his books, repeated listening to his statements, and the fruit of an extended stay in his blessed company. Hadrat ʿĀrif Shīrāzī *rahimahullāh* says:

> What is so surprising about my being the first person to sit in the court of the ghazal? After all, I have spent several years in the service of the ghazal composer.

He also says:

> The beauty of my companion has had an effect on me. Apart from this, I am the same dust which I am.

May Allāh *taʿālā* turn these words of mine into my condition, may He subdue my rebellious self and make me a complete manifestation of the following words of Hadrat Rūmī *rahimahullāh*:

> Cast aside your words. Become a man of action. Obliterate yourself before a man who has reached perfection.

Allāh's Grace

In short, such a great honour of compiling *Ashraf as-Sawānih* has been acquired by a useless and worthless person like myself solely out of Allāh's grace and kindness. It is far beyond my position and outside of my academic capability. All this is just a ray and a shade from the spiritual and external sun of Hadrat Wālā. Hadrat Rūmī *rahimahullāh* says:

> O my Allāh! You are matchless and unique. How many secrets You concealed in the chest.

You made the chest a treasure-chest of secrets and mysteries. You made it a treasure of pearls.

You made it such that a chest must be attached to another chest, like a mirror which is bound to a mirror.

O most high Allāh! You displayed the reflection of this mirror in others through Your intricate creation.

Hadrat ʿĀrif Shīrāzī *rahimahullāh* writes:

I am placed like a nightingale behind the mirror. I only say what my eternal teacher has been saying.

Since I am an ordinary person, as stated previously, I request the reader to pardon my excesses in my compositions. Apart from this, by the grace of Allāh *taʿālā*, I am fully satisfied with whatever has been written because there are very few and rare instances where I did not read to Hadrat Wālā and then convinced myself. Anyway, the few and rare instances were left out without being checked by Hadrat Wālā after he made corrections to them and I personally changed the wording slightly, and later on – due to forgetting about it or not getting an opportunity – could not present it to Hadrat Wālā for re-checking.

The purpose of saying this is that if the reader comes across any transgressions of this nature, he must attribute it to me and inform me of them so that after consulting with Hadrat Wālā, if there is a need to make corrections, these will be made in the next edition.

After all these detailed presentations in prose, I present a few rhymed compilations of the elders and conclude my work at present.

The Concluding Couplets Of Tafsīr Bayān al-Qur'ān

من خاتمة تفسير بيان القرآن:

سعيت إلى أن جدت بالجهد كله – ولكن ما سعيي وجهدي وطاقتي

I did my utmost to put in all my efforts. But my striving, endeavour and power are nothing.

فإن كان فيه ما يسر واذ لرجا – فمن محض فضل الله لا من حذاقتي

If there is any good and hopeful thing in it, it is solely by Allāh's grace and not due to my expertise.

وإن كان من عيب ولست أقول لا – يكون فمني والجحود حماقتي

If there is any defect in it – and I do not deny any defect in it – then it is from me. It will be foolish of me to deny the presence of any defect in it.

فلا تنس يا ناظراه إن شفا صدو – ركم من دعاء الخير فعل صداقتي

O you who are reading it! If it gives solace to your hearts, you must pray for my goodness with all your heart.

ولا تفضحونا إن وجدتم خطاءنا – فكيف وقد اتبعت في الجهد ناقتي

If you find any mistake, do not humiliate us. How can you humiliate me when I have tired my camel in my efforts [in writing this book]?

The Concluding Couplets Of The Mathnawī

> Focus your attention towards Allāh *taʿālā* and complete the book. Do not lose hope. Allāh *taʿālā* alone knows what is most correct.

ربنا فالحمد لك في كل حال – أنت معنى الستر في كل المقال

O our Sustainer! All praise is due to You in every condition. You alone are the hidden mystery in every affair.

أنت مقصودي إليك وجهتي – خالصا لله كانت نهمتي

You are my objective. My gaze is directed towards You. My burning desire is solely for Allāh.

يا محيط الكل يا كهف الورى – يا إله العرش يا رب الثرى

O the One who encompasses all! O the refuge of the creation! O the deity of the Throne! O the Sustainer of the ground.

كن أنيس القلب اختم لي بخير – أنت حسبي أنت كافي ليس غير

Be the comforter of my heart. Let my end be a good one. You alone are my reckoning. You alone suffices for me.

Final Word

وآخر دعوانا أن الحمد لله رب العالمين. والصلوة والسلام على سيد المرسلين وخاتم النبيين، وعلى آله وأصحابه وأتباعه أجمعين إلى يوم الدين. تم بحمد الله الذي بنعمته تتم الصالحات.

في الخانقاه الإمدادية الأشرفية بتهانه بهون، لخمس وعشرين من ذي الحجة ١٣٤٥، آخر جمعة.

Our final supplication is that all praise is due to Allāh alone, the Sustainer of the worlds. Salutations and peace to the Chief of the Messengers and Seal of the Prophets, and to his family, companions and followers until the day of Reckoning. Completed with the praises of Allāh through whose favour all good works end.

Khānqāh Imdādīyyah Ashrafīyyah, Thānah Bhawan.
25 Dhū al-Hijjah 1345 A.H., Friday

Appendix

Although this subject is not part of the biography, it is related to it and has therefore been given the title “Appendix”. It comprises of three parts:

1. A talk delivered by Hadrat Wālā on the occasion of the completion of this biography. It is titled *Shukr as-Sawānih*.
2. Taking the advice of Hadrat Wālā with regard to a specific practice whose reality will be made clear when it is read.
3. A short biography of myself whose objective is to know the essential aspects of the author’s life. And whose real objective is to request the du‘ā’ of those who are present in favour of the author as was requested for Hadrat Wālā himself. We also hope for the du‘ā’s of those who are absent.

The three parts are now presented in sequence.

Shukr as-Sawānih

This is a lecture which was written by Hadrat Hakīmul Ummat Maulānā Shāh Ashraf ‘Alī Sāhib *dāmat barakātuhum* on the occasion of the completion of the book *Ashraf as-Sawānih* written by Khwājah ‘Azīz al-Hasan Sāhib, (B.A. – Assistant Inspector Madāris, Lucknow) on the 10th of Dhū al-Hijjah 1354

A.H. It was read out with a few short explanations on the same day in an assembly.

بسم الله الرحمن الرحيم

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلله فلا هادي له، ونشهد أن لا إلٰه إلا الله وحده لا شريك له، ونشهد أن محمدا عبده ورسوله. فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم. قال الله تعالى حكاية عن دعاء إبراهيم عليه السلام: ﴿واجعل لي لسان صدق في الآخرين﴾.

The reason for this lecture

Let me explain the reason for this lecture before explaining the verse which I recited. A few associates collated some of my life conditions and statements – titled *Ashraf as-Sawāni<u>h</u>* – so that those who study them, especially those who have a Dīnī bond with me, will derive academic and practical benefit from them. It is hoped that the benefit extends for a long time – the extent of which is known to Allāh *taʿālā* alone. This, notwithstanding the fact that my conditions and statements are not worthy of any benefit. Moreover, every type of academic and practical treasure is already to be found in the hands of the ummah. This does not necessitate any new treasure. However, at the same time, as per the <u>H</u>adīth: "I treat My servant according to his expectations of Me", it is the norm of Allāh *taʿālā* that when there are noble thoughts about a person, and it is expected that benefit will be derived from his conditions and statements, then it becomes especially easy to benefit from him. Based on this expectation, I did not interfere with this action [of compiling *Ashraf as-Sawāni<u>h</u>*] of my associates. Although this action is against my bequest which I compiled and also against my temperament, I tolerated their sincere efforts on the basis of this expectation. A detailed account of the reasons, obstacles and removal of obstacles with regard to this biography are to be found at the beginning of *Ashraf as-Sawāni<u>h</u>*.

The theme of the verse which was recited

At this point, I am informing [the public] of the completion of this book and providing a short explanation of the verse which was recited and which is related to this subject.

Allāh *taʿālā* relates the story of a duʿā' made by Hadrat Ibrāhīm *ʿalayhis salām*. A few other duʿā's are quoted before and after the present duʿā'. However, I intend focusing on the present verse because it is more suited to my objective. The translation of the duʿā' is that Hadrat Ibrāhīm *ʿalayhis salām* is making a presentation before Allāh *taʿālā* and saying: "O Allāh! Make for me (for my benefit) a good name among the later generations."

"a good name" or the Urdu "*dhikr-e-khayr*" is the translation of *lisāna sidq* in the sense that the word *lisān* (tongue) refers to dhikr on the basis of applying the cause to the effect. The word *sidq* is in the meaning of *sādiq* (truthful) in the hyperbolic sense. The word *sādiq* is taken to mean *husn* (goodness), i.e. good or pious which I expressed as *khayr*. The words *husn* and *khayr* are close in meaning and this is the essence of "a good name". as per the explanation of Rāghib (Asfahānī) in *Mufradāt* [*al-Qur'ān*], every virtuous action – whether external or internal – is expressed by the word *sidq*. When it is used to describe an action, it is attributed (*mudāf*) to *sidq*. For example:

مقعد صدق، ان لهم قدم صدق، ادخلني مدخل صدق واخرجني مخرج صدق.

In the verse under discussion, the essence of the words *lisān sādiq* is: "O Allāh! Make me so righteous that if people after me praise me, their praise and remembrance of me is a true and genuine praise." This is the relationship between the linguistic and real meaning of *sādiq*, and the traditional meaning of *husn*. Based on this explanation, a reference is also made to a quest for these beautiful attributes which results in a correlation between the imitation and the imitated. In the words *lisāna sidq*, the described word is attributed to the adjective, as contained in another verse:

وجعلنا لهم لسان صدق عليًّا

The exact same construction is found in the above verse, but it has one additional adjective to the word *lisān*, viz. *ʿalīyyan*. Here the adjective is used as an adjective and not in the attributive sense.

The second verse informs us of the acceptance of Ibrāhīm *ʿalayhis salām's* supplication. Together with Ibrāhīm *ʿalayhis salām*, it includes his son, Is-hāq *ʿalayhis salām*, and his grandson, Yaʿqūb *ʿalayhis salām*. The probable reason for not mentioning his other son, Ismāʿīl *ʿalayhis salām*, is that he was

given to Ibrāhīm *ʿalayhis salām* before Is-h̲āq and Yaʿqūb *ʿalayhimas salām*. When latter people are mentioned, the previous people are automatically understood. Whereas when people are mentioned together, and others are to be mentioned individually after a short while, then it is not necessary to mention them together. Thirdly, mentioning Ibrāhīm *ʿalayhis salām* attracted the hearts of the Arabs, while the mention of Is-h̲āq *ʿalayhis salām* and Yaʿqūb *ʿalayhis salām* attracted the hearts of the People of the Book. It is because of this that Mūsā *ʿalayhis salām* is mentioned immediately after this. Ismāʿīl *ʿalayhis salām* will be mentioned after him. Allāh *taʿālā* knows best the mysteries of His Book. Bearing in mind that the Qur'ān is to remain and be recited until the day of Resurrection, a person's good name to be mentioned in it ensures the person's continued remembrance.

Anyway, all these have been conferred with this bounty which is a proof of the acceptance of the supplication of Ibrāhīm *ʿalayhis salām* with the additional bonus of the inclusion of his children and progeny.

The continued good name of a person is a great bounty

We learn from the supplication of Ibrāhīm *ʿalayhis salām* that for a person's good name to be remembered by the latter peoples is a great bounty which ought to be sought after. Although the bounty appears to be related to this world – bearing in mind that offspring are given in this world – it is surrounded by other Dīnī supplications. The supplication before it is:

رَبِّ هَبْ لِيْ حُكْمًا وَّاَلْحِقْنِيْ بِالصَّالِحِيْنَ

O my Sustainer! Bestow on me wisdom and include me among the righteous.[1]

In this verse he asks for wisdom – i.e. the most perfect form of combining knowledge with practice – and the highest form of proximity with the righteous, i.e. to be included among the Prophets *ʿalayhimus salām*. This supplication is before the one under discussion. As for the supplication which is made after it, it reads as follows:

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[1] Sūrah ash-Shuʿarā', 26: 83.

وَاجْعَلْنِيْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ

Make me of those who shall inherit the garden of bliss.[1]

Here he asks to be made an heir of Paradise. In other words, he must be made eligible for Paradise. These two supplications [the one before and the one after the supplication under discussion] are purely Dīnī supplications. Thus, we can say that the supplication for a good name among the latter peoples, to be surrounded by supplications which are purely Dīnī is a strong indication that the supplication under discussion is also a Dīnī supplication bearing in mind where the fruits of it will be borne [i.e. in the Hereafter]. The letter *lām* in the word *lī* makes a clear reference to this because the *lām* is for benefit, and for a person to have a good name among the latter generations who are intended in this verse cannot be for worldly benefit [but for Dīnī benefit].

Thus, the benefit is most certainly for Dīn, and it is for reward. In other words, those people must tread my way which would result in my receiving additional reward. This same theme is expressed by the word *āthār* in the following verse:

اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ

It is We who give life to the dead and We record what they sent forward and the traces which they left behind.[2]

Furthermore, for Rasūlullāh *sallallāhu ʿalayhi wa sallam* to recite the above verse in support of the Hadīth: "The one who initiates a good act shall receive its reward…"[3] is a clear proof that the meaning of "benefit" in the above verse is "reward".

A form of this bounty

In short, ones continued remembrance by the latter peoples is a great Dīnī bounty. Every type of bounty – provided there is no Sharʿī and rational obstacle – is desired, as stated by Allāh *taʿālā*:

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[1] Sūrah ash-Shuʿarā', 26: 85.
[2] Sūrah Yā Sīn, 36: 12.
[3] As stated in *ad-Durr al-Manthūr* of the authority of Abū Hātim.

He perfected His bounties upon you, both external and internal.[1]

A Dīnī bounty – especially with the above mentioned precondition – will be more desirable, and there are none of the above mentioned obstacles for the continuation of the bounty of one's good name among the latter peoples. Thus, it will be desirable without any reservation more so when this remembrance is factual [genuine] as mentioned previously from the explanation of Rāghib [As̱fahānī] in *Mufradāt [al-Qur'ān].*

There are different ways of acquiring this bounty. One of them is to compile and publish the life conditions and statements of a person. By and large, this will be a means for the continued remembrance of the person for a long time, for supplications in his favour, for people to emulate those of his actions which are worthy of emulation, and the blessing of noble thoughts of Muslims in favour of a fellow Muslim as per the principle that Muslims are Allāh's witnesses on earth. This is expressed in another way:

لو أقسم على الله لأبره

If he [a true believer] were to take an oath in Allāh's name, He will absolve him of it.

أدار الحق معه حيث دار

The truth moves with him wherever he goes.

The removal of defect and completion of bestowals to the above person in this worldly life entails inspiring him to do good deeds; and the expiation of sins and elevation of ranks in the Hereafter. Based on all this, the one who strives to compile such a book and have it published will most certainly be the means for this collective bounty with all its subsidiaries.

Those who are means for the acquisition of the bounty

The means for this bounty have been provided to me via *Ashraf as-Sawāniḏh*. Thus, those who strove to compile and publish it are the means for this bounty for me. After thanking the Real Benefactor (Allāh – who is essentially and firstly eligible for all gratitude), I am ordered to thank the means for this bounty. A H̱adīth states:

[1] Sūrah Luqmān, 31: 20.

من لم يشكر الناس لم يشكر الله

The one who does not thank people has not been grateful to Allāh.

Du'ā' and praising the person is one of the methods of expressing thanks, as stated in the following Hadīth:

من صنع إليه معروف فقال لفاعله جزاك الله خيرا فقد أبلغ في الثناء

When good is done to a person and he says: "May Allāh reward you well" to the doer, he has praised him totally.

This is why I also make du'ā' for such persons in this assembly. This du'ā' also entails a praise as mentioned in the above Hadīth. I also request others to make du'ā' for them. Since the compilation of the book is the basis for its publication, in addition to making du'ā' for the compiler – which includes the publisher – I decided to give him a certificate in the form of a hat [topī]. I have also written an appropriate couplet on it with the year of completion.[1] I had also done this previously for a certain friend on the completion of one part of the commentary of the *Mathnawī*. Details in this regard are to be found in the lecture titled *Shukr al-Mathnawī*. Bearing in mind the resemblance of the present lecture with that one, I give the present lecture the title *Shukr as-Sawānih*.

Conclusion

I now conclude my talk and repeat my request to those who are present and to the readers for du'ā' for the compiler and for myself as well.

وصلى الله تعالى على خير خلقه محمد وآله وأصحابه أجمعين

Written in Thānah Bhawan on the last day of the days of tashrīq, and read on 25 Dhū al-Hijjah 1354 A.H. on a Friday.

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[1] This couplet is quoted towards the end of this chapter.

Advice Is Sought by Hadrat Wālā[1]

The subject of it is: "If specific conditions demand the giving up of training and rectification…I will consider giving it up to be permissible at that time." Eight months have passed since writing this article. During this period, certain incidents occurred which demand that I be inclined to this view, i.e. the practice of training and rectification be given up (in other words, strict adherence to training and rectification, taking people to task for not paying attention to their rectification either in totality or partially except in situations where I have full confidence.

The essence of this is that I must give up interfering in this regard, and that I must only serve people who personally want to be served provided the preconditions of service are complied with. Where I am not asked to serve a person, I will not interfere with him. Where the preconditions of service are not found, I will keep silent or apologize for my shortcoming. My reply will be like a reply to a question.

I received support for this approach of mine from one of my Pīr Bhāis, Maulānā Muhammad Husayn Sāhib Allāhābādī *rahimahullāh*, as related to me by one of his reliable attendants. This approach appealed to me because of the Dīnī advantages which it has. This is the crux of my opinion. I now seek the advice of my associates. If there is any rational or traditional prohibition for it, they must inform me so that I can review my position. If not, I request the duʿā' for blessings and the usefulness of this approach.

Was salām
Thānah Bhawan, Dhū al-Hijjah 1354 A.H.

Majdhūb's humble plea

Presented to Hadrat [Wālā] – the physician of hearts – in reply to Hadrat Wālā's request for advice.

This fellow [the author, Hadrat Khwājah ʿAzīz al-Hasan Sāhib - is referring to himself] who neither has the intelligence nor the

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[1] The title of this article is: I seek advice with reference to the subject matter of the article *at-Tabdīl min at-Tathqīl ilā at-Taʿdīl* which was quoted from *Husn al-ʿAzīz* and made a part of *Ashraf as-Sawānih* – written by Hadrat Wālā.

traditional knowledge, is neither aware of any rational or traditional prohibition, nor is he qualified to give any advice. However, I make a humble plea at present and beg before Hadrat Wālā in the hope that it will be accepted. My plea is this: Hadrat Wālā must never disregard the wellbeing of genuine seekers solely because of a few people who are lacking in understanding – in fact, who do not possess correct understanding, who are short-sighted and have no knowledge of the consequences. Hadrat Wālā must certainly not change his present approach to training and rectification, and he must never think that there is no one who disvalues his present approach. Hadrat Wālā can be rest assured that there are many seekers who, no matter how naturally heavy Hadrat Wālā's approach may seem to them, they find it rationally most appealing and acceptable because of its many benefits which they have observed. They desire – with their heart and soul – that Hadrat Wālā never changes his approach, and that he maintains it exactly as it has been continuing for so long. I therefore request on their behalf and for myself as well, and quote with utmost sincerity and respect – in fact, with love – the following couplets of Hadrat Shaykh Saʿdī *rahimahullāh*:

> If you are taking away the comfort from our hearts and departing, then depart in a beautiful manner.
>
> Majdhūb's eyes and heart are with you so that you do not think that you are departing all alone.

If not, the remorse of those who are desirous of rectification will be as follows:

> O Ahsan! With what hope will I be able to survive when thoughts of wrong depart from even the heart of the beloved?

Majdhūb's advice

This is my advice to all seekers of rectification with reference to Hadrat Wālā's request for advice as quoted above.

I have presented my request and plea to Hadrat Wālā in response to his request for advice which was quoted above. Other seekers of rectification should also voice their opinions and make duʿā' that Allāh *taʿālā* keeps Hadrat Wālā firm on whatever decision he comes to.

Author's Biography[1]

Name and lineage

The name of this worthless, valueless and unknown person is ʿAzīz al-Hasan. My family people refer to themselves as Khwājah Ghaurī because one of our forefathers during the rule of King Humāyūn was Ilāh Dād ibn Khwājah Ghaurī. His name is inscribed on our local masjid as the founder of the masjid. It is from his name that our ancestral properties are known as Thūk Ilāh Dād. This name is to be found on the official title deeds of these properties. Moreover, the district which we live in is well-known as Ghaurī Pārah.

Family town and its history

Our town, Āsifābād, also known as Nad Baʾī, falls under the rule of Rājputānah in Bharat Pūr. According to the information which we obtained, this town has been inhabited since the days of Sultan Shihāb ad-Dīn Ghaurī, the conqueror of India.

I heard from a reliable member of my town that when Sultan Shihāb ad-Dīn Ghaurī conquered this section of Rājputānah, the soldiers and commanders who had accompanied him settled down in twelve different places of this region. These twelve places are inhabited by Muslims to this day. One of them is our hometown which comprises of several districts inhabited by different tribes. For example, Ghaurī Pārah, Qādī Pārah, Bhelam Pārah, Sayyid Pārah and so on because the army comprised of soldiers from several tribes. Bayānah is also one such town which holds a historical position where many major battles took place and many martyrs are buried.

Ancient documents make mention of our town by the name of Āsifābād. One of the graves is said to belong to Āsif ad-Daulah, the founder of the town. It is also said that a Shīʿah ruler conquered this region in three hours. This is why it is known as Pahar Sar.[2] All the inhabitants of this area became Shīʿahs with whom we had family ties, but these have terminated now.

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[1] As per Hadrat Wālā's instruction, I present a short and concise biography about myself. (compiler-Hadrat Khwājah ʿAzīz al-Hasan Sāhib *rahimahullāh*)

[2] "pahar" means three hours, and "sar" means to conquer. Pahar Sar will therefore refer to a place which was conquered in three hours.

The people of that place inhabited Āgrah, in the Shāh Ganj Ma<u>h</u>allah, and achieved so much of worldly progress that thousands of them became barristers, authors, judges, deputy collectors, commissioners and so on. Many of them are present to this day.

Historical vestiges of the town

The fact that our town is a very ancient town is also obvious from the fact that the graves, masājid and water-wells have inscriptions from the eras of Bābur, Humāyūn, Akbar, Aurangzeb and other kings of the past. My deceased brother collated all this information and had it published. Moreover, our extended family members which include magistrates, Chaudrīs[1] and Patels,[2] have many ancient royal edicts and documents in their possession. I recall seeing the following inscription on a grave which I saw a very long time ago: "Shahīd Shadar Kālinjar". Some other name was also inscribed before these words, but I cannot recall it at present. It was most probably "Ibrāhīm". The words "Ghaurī" and "Haft Hazārī" were inscribed at the end of this name. One grave in our graveyard had the words "Khūnd Miyā Khwāj" inscribed on it. Our town also has an old mausoleum which is well known as Khwājnī Pīr. It is said that the person who is buried there was a pious elder by the name of Khwājah Nū<u>h</u>. In short, this town is an old inhabitancy of noble people which was highly populous at some time in the past. It is now deserted because most of the people left it for Jhālrā Pātan in search for greener pastures. Jhālrā Pātan is filled with people from Nad Baʾī (Ā<u>s</u>ifābād).

My hometown

I had very little contact with my birthplace and hometown because my father, Maulwī Khwājah ʿAzīzullāh <u>S</u>ā<u>h</u>ib Mar<u>h</u>ūm, had settled down in Auraʾī, district Jālūn because he was a lawyer there. I was born here (Auraʾī) and it has become our second hometown, although our relationships with the people of our original hometown still continue.

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[1] A Chaudrī is a title for a land-holder.

[2] The headman of a village is given the title, Patel.

My father

My respected father was one of two most respected lawyers of Auraʾī. The other was a Hindu. In most cases, if one party was to appoint one of them as its lawyer, the other party would most certainly appoint the other one. My father never accepted weak and false cases. He used to work very hard in preparation for his court cases. I personally saw him lying down and studying case records. He would repeatedly place the records on his chest, and repeat from memory the incidents and matters which are to be discussed. He was well-known for his integrity and hard work which caused his practice to glitter. He was so attached to our extended family that he would have lunch and supper cooked for fifty people at a time. A very weighty copper trough and large pots from those days are still to be found [in our family home]. In line with his concern for his family, he ensured that no one got into the habit of relying on others and doing no work.

If any family member asked him for a loan and he did not expect it to be repaid because of the person's poverty, then instead of giving him a loan, he would give him as much money as he could and say: "Do not worry about paying it back." He would explain to us by saying:

القرض مقراض المحبة

The giving and accepting of loans are strong causes of ill-feeling between both parties.

Firmness in religious matters

My father had to interact with people belonging to all religions and creeds because of his law practice. He had special relations with some public servants. However, when it came to religious matters, he never did anything against his religion for their sake nor did he ever attend their religious gatherings. He had deep interactions with certain Shīʿah public servants, but he never participated in their assemblies of mourning. He would clearly say to them that personal relations have to be separated from religious matters. During those days, there used to be certain gatherings of music and merrymaking. In addition to the men of authority in the town, the collector and others holding senior posts used to attend. On such occasions, my father would go to welcome them before they can reach the

venue. He would then leave and sit in a far away place where the sound of the music does not fall in his ears. When the function was over, he would go back to bid farewell to the seniors.

Independence in living

He was very firm on his appearance and principles and upheld them throughout his life. He would always perform his salāh on a particular spot in the Jāmi' Masjid so much so that people would keep that place for him. He would always perform the tarāwīh salāh in the Jāmi' Masjid and make arrangements to feed rice and a sweet dish to those who were spending the night of Qadr in the masjid. Similarly, his original style of clothing which he chose for himself was maintained for the rest of his life – he never changed his style. If he established a special bond with a person, he maintained it for the rest of his life. When my deceased brother had a heated dispute with one of my father's old friends, my father said to him: "In the first place, I do not make friends with anyone. However, when I do befriend a person, then I uphold it forever. I am not like you people who make friends today and become enemies tomorrow."

Preserving his children's character

My father was so concerned about our character that he would not permit us to go to school on our own. Instead, he would send us with one of his workers. He would then send the worker to escort us back after school. He strictly emphasized on us not to go to school via the bazaar road; we must take another route. Based on this old habit of mine, I still hesitate in going through the bazaar road.

Abstaining from obscenities

My father had absolutely no inclination towards obscenities. He said to me on one occasion: "I do not know why you people are so interested in play and amusement. I went to a theatre just once in my life because it was a totally new thing to us and because people were speaking so much about it. After going on that one occasion, I never felt the urge to go again because I realized that there is no benefit whatsoever in looking at it again and again."

Planning and reflection

Whatever task my father did, he did with total ease, after thinking and pondering over it carefully, and after taking advice from others. He did all this despite everyone else being junior to him. He used to say: “It is Sunnah to seek advice.”

Attention to purdah

No matter how strong his bond with non-relatives and in spite of their insistence, my father would never allow the womenfolk of his house to go to their [non-relatives] house. In fact, he was so cautious in this regard that he would instruct the water-carrier, toilet-cleaner and millstone grinder women to observe purdah. No one was permitted to enter the house without first announcing his or her arrival and ensuring that everyone inside was in purdah. Only the cook and wet-nurse were excused.

When Deputy Maulwī Karīm Bakhsh S̲āh̲ib insisted [on my father to bring the womenfolk to his house], my father excused himself by saying: “The women in our house have very little jewellery and will feel embarrassed when they meet the women of your house.” The Deputy S̲āh̲ib passed a judgement in my father’s favour for a major case. Consequently, my father received a large amount of money from his client. The Deputy S̲āh̲ib then said to him: “Look, you can now get some jewellery made and bring your womenfolk to meet the women of my house.” My father still did not agree to it.

Protecting his lineage

My father did not enter into any marriage ties with anyone outside our extended family. Some very senior and respectable people expressed their interest but my father replied: “No matter how noble a woman we bring from outside, the women in our homes will consider her to be beneath them and she will unnecessarily feel humiliated.” He was so particular about safeguarding the lineage that he had clearly warned us against establishing marriage ties with certain families.

Patience and forbearance

My father was extremely resolute and unwavering, and would not be overcome by the worst of accidents and the most joyous of occasions. In both instances – whether sad or happy – he would utter just one word: “Khayr (okay).” However his tone

would be different for each situation. All this notwithstanding the fact that he was extremely sensitive. He would be very much affected by both situations. The effect which they had on him would be discerned through certain responses. For example, his eyes would well with tears on both occasions of sorrow and joy. I clearly remember when my eldest sister passed away. He was dictating a letter to me which was being addressed to my uncle. My father would pause for long periods of time after each sentence which he dictated because his heart was filling with emotions of grief and he was doing his utmost to suppress them.

Observing the rights of neighbours

My father was most concerned about the rights of his neighbours. We were living in a Hindu residential area and our house was the only Muslim house. He had strictly emphasised on his workers to never bring meat while it was exposed. He also instructed the women at home to bury the bones under the ash lest a crow picks up a bone and drops it in a neighbour's yard, thereby offending the neighbour. His consideration of his neighbours made such an impression on them that although they were Hindus, when they saw him walking pass, they would move their huqqah pipes aside and stand up out of respect for him.

Modesty

My father was extremely bashful. He would never expose the area beneath his kurtah before anyone. When he was on his death bed, it was extremely difficult for him to go to the toilet by himself. My mother would want to be with him so that she could assist him but he would never allow her to be with him at the time of relieving himself. He would move her aside.

Intelligence and prudence

My father was extremely intelligent and wise. When he had to beat any of us as a way of disciplining us, he would take us inside the house in front of our mother and then beat us so that he – in his anger – does not beat us more than necessary and our mother would be there to save us. On one occasion he beat my younger brother for not performing salāh and said: "It is stated in a Hadīth that if a child does not perform salāh even after reaching the age of ten, the child may be beaten." When we were students he would constantly emphasize on us to

study. However, he never gave preference to our studies over our health. He used to say to me: “One must not study so much that it affects his health.” He related to me the condition of one judge who was always weak and ill. He said: “Of what use is a high position when one has destroyed his health in the process of acquiring that position?”

Determination and soft-heartedness

My father was so unwavering that when I was appointed as an inspector for water works while in ʿAlīgarh and went to Shāhjahānpūr to learn this job, he wrote to me saying: “I did not make you study B.A. to get this job. Leave the job immediately and come back.” I returned home and made efforts to get a job as a deputy collector. By the grace of Allāh *taʿālā* and Hadrat Wālā’s prayers, I got the job. Although my father was a mountain of independence, he was extremely soft-hearted. I recall how he used to read an Arabic supplication which is composed in rhymed verses and attributed to Abū Bakr *radiyallāhu ʿanhu*. He would be overcome by emotion and start crying, but would also keep himself in check.

Spiritual bond

My father had pledged bayʿah to Hadrat Shaykh al-ʿArab wa al-ʿAjam Hājī Imdādullāh Sāhib *quddisa sirruhu* via correspondence, and, as per Hadrat Hājī Sāhib’s instruction, received his spiritual training from Hadrat Wālā.

Bravery

My father was extremely brave and courageous. One of my cousins went to a police training school and was sent to study to become a sub-inspector. He wrote to my father: “The horse-riding training over here is extremely difficult. One of my fellow students fell off a horse and died. This has really frightened and terrified me.” My father dictated an extremely encouraging letter which was sent to him. He wrote: “I am very disappointed by your lack of courage. We are Ghaurīs; our forefathers conquered India. Horsemanship has been the occupation of our forefathers. I am most disappointed over your fear of riding horses. This is extremely cowardly.”

My father was travelling from Lalatpūr to our hometown. He was on his horse and had his sword with him. On the way, he saw a lion. He felt it would be difficult to defend his life so he

stopped his horse. He unsheathed his sword and thought to himself: "I am to die any way. I will not die without putting up a fight." By luck of coincidence, the lion's attention was diverted, it turned away and continued.

He used to relate a story to us when we were children. A lion approached a small town. This incident most probably occurred in Lalatpūr. People were thinking of ways to kill it. I also reached there with my gun. We were always in the habit of mimicking the roaring of a lion as a way of entertaining people. We used to mimic its roaring in such a terrifying way that we ourselves would get terrified. In addition to entertaining people with stories of this nature, we used to relate them in order to create bravery and courage in them.

Dignity and awe

My father was very dignified, awe-inspiring and strong. A huge utensil of milk used to be delivered to our house daily. It was my father's habit to drink this milk daily. When he passed away and was laid down to be bathed, one of my relatives remarked: "It looks like a huge weighty army general is lying down here." When a doctor admired and praised my father for his good health despite his old age, he said: "My father was a very religious man. This is why we have always been leading a religious life, and this is why our health is good."

My grandfather

Those who were especially religious in our family were referred to as Mullājī. My grandfather was also addressed as Mullājī. In fact, he was a distinguished Mullā among the other Mullās. He used to treat people and prescribe medicines for them. He used to go frequently to the houses of tanners to treat them. Previously he was a soldier in the army. My father had learnt to shoot with a gun and to load a cannon from him. Subsequently, my father taught us how to load a cannon and how to shoot with a gun. It was my grandfather who initiated the practice of teaching girls how to read the Qur'ān. This practice was not prevalent before this in our town.

Knowledge and practice

My father would always practise on whatever he learnt. He would periodically quote the statements of the pious elders to us. On one occasion he quoted a saying of Hadrat Sa'dī

ra<u>h</u>imahullāh. On another occasion I drank water after eating watermelon, so he quoted the following statement from a medical book:

الماء على الفواكه ردي، وعلى البطيخ أردى

Drinking water after eating fruit is bad, and is far worse after eating watermelon.

Similarly, he prohibited us from drinking too much of water after a meal and explained the reason as follows: There are finger-like projections in the stomach which attach themselves to food, break it down and absorb it. If a person drinks too much of water, the food floats [in the stomach] and does not attach itself to those projections of the stomach. This results in indigestion.

Final illness

When my father's breathing faltered during his final illness, he called for all his relatives and – as was his habit – consulted with them with regard to the course of treatment. He said to them: "Although I do not know what I still have to do in this world, by Allāh's grace I have done everything. However, since it is Sunnah and I am also suffering, I feel we should consult and decide on a formal treatment which I should follow." My father had fallen unconscious once during his illness. However, bearing in mind that he had studied medicine as well, the moment he regained consciousness, he said: "If I fall unconscious again, you must do the following things…" For example, one of the things which he asked us to do was to lift him up by holding him by his hair and to sprinkle cold water on his face. On one occasion he said to my mother while he was unconscious: "Look at that light where she is performing <u>s</u>alāh. You too must perform your <u>s</u>alāh." It may well be that the Hereafter was exposed to him during his final hours and the light which he saw was a doe-eyed damsel of Paradise. Allāh *taʿālā* knows best.

Demise

My father passed away on 3rd or 4th Dhū al-<u>H</u>ijjah 1326 A.H. on a Sunday about 15-20 minutes after sunrise. He was 63 or 68 years old at the time. May Allāh *taʿālā* forgive him. Āmīn.

Respect and honour among rulers

Rulers and non-rulers – everyone – looked up to my father with respect. He was appointed as an official government lawyer and a vice-chairman of the board when it was always the norm to appoint a collector as the chairman. By Allāh's grace, it is due to my father's position that we ourselves are enjoying high positions. Whatever worldly progress we achieved was by virtue of my father. By the grace of Allāh *taʿālā*, many among us held high positions and many still do. My one nephew was promoted as a collector and eventually retired as one. He is now the chief officer of a state where he earns a high salary, enjoys many powers and holds two titles. My deceased brother, Khwājah ʿAzīz ar-Rahmān Sāhib, was a minister in a state. He was loved by all, highly respected, a man of high rank and many powers. Several other relatives are deputy collectors, judges, treasury officers and so on. I myself was initially appointed as a deputy collector through my father's efforts.

In short, my father was a high-ranking personality who was very respected, resolute, self-honoured, modest, principled, upright, steadfast, and an elder who had a lot of interest in the different branches of knowledge. No matter where he lived he was always a distinguished person from childhood until the end of his life.

Desire for knowledge

During his student days, the teacher had appointed my father as his deputy. The people of our hometown therefore referred to him as Khalīfah Jī right until the end of his life. He used to relate an incident which occurred during his student days: "I went with my classmates to Bharatpūr to observe a Dasehrah procession. I was so enthusiastic about my studies that I carried my books with me, and I was so immersed in studying them that the entire procession passed without my even realizing it." Similarly, when he was preparing for his law-board exams, he developed a boil on his thigh. It was extremely painful, so the worker continued pouring water over it throughout the night while my father was engrossed in his studies. The elders in our town relate that they found him to be very focussed since childhood. Other children would play

kabaddī[1] while he would keep guard over their clothes and shoes. He would watch them playing but would not join them.

Awe-inspiring nature

Allāh *taʿālā* had blessed him with immense awe. Although he was extremely kind and affectionate, he used to remain silent most of the time. He would continue engaging in dhikr while sitting or lying down, while everyone around him – young and old – would be overcome by awe of him. My teacher, Maulānā Hāfiz Hidāyatullāh Kīrānwī Sāhib *rahimahullāh* used to say: "When I used to see Wakīl Sāhib [my father] approaching, I would rather take a one-mile alternate route than have him to pass by me." He also used to say: "The moment I enter my house I can make out whether Wakīl Sāhib is present or not because the house has a completely different feeling when he is around." There were times when very senior deputy collectors and other similar personalities would be having a light-hearted conversation and joking among themselves, but the moment they come to know that my father is nearby, they would all fall silent with utmost respect. They would say to themselves: "Keep quiet, Maulwī Sāhib is approaching."

Even when the people of our residential area – despite being Hindus – were to see my father passing by while they were smoking their huqqahs, they would move the huqqahs aside and stand up out of respect for him. This was related previously. When my father's corpse was being carried away, the people said: "The light of our residential area is leaving us today."

Interest in studying and teaching

When he completed his studies in our hometown, he proceeded to Agra. While he was there, the people of ʿIllatpūr sent a request for a teacher. Although ʿIllatpūr was at quite a distance and there were no trains going there in those days, my father accepted to go due to his enthusiasm to teach. While there, he would only come home once in about 3-4 years because of the distance and the absence of trains. He possessed an ardent interest in most branches of knowledge and acquired them on his own. In addition to Arabic, he studied Sanskrit, medicine

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[1] A contact team sport which is popular in South Asia. It is a state sport in some of the states of India.

and a bit of English. He used to read the Hindi translation of Sūrah al-Fātiḫah in perfect Hindi to his clients. I personally heard him doing this.

Receiving his law degree

During the time when my father was a teacher, one of his student's father insisted: "Teach my son the law books because I want him to sit for the law exam." My father agreed although it was a completely new field to him. When the boy's father was sending the fees for his son's exams, he included fees in my father's name so that he too could write the exams. My father said to him: "I did not teach the books [to your son] with a view to writing the exams myself, how will I be able to pass." However, once the fees were paid in, my father started studying the books. Subsequently, both - the teacher and student – passed the exam. My father then started his law practice and was considered to be one of the best lawyers of the district. He was eventually appointed as a state lawyer.

Islamic studies

My father's interest in knowledge continued while he was a lawyer. He translated the books *Mīzān Munshaʿib, Panj Ganj* and *Naḫw Mīr* in a very useful Urdu style and had them published under the titles *ʿAzīz al-Mubtadī, ʿAzīz aṯ-Ṯālibīn* and *ʿAzīz an-Nuḫāt*. These books are printed by certain publishers to this day. I have heard that they are in wide use in Bengal. Special attention was paid to simplifying the rules by adopting tables and graphs.

When Janāb Maulānā Nūr Muḫammad S̲āḫib Fataḫpūrī *raḫimahullāh* who was a senior scholar and pious elder saw these books, he said with reference to my father: "I can gauge from these books that – Māshā Allāh – he was a very organized and highly intelligent person."

When my father got us to study English, he ensured we study Arabic as well so that the evil effects of English will be wiped out. He also taught my mother Arabic to the level that she could read the Qur'ān with understanding. He would also teach us the translation of the Qur'ān.

My father was well-known for his strict adherence to the type of dress which he adopted for himself, his principled lifestyle and his integrity. A few incidents in this regard were related

previously. I recall many other incidents but I am not quoting them here for the sake of brevity. May Allāh *taʿālā* confer him with the highest stages in Paradise. Āmīn.

Rank among the scholars

In both positions – as a teacher and as a lawyer – my father was always looked up to with high regard by senior scholars and people of high positions, especially Janāb Deputy Collector Maulwī Karīm Bakhsh Sāhib Marhūm. The latter was a distinguished scholar who had – with other scholarly leaders – translated the Indian Penal Code into Urdu.

Maulwī Nūr al-Hasan Sāhib Jhanjhālwī *rahimahullāh* who was a very close relative of Hadrat Miyājī Nūr Muhammad Sāhib Jhanjhālwī *rahimahullāh* and a pious personality himself used to pay a lot of attention to my father. So much so that when my father was transferred to any place, he would have himself transferred there as well. Due to his strong bond with my father, it was he who had named me after his own son's name. I consider this to be a major good fortune in my favour. He had also named some of my other brothers and sisters. When he was pensioned off, my father went to visit him in Jhanjhānah.

My own life

I beg the reader's pardon because instead of writing about myself, I started writing about my father. However, there is no such quality in me on which I can base my introduction about myself. As I had mentioned previously, I was initially appointed as a Deputy Collector. After serving in this position for seven years, I requested a transfer to the education department even though it meant receiving half my salary. I had to make decisions there, but a person who is fortunate will receive what is meant for him. All praise is due to Allāh *taʿālā*, through the duʿā's of Hadrat Wālā, I progressed in the education department until I reached the rank of Inspector. This is considered to be a very high position in this department. By the grace of Allāh *taʿālā*, my present salary is 660 rupees with an annual increase of 30 rupees. In short, Allāh *taʿālā* is giving food to His donkeys as well. All this is through the blessings of Hadrat Wālā's duʿā's – as was explained in detail in a previous chapter of *Ashraf as-Sawānih*. Some aspects of my life were described there, there is no need to repeat them here.

All praise is due to Allāh *taʿālā*, by virtue of Hadrat Wālā's company and the blessing of my bond with him, I have always been fulfilling my work responsibilities with integrity and hard work. Consequently, to show their appreciation to me, the rulers interceded in my favour to the government to give me the title of "Khān Sāhib" without my requesting it. I also received a medal on the occasion of my crowning. Although I am most certainly not worthy of it, through Allāh's graces and the blessing of Hadrat Wālā's company, people generally look up to me with a lot of respect, admiration and love in both the worldly and Dīnī sense. This causes me a lot of embarrassment. A poet says:

> The peacock has its own beauty because of which people praise and admire it. But the peacock itself is ashamed of its ugly feet.

The manifestation of Hadrat Wālā's glad-tiding

By the grace of Allāh *taʿālā*, I am seeing the materialization of Hadrat Wālā's glad-tiding which he had given me quite some time ago in reply to a letter which I had written to him. He had written: "Allāh willing, you will be conferred with rectitude and success in both worlds. My heart testifies to this." May Allāh *taʿālā* make true this glad-tiding of Hadrat Wālā in every way. May He bless me with every type of rectitude and goodness in this world, enable me to depart from this world with perfect īmān, and bless me with total success in the Hereafter. Āmīn. May Allāh shower mercy on the one who says Āmīn. At this point, I recall two couplets which I had composed at the time when I bought a motor car.

> I have a life, I have honour, I have a motor car. What else do I need in this world? O Allāh! It will be Your great favour if I also receive the bounties of that life.

Thousands and thousands of thanks are due to Allāh *taʿālā* for having blessed me with a successful life in every aspect despite my worthlessness and insignificance. By Allāh, I am most dumbfounded and astonished by it. May Allāh *taʿālā* inspire me to be grateful. Although I kept a beard and never wore a [western-style] trouser during my student days at ʿAlīgarh College, whenever I requested a certificate from any of my British or Hindu lecturers, they wrote: "He is an excellent example of a true student of ʿAlīgarh College." One of them

wrote: “No matter what position he is appointed to, he will reach its peak.”

The B.A. exam

I passed the B.A. exam on the third level because I was never interested in my studies. When the lecturer used to deliver his lessons, I used to remain seated with an empty mind. I would not hear a single word. Instead, I used to communicate with my fellow students in class by passing around notes to them. When the exams used to approach, I would work very hard by night and day, and – by Allāh’s grace – pass the exams. When my father came to know that I had not been studying at all, then in the last part of my B.A. he would sit near me [to ensure that I was studying]. But even when he was seated near me, I would pass the time in composing supplication-poetry while my father assumed that I was studying my books. All praise is due to Allāh *taʿālā*, my tasks were completed by virtue of these supplications. I received unseen help despite having lost all hope. I was successful by Allāh’s grace.

I had to write two papers for one particular subject. I did not even look at the text books for one of those papers, and there seemed to be no way that I would pass that paper. In fact, while making du‘ā’, I would experience the whispering – Allāh forbid – and think to myself: “Why would Allāh help me when I did not even look at the text books?” I decided that I will not even write this paper. May Allāh be kind to a sincere and religious class mate who forced me to write the paper. I went to write it with no hope at all. Look at Allāh’s power! It was either the examiner’s mistake or some other reason that questions were asked on a book which we were already tested on in the previous paper, and I happened to remember the answers. This never occurred in any previous exam. The moment my eyes fell on the paper, they opened wide and in my extreme gratitude, tears flowed from my eyes. I said: “O Allāh! You most certainly have power over everything. You can give a person success even when he has lost all hope.” By Allāh’s grace, I passed, although on the third level.

The post of deputy collector

During this period, people were sending applications for the post of tax-collector. I also sent my application but the prerequisite was that a person must have a minimum second

level pass. My application was therefore declined. Some of my relatives began scolding and reprimanding me and said that if I had worked a bit harder [in my exams], I would have got the post. I replied: "I was doubting whether I would even pass, where would I have ever been able to obtain a second level pass?" I added: "There must be some underlying reason known to Allāh *taʿālā* alone." I had written two couplets in this regard. Subsequently, this is what happened. My father went to the governor, Latosh S̲āh̲ib, with a request for me to be excluded from the rule [of having at least a second level pass]. The governor replied: "I am here to apply the rules, not to make exceptions. However, the precondition of a second level pass does not apply to the post of Deputy Collector. He can get that post, but not the post of tax-collector." My father then made efforts for the post of Deputy Collector and, by Allāh's grace, succeeded in this regard. Allāh's mysterious ways were demonstrated. When I was not passing the exams for the post of Deputy Collector because of my disinterest, the rules were changed on my last attempt. This was from the unseen help of Allāh *taʿālā*. The new rule was that an open-book test was permitted. I passed this test.

In short, on every occasion, Allāh *taʿālā* steered my worthless self from the very beginning and He is still steering and guiding me. In the same way, I got the job of inspector contrary to my expectations. May Allāh *taʿālā* continue helping my worthless self in this way in both worlds.

Allāh's special grace

Bearing in mind that I am a very lackadaisical and disorganized person, I found that Allāh *taʿālā* almost always ensured that my wife and children rarely fell sick. If they happened to fall extremely ill, they were with their maternal relatives or other relatives where they received excellent medical treatment and care. All I would hear about the incident is that someone fell extremely ill and – by Allāh's grace – has recovered. Look at how Allāh *taʿālā* makes concessions for His weak servants. As a poet says:

> There can be nothing better than this: From the very first day I commit sins and acts of disobedience while You show Your kindness and affection towards me.

I find my entire life – from the very beginning – to be a manifestation of this. I consider it to be nothing but a miracle from Allāh *taʿālā*. May Allāh *taʿālā* set right the affairs of my Hereafter as well after all this is the real objective. Āmīn.

Birth, name and family

I was born on 16 Shaʿbān 1301 A.H. corresponding with 12 June 1884. It was most probably a Wednesday at the time of true dawn. My historical name is Marghūb Ahmad. I do not have a complete genealogical tree in my possession, but I do know that my father was most interested in this regard. He had made many investigations and compiled a detailed and long genealogical tree. He also had a diary in which he recorded the birth dates, death dates, and important events in the lives of his children. This diary is probably kept somewhere. Although some of the elders in our family referred to history books and very senior elders and joined our lineage to Hadrat ʿAlī *radiyallāhu ʿanhu*, we are essentially known as Shaykh. My mother had informed me that the Shaykhs are Qurayshīs. Allāh *taʿālā* knows best. My father would also refer to himself as a Shaykh, and my grandfather was Shaykh Habībullāh Sāhib. I recall coming across the name Shaykh and hearing this name with reference to several of our elders in the genealogical tree. For example, Shaykh Amānullāh and others. Most of the names of people in our extended family have the name Shaykh before their names and continues to this day. My mother was from the Qādī family. Some people in our extended family have been known as Sayyids since ancient times. They are also related to us.

The greatest honour

All praise is due to Allāh *taʿālā* for having blessed me with the greatest of honours: He made me a follower of the Ashraf al-Makhlūqāt[1] who is the Ashraf ar-Rusul,[2] and included me as

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[1] The most honourable of Allāh's creation – Rasūlullāh *sallallāhu ʿalayhi wa sallam*.
[2] The most honourable of Allāh's Messengers – Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

an associate of Hadrat Ashraf az-Zaman[1] who is the Ashraf al-Mashā'ikh.[2] I composed the following couplet in this regard:

> Allāh is the One whom I worship. My Prophet is the best of the creation. And my shaykh is the Qutb of our time. I was not worthy of all this.
>
> O Allāh! What is to happen to my sins? O, how am I going to face You one day? Shower Your mercy on me by virtue of my affiliation with the Master of both worlds [Rasūlullāh *sallallāhu 'alayhi wa sallam*] and the fact that I have pledged allegiance to the Qutb of our time.

All praise is due to Allāh *ta'ālā*, after receiving these honours upon honours, I have been given the honour of compiling *Ashraf as-Sawānih*. Allāh willing, I hope I am made a manifestation of the following:

> May I be recorded forever on the page of the world.

May Allāh *ta'ālā* safeguard all these honours in my favour, permit me to depart from this world with perfect īmān, and honour me with His eternal proximity and gaze in Jannatul Firdaus. Āmīn. This is certainly not difficult for Allāh *ta'ālā*. Maulānā Rūmī *rahimahullāh* says:

> Do not say that we evil people do not have any value before the King. There is nothing difficult for the generous ones.

If not,

> Who am I to deserve this rose perfume. The sweet gentle morning breeze is by virtue of Your mercy. All praise is due solely to Allāh.

Compilation of Ashraf as-Sawānih

The causes for its compilation combined in a manner which was never imagined. I misunderstood the rules of my pension and therefore requested a pension before time. It was refused. However, I learnt that I was eligible for a two year and four month leave at half my salary. When my pension was refused, I thought to myself that I should at least take the leave because

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[1] The most honourable person of our time – Hadrat Wālā.
[2] The most honourable shaykh of our time – Hadrat Wālā.

if my pension was accepted, I would have still received half or less of my normal salary. This is why I immediately applied for the leave which, by Allāh's grace, was granted. Whenever I requested permission to present myself before Hadrat Wālā, I was granted permission even in the presence of strong obstacles. Before seeking permission [for leave] I had opened the *Dīwān* of Hadrat Hāfiz *rahimahullāh* in order to obtain a good omen. The precondition for the validity of this is that one's beliefs must be correct, he must not believe in its absoluteness. Anyway, my eyes fell on the following couplets on the first page:

> My heart slipped from the chin of your well and hung on to the plait of your hair. How unfortunate that I came out of the well and the pain has started.
>
> That has happened. O shaykh! This is why you will now see me in the idol-house. I now have a need to see the face of the drink-provider and touch the lips of the goblet.
>
> I did not go from the masjid to the tavern by myself. This has been the essence of my destiny from the very first day.

Incidentally, the gist of these couplets was realized exactly. In other words, I wanted to come out of the restrictions of my employment, present myself before Hadrat Wālā and devote myself to Allāh's remembrance with full focus and concentration. However, some time after my arrival here [in Thānah Bhawan], Allāh *taʿālā* suddenly entrusted me with the task of compiling *Ashraf as-Sawānih* without my even thinking about it. The reasons and causes for its compilation were mentioned at the beginning of this book. This task then progressed to such a level that my entire leave period was spent in it and the first part of the above-quoted couplet was realized to the letter. After all, I am an absolutely lackadaisical person with a free temperament, who is distracted very easily and flees from mental work. I now got caught up in such a long and continuous academic work which was certainly a trap for me. However – all praise is due to Allāh *taʿālā* – it was a beloved trap compared to the chains of my employment.

Before the commencement of my leave, I had written a letter to Hadrat Wālā in which I quoted the above couplet and

expressed my misgiving of – Allāh forbid – getting caught in a trap of tribulation. Hadrat Wālā consoled me with the same theme by saying that the trap is a trap of love which is most beloved and a manifestation of the following couplet:

> Its prisoner does not want to be set free from it, and its hunted animal does not want to be set free from its trap.

At the time, the task of *Ashraf as-Sawānih* was not even in my mind. This was with reference to the first line of the couplet. As for the second couplet, it seems that even my name – Khwājah – is mentioned in it. It reads:

> I now have a need to see the face of the drink-provider and touch the lips of the goblet.

This is absolutely clear because by night and day I had to be involved with Hadrat Wālā recording his statements. As for the third couplet:

> I did not go from the masjid to the tavern by myself. This has been the essence of my destiny from the very first day.

This is also very clear because my intention was to spend the night and day in Allāh's remembrance, i.e. the work of the masjid, but the time passed in the work of compiling the biography. Although this work is superior because its benefit is extended to others, while the other work [Allāh's remembrance] is confined to myself, the latter is certainly superior as regards its objective. Furthermore, the work of writing the biography was the work of love, which Hadrat Hāfiz *rahimahullāh* refers to with the word *kharābāt*. Similarly, I apply the other couplet over the fact that Allāh *taʿālā* had predestined for *Ashraf as-Sawānih* to be compiled, serve as a guiding lamp for the seekers and be preserved until the day of Resurrection. The means from the unseen were provided for all this. In short, this honour was decreed in my favour since eternity. All praises are due solely to Allāh *taʿālā*. May Allāh *taʿālā* accept this work from me.

At the time when I was making efforts for my pension and leave, some well-wishers stopped me by saying that if I remained employed [and did not take my pension or did not take my leave], I could be appointed as an Inspector. However,

at the time, most of those who were being appointed as Inspectors were those who had been to England. I jokingly said to my well-wishers: "Bhāi! Only those who have returned from England are being appointed. On the other hand, I have returned from Makkah and Madīnah, why would I be appointed?" I then opened the *Dīwān* of Hadrat Hāfiz *rahimahullāh* and came across the following *ghazal* which was most appropriate to my situation and condition. I was both astounded and pacified by it. Only the first two couplets of the poem were on the previous page. The third couplet which was most suited to my condition was on the first page. The remaining couplets were after it. The *ghazal* reads as follows:

> O heart! Good fortune is your travelling companion. May the gentle breeze from Shīrāz's orchard be on your path.
>
> O dervish! You must travel from the beloved's house again because a spiritual journey and the corner of the Khānqāh is enough for you.
>
> Become the leader of the tavern and drink the wine. This wealth and position of the world is enough for you.
>
> Do not quest for more. Make things easy for yourself – a goblet of pure drink and the moon-like face of the beloved is enough for you.
>
> The sky gives the reins of his objectives to the unintelligent fellow. You, on the other hand, are a man of knowledge and virtue. This sin is enough for you.
>
> The authority of the sorrowful heart opens another place of refuge. The sanctified court of the shaykh is enough for you.
>
> Your birthplace and the breeze from the time of the old beloved…Allāh's pleasure and the prize from the king are enough for you.
>
> O Hāfiz! There is no need for any other *wazīfah*. The supplication made in the middle of the night and the dhikr at true dawn are enough for you.

The above-quoted couplets of Hadrat Hāfiz *rahimahullāh* have been quoted merely for light-heartedness and as a gift to the reader. The fact of the matter is that Allāh *taʿālā* made such means available to me that despite various types of obstacles and impediments, He enabled a worthless fellow like myself to complete *Ashraf as-Sawānih*. All praise is due to Allāh *taʿālā* alone.

Glad-tidings

In the course of writing this biography, I saw Hadrat Shaykh al-ʿArab wa al-ʿAjam Hājī Sāhib *quddisa sirruhu* in a dream wherein he said to me with reference to Hadrat Wālā: "You must tell him that he has my permission to go to Shamlah." The thought which came to my mind is that permission has been granted to compile *Ashraf as-Sawānih* because this is also a form of ascension and it is also an external point as regards the extent of knowledge. I also saw Hadrat Maulānā Shāh Fadl ar-Rahmān Sāhib Ganj Murādābādī *rahimahullāh* in a dream. He said to me: "Your mentor is a very senior shaykh." I had provided details of this dream somewhere in this biography.

In the light of all these conditions and incidents, I have hope that – Allāh willing – *Ashraf as-Sawānih* will be a widely accepted and most beneficial work.

A gift from Hadrat Wālā

In addition to praying for blessings and abundance in my favour on the completion of *Ashraf as-Sawānih,* Hadrat Wālā gave me a topī as a gift. He embellished it by personally writing the following couplet on it:

> This *Ashraf as-Sawānih* is a certificate for its compiler. By virtue of his beauty, he has made a place for himself in my heart and soul.

I reply to the above in the words of ʿĀrif ash-Shīrāzī *rahimahullāh*:

> Who am I to be eligible to come into his perfumed thoughts? O you – the one whose dust of his threshold is the crown for my head – you are extremely kind to me.

Ash-Shīrāzī *rahimahullāh* also says:

> The edge of the farmer's hat has reached the sun because a king like yourself cast his shadow on it.

May Allāh *taʿālā* accept this work and make it beneficial. The sequence and layout of this book came about solely through Hadrat Wālā's blessings because I have no idea whatsoever about writing and composing a book. I now bid farewell with the following couplets:

> This sequence and order will remain for years to come. I do not see myself remaining forever.
>
> Perhaps a man of the heart may be kind enough to supplicate in favour of poor people like us.

وآخر دعوانا ان الحمد لله رب العالمين

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The English translation of this, the third volume of *Ashraf as-Sawānih*, was completed on 21 Rabīʿ al-Awwal 1436 A.H. corresponding with 13 January 2015. All praise is due to Allāh *taʿālā*.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

Mahomed Mahomedy
Durban, South Africa

FINAL CONCLUSION

Important Note:

As opposed to the first three volumes of *Ashraf as-Sawāniḫ*, this conclusion is deprived of the editing of Ḫaḏrat Wālā. Therefore, if the reader comes across any unverified information, it must be considered to be the shortcoming of the memory or the ignorance of this ignorant, worthless, unqualified and useless fellow. It must definitely not be attributed to Ḫaḏrat Wālā because he was above such things.

I, Khwājah ʿAzīz al-Ḫasan – may Allāh *taʿālā* protect him from all internal and external tribulations – who is presently in Thānah Bhawan state:

There was a time when this unqualified and incapable fellow had compiled *Ashraf as-Sawāniḫ* with utmost enthusiasm and interest. Now is the day when I have to sit and write its conclusion with regret and remorse. In other words, I have to write details about that sudden tragedy which put an end to all my enthusiasm and destroyed all my hopes.

Oh! With what pen can I write and with what heart can I convey to you that Ḫaḏrat Ḫakīm Aqdas Ḫakīmul Ummat Mujaddidul Millat Quṯb al-ʿĀlam Ashraf al-Auliyā' Shāh Muḫammad Ashraf ʿAlī Ṣāḫib Thānwī *quddisa sirruhu* departed from this temporary abode at the age of 82 years, three months and eleven days on the 16th of Rajab 1362 A.H. corresponding with the 19th and 20th of July 1943 at around 11:30pm on a Tuesday, and proceeded to his permanent resting place, the Paradise of eternity. He left countless of his beloveds crying and pining for him, and joined with his True Beloved [Allāh *taʿālā*]. To Allāh we belong and to Him is our return.

Although it is naturally extremely difficult for me to lift my pen and write on this terrifying and sad incident, it is rationally and prudently necessary for the sake of the consolation of Ḫaḏrat Wālā's attendants and associates whose restless and pining requests I am receiving from all sides. This is especially so with regard to those attendants who were not present at the time of Ḫaḏrat Wālā's departure. Furthermore, I myself am forced to place a rock over my heart and release the hornet which is within it.

A few conditions and sad incidents will be related with absolute brevity and published because it will not be possible to describe the events to each person individually. Furthermore, the other advantage of writing on this subject is that – Allāh willing – these admonitory and heartbreaking events will, in addition to serving as eye-openers, remove the grief of the grief-stricken hearts and provide solace to them. Allāh willing, they will serve as strong ointments for the injured hearts; ointments which first create trembling and then bring about peace.

The original illness was that of a weak stomach and inflammation of the liver. The effects of this was that Hadrat Wālā would occasionally experience constipation resulting in severe discomfort. At other times it would cause diarrhoea resulting in intense weakness. In addition to this, there was swelling of other body parts. Towards the end, he lost all desire for food and was overcome by drowsiness most of the time. Different doctors were brought, all of whom treated him with genuine consideration and love because most of them were his devoted associates. However, whenever he regained consciousness, the treatment was temporary. None of the doctors could uproot the ailment completely. Finally when he lost the desire for food, he virtually gave up eating. His illness worsened by the day. Hadrat Wālā repeatedly drew the attention of the doctors to this and said: "If this is my condition, the end result must be considered. Although I am ready for it, I consider it necessary to be informed about it."

Despite his incapacitating weakness, he decided to undertake a lengthy journey to Lucknow but a final round of diarrhoea seized him before he could go. It continued with much intensity for about a month, gradually made him bed-ridden and the possibility of a journey was cut off. During this period, he even stopped the few foods which he liked and which were, to a certain extent, providing him with strength. A few days before his demise, he made reference to this condition to some of his close associates by saying: "Now I do not even have any desire for anything. My condition is as described by this couplet of Khwājah Sāhib:

> Every desire has departed from my heart. [O Allāh]!
> Come to me now, I am now in solitude with You.

Hadrat Wālā then spoke highly of this couplet. He was very much attached to it because it was so close to his present

condition. He jokingly said to me on one occasion: "If I had 100 000 rupees, I would have given them to you as a prize for this one couplet." He also said: "Whenever I remember this couplet, I am not satisfied unless I repeat it at least three times." Hadrat Wālā's bond with Allāh *taʿālā* and his disregard for the world can be gauged from this because both these are mentioned in this couplet.

When it was realized that Hadrat Wālā does not have the strength to travel to Lucknow, then on the insistence of his close associates in Lucknow, Shifā' al-Mulk Janāb Hakīm ʿAbd al-Majīd Sāhib, the expert physician of Lucknow was summoned a week before Hadrat Wālā's demise. He had treated Hadrat Wālā previously in Lucknow and he had recovered from his treatment. However, because of the present continuous bouts of diarrhoea and not eating food for quite some time he had become absolutely lean and fragile. As a poet says:

> What can the patient call out for now? All he can ask
> for is the remaining breath which he has.

Although Hadrat Wālā had become totally weak and fragile, and was reduced to skin and bone, whenever he regained his consciousness, his sharpness, perception, planning and organization skills, investigative and research acumen, mental penetration, resolute thinking, accurate judgement, and all other peculiar qualities would come to the fore in their same unique and matchless form which had always been with him when he was enjoying good health. The only difference was that his voice was subdued. In these conditions, not only his attendants and associates, but even his doctors would be deceived into thinking that he had recovered. Previously, despite his severe weakness and illness, the awe and regal authority which was seen on him was a peculiar feature of his illness. But this too had disappeared since the last three or four days and resulted in thoughts of despair. Hadrat Wālā himself said on a few occasions: "Although I am physically discomforted, all praise is due to Allāh *taʿālā* I am feeling relaxed." He said on one occasion: "Sometimes the thought comes to me that I am lying uselessly, let me engage in Allāh's dhikr while I am lying down. However, I am so weak, that my tongue too does not want to move, but all praise is due to Allāh *taʿālā* I continue engaging in dhikr with my heart."

One day after the ‛asr salāh, he was lying down with his eyes closed. We thought he was in a state of drowsiness. Maulwī Jamīl Ahmad Sāhib asked about a certain food. Hadrat Wālā expressed his irritation and said while his eyes were closed: “What is this foolishness to turn the attention of a person who is himself occupied? Now think carefully and give an answer. One has to be very considerate about these matters.” The Maulānā replied: “Very well.” Hadrat Wālā said in his peculiar manner of reprimanding: “This is the answer I always get – “very well” – but no one practises.”

The continuity of his investigative acumen and mental penetration were of such a level that just a few days before his demise, a money order for 300 rupees was received. The message which was attached to the money order read: “I had taken a vow that if my business is successful, I will send 300 rupees to Hadrat. By Allāh’s grace, I have been successful. I am therefore sending this amount of 300 rupees to you. You are its owner and may spend it as you like.” I was present at the time and was waiting to see what happens – will he accept the money order or send it back? The reason why I thought this was because it was always Hadrat Wālā’s practice that if he had the slightest suspicion, ambiguity or anything which was against his norm, he would immediately write his reason on the money order and send it back.

Although he was bed-ridden, he asked for a pen and – while he was lying down, he wrote with his unstable fingers with utmost care and with much difficulty. He wrote: “First you wrote ‘you are its owner’. Then you gave me the right to spend it as I like. This latter statement takes the form of appointing one as a representative. There is a difference in the Sharī‘ah between making a person an owner and appointing him as a representative. I am therefore returning [this money order].” I [the compiler] do not recall the words exactly but this is what was meant. The postmen, some of whom were Christians and Hindus, were most astounded. They used to say: “First of all, we never came across anyone who refuses to accept money orders in this way, and here we see them refused daily.”

After such a long and chronic illness and at a time when Hadrat Wālā was so weak, yet his mind could think of such intricate matters and distinguish between such fine points. This can be attributed to nothing but his spiritual power

because it seems far-fetched for this to be a result of mental power alone. Then look at the expression of astonishment! What could be said of the level of his caution! Solely on the basis of an ambiguity – that the person probably appointed him as a representative and did not make him the absolute owner of the amount. Although the overwhelming circumstances – to the level of conviction – indicated that the person intended to make Hadrat Wālā the owner of the amount, he unhesitatingly returned such a large amount of money on the slightest doubt. I have rarely come across anyone else taking the precautions which Hadrat Wālā takes with regard to gifts. The major reason for this was his quality of self-respect. He himself used to say: "I am not very pious and righteous. Yes, Allāh *taʿālā* has certainly placed self-respect in my temperament."

Janāb Hakīm ʿAbd al-Majīd Sāhib, the owner of Hamdard Dawā Khānā Delhi, came to visit Hadrat Wālā during this illness. It was his first visit to Thānah Bhawan. He never had any interaction with Hadrat Wālā before this. He sent a sherbet drink from his clinic for Hadrat Wālā. Instead of accepting it as a gift, Hadrat Wālā took it at a price and gave the money to the person who brought it. Later on, the Hakīm Sāhib wanted to send cash or medicine as a gift and sought permission from Hadrat Wālā to send the same. Hadrat Wālā dictated the following reply: "I appreciate your love and express thanks over your intention to show kindness to me. But I cannot think of a solution for it. If you have understood it, I ask you: I could not be of any service to you [in the past] and I am not in a position to render any service to you now [because of my illness]. If I were to accept your gift, how will I be able to convince my heart to accept it?" Hadrat Wālā then said verbally: "If I refuse to the end, my gradual refusal will not be offensive. If I accept it, he will be overjoyed."

I recall another astonishing incident with regard to Hadrat Wālā thinking of intricate and fine matters despite his extreme physical weakness. It was his practice that after applying antimony to his eyes, he would pour a few drops of milk in a small teaspoon, moisten the antimony dip-stick in the milk, and apply it to his eyes. A doctor must have told him that this is beneficial. Hājī was under the employ of Janāb Nawāb Sāhib Bāghpat. The Nawāb Sāhib had sent him to serve Hadrat Wālā. This Hājī was given the responsibility of rendering this service [of applying the milk] to Hadrat Wālā. When Hadrat Wālā

returned the teaspoon to him, he threw the remaining milk which was in it. He did this because the milk was only a few drops, furthermore it had become mixed with antimony and Hadrat Wālā's tears. It was therefore not suitable for consumption. When the thought crossed Hadrat Wālā's mind after a short while, he asked: "What happened to that milk?" The man replied: "Hadrat, I threw it away." He said: "It has gone to waste. The parrot would have drunk it." (there was a domesticated parrot in the house). Look at how his mind went to the correct usage for even that useless milk! Hadrat Wālā then said: "I find it most burdensome to waste even the smallest bounty of Allāh *taʿālā*."

This practice of Hadrat Wālā was certainly observed by night and day. The most insignificant items, like a small piece of string which was used to tie a packet or parcel, or a paper which was used as a wrapping would be kept safely by him. Items of this nature would then come to use when needed.

I consider the most astonishing incident which displays his acute investigation of matters to have manifested itself the last time he felt unconscious and a few moments before he passed away. He asked: "How much longer for maghrib?" Someone said that there were ten minutes left. He immediately asked: "Ten minutes for the entry of maghrib time or ten minutes for its expiry?" Allāh is the greatest! Look! That quality of intricate investigation remained with him even in his last moments. That same quality was directed throughout his life towards the sciences and various branches of knowledge. It continued exposing various intricate matters and fine points which his books are filled with.

Despite his debilitating weakness, he continued listening to the letters which were written to him and would dictate replies to them. Even in this case, people would be left astounded at how the subject matter of each reply was most precise in every way and all-encompassing from every angle. This, despite the fact that he would sometimes be overcome by drowsiness while dictating. Once he regained his consciousness, he would continue dictating without any difference in the sequence and fluency of the reply.

I recall one incident in this regard. A woman was afflicted by a calamity. She was the daughter of an old friend of Hadrat Wālā since his days at Kānpūr. She wrote a very pain-filled letter

which was quite long, contained several themes and many requests. Hadrat Wālā listened to the entire letter. Although we assumed that he occasionally fell drowsy while listening to it being read to him, when he dictated its entire reply, those who were present in the assembly were left astounded and astonished. He did not leave out a single part for which he did not give a reply, and that too in a most affectionate, consoling, impressive, concise, firm and sequenced manner. What can be said about the level of the presence of his mind during this period of drowsiness! Janāb Hakīm Khalīl Ahmad Sāhib Sahāranpūrī who was Hadrat Wālā's doctor at the time said: "This drowsiness is not a medical condition. It seems to me that it stems from his engrossment with and focus on Allāh *taʿālā*. I have come across many patients who suffer from drowsiness. When they recover from it, some of its effects most certainly remains with them. Their mind is somewhat confused. But here we see him even more mentally alert when he gets up and we do not perceive any effect of the drowsiness on him. Allāh *taʿālā* knows best."

In addition to the above reply which I mentioned, I have copies of many other replies which were written in this condition but with the same level of mental alertness. However, at this point I will quote the gist of the letter of that woman, Hadrat Wālā's complete reply, and a few other correspondences from *Husn al-ʿAzīz*. They are worthy of consideration on the basis that they are also the last of Hadrat Wālā's memoirs.

The Gist of a Woman's Letter With Hadrat Wālā's Reply

I am the daughter of your old friend and associate (such and such person). I am a widow. My young brother's letter is also included for your consideration.

Grief over the passing away of my father has become unbearable to me. I am pleased with Allāh's decision and am also exercising patience, but my heart and mind have become weak on account of this tragedy. I am most distressed and restless. I am carrying out my religious and worldly practices and activities, but unfortunately I cannot find attachment even in salāh and the Qur'ān. My leprosy has also intensified. There was a time when white spots had disappeared after receiving a taʿwīdh from Hadrat, but they are reappearing. This illness has brought with it many other pains and discomforts. I tried all sorts of treatments. My heart now tells me to plead to you. For

Allāh's sake, please make duʿā' for the removal of this illness and kindly provide me with a taʿwīdh and duʿā' for it. I dictated this letter with many hopes because I am quite heart-broken. I hope you will shower much more affection to me than what you did to my father. I have hope in Allāh *taʿālā* that if you make duʿā' for the removal of this illness, I will get cured. My father had a stroke and passed away. His mental condition was unstable for one year due to the effect of this illness. Half his body was paralysed and he could not perform salāh during this period. Even before the stroke, he missed most of his salāh because of the severity of his illness. I am sending 100 rupees via insured post to you. Use this amount to calculate the missed salāhs for one or two years, or whatever the case may be and spend it as you feel suitable. The other point is that I request you to add my deceased father's and mother's name in your duʿā' for forgiveness. I am sending a money order of 20 rupees for this purpose. Finally, I plead to you to make duʿā' of forgiveness for my father and your friend. My father was a true friend of yours and had a lot of faith in you.

Reply

After offering salām to both brother and sister, I made duʿā' for your father and extend my condolences. As-salāmu ʿalaykum. I am extremely grieved by your distress and the absence of your overseer. May Allāh *taʿālā* help you and remove all worries from you. You did not estimate the number of missed salāhs. It would have been easier for me had you done this. Based on the information which you provided [the stroke which lasted one year and the intense illness for one year before that], I have estimated the missed salāhs for two years. If, in your estimation, he has missed more salāhs, then you must inform me. I will estimate with the help of your information. Although it will be difficult for me, I will bear this difficulty. As for the 20 rupees which you sent for duʿā' of forgiveness, it should be known that duʿā' of forgiveness is a total act of worship for which no recompense is permissible. However, a beneficial and permissible way out is to give this money to a poor person or spend it in a good cause with the intention of conveying the rewards to both deceased persons. When the reward reaches them, they will be automatically pardoned. If you do not approve of this method, the money will be returned to you. All heirs will have a right to this money. If any heir gave the money from his or her own side, it will be his or her property and can

be spent for his or her personal needs. As for your complaint about the absence of your heart in salāh, my answer is that it is compulsory for you to make an effort to have presence of heart, but not compulsory for the heart to be present. If you commence salāh with the intention of presence of heart, you will be absolved of your responsibility irrespective of whether you experience presence of heart or not. Similarly, when a person has an illness, he or she is duty-bound to adopt measures for it and to make du'ā' as well. As for the results – i.e. to regain health – this is solely in Allāh's control. You must place your trust in Him and continue with your treatment. I am making du'ā' for your recovery. I do not remember what I had asked you to read previously. I am writing a du'ā' at present. You must read it and blow on the medicine which you are taking:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْجُنُوْنِ وَالْجُذَامِ وَسَيِّئِ الْأَسْقَامِ

O Allāh! I seek refuge in You from lunacy, leprosy and evil illnesses.

Read it two or three times before taking the medication. There is no harm in reading it more times.

Note from the compiler: This is the reply to a very lengthy letter, the gist of which was quoted above. Hadrat Wālā heard the letter just once and dictated its reply without asking for it to be re-read. He dictated the letter when the time of his departure from this world had drawn extremely close, when he was very weak, and when he was repeatedly overcome by drowsiness. However, whenever he regained consciousness, he continued dictating the reply.

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A seeker wrote: "My heart is desirous of meeting Hadrat Wālā. For Allāh's sake, I request permission to present myself." Hadrat Wālā dictated the following reply: "Does the adding of the words 'for Allāh's sake' not put others in a compelling situation? If I were to reply to this and said: 'For Allāh's sake don't ever come here' what will happen? May Allāh save us from personal motives in the sense that we worry about ourselves and do not give consideration to others. If it was possible for me to permit you to come, and these words were

not written, do you think I would have still not given consideration to it?”

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Hadrat Maulānā Asghar Husayn Sāhib *dāma zilluhum* was a personality to whom Hadrat Wālā accorded a lot of respect. He expressed his intention to visit Hadrat Wālā via Muftī Muhammad Shafī‘ Sāhib Deobandī with the objective of [obtaining the reward for] visiting a sick person. Hadrat Wālā said: The following reply must be written to him: “I can neither bear to disobey you nor can I bear to see your and my own discomfort. I will accept whichever option you give preference to. I will accept it whether I like it or not.”

*****

A seeker detailed his [spiritual] ailments, inabilities and worries about missing out his dhikr practices. Hadrat Wālā dictated the following reply: “Have you still not learnt that a defect or missing out due to a valid reason does not decrease one’s reward in any way? What, then, is the reason for this apprehension? And who told you that wudū’ is a prerequisite for dhikr and seeking forgiveness? Does it not smack of ingratitude and dissatisfaction to concoct rulings on your own accord and to turn the ease which Allāh *ta‘ālā* provided into difficulty?”

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A youngster who is employed in an office wrote a long letter describing his acute distress. He provided details about a chronic illness, the inundation of superstitions, whisperings and fears which were causing harsh impediments to his worldly and Dīnī tasks. He expressed fears of severe danger with respect to both. He went to the extent that he is experiencing a strange type of terror in his mind which is causing him to consider suicide at times. He also wrote that he no longer has the capacity to do good deeds, he is only relying on supernatural feats. He read the stories of many pious elders who, through their focus, Allāh *ta‘ālā* cured the worst of patients and set right their hearts.

In most cases Hadrat Wālā would not read so long letters, and because of his ill-health and weakness, he would dictate the following reply and send them back: “As a result of my illness, I

do not expect to regain my strength for at least one month. I will write the reply to your letter after one month." However, because the above youngster was certainly deserving of mercy, Hadrat Wālā read the entire letter word for word notwithstanding his intensely frail condition. Instead of expressing his disapproval of the letter to those who were present, he said: "My heart has been severely afflicted by his distress."

Hadrat Wālā then dictated the following reply on the reverse side of an envelope. He apologized for writing on the envelope by saying: "There was insufficient place on your letter, I do not have extra writing paper at present and I considered it shameful to ask for it. This is why I chose to write in this way [on the reverse side of an envelope]." Incidentally, the length of the reply was as much as the reverse envelope could accommodate – not a word more and not a word less. Hadrat Wālā expressed his joy over this by saying: "All praise is due to Allāh *taʿālā*, the paper which I had decided to use, Allāh *taʿālā* instilled exactly that amount of subject matter in my heart although I did not even intend doing that nor tried to do it." Divine help of this nature has always been with Hadrat Wālā. A few incidents in this regard were related in this book. Any way, the fact that Hadrat Wālā was aided and inspired by Allāh *taʿālā* is more glaring than the sun.

Now look at Hadrat Wālā's immediate reply to the long and confusing letter for which he provided a complete, clarifying and consoling answer.

I read every word of your letter and my heart was severely pained by it. However, the procedure which you chose for yourself is out of my control (i.e. the focus and supernatural feats of pious elders). As for the advice which I can give you by my choice, your heart will probably not value it nor will you be able to practise on it. This is my advice: You must first make arrangements for a sizeable amount of money. If your salary will not suffice, you must make a collection from your well-wishers. Allāh willing, I too will help you out. You must then choose a place where you will live for a long period of time and where there is a medical doctor who will treat your mind and heart, and a spiritual doctor who will treat your superstitions and whisperings. In other words, he will teach you a course of action which will remove these superstitions and whisperings

or reduce them. You must also have an intelligent well-wisher with you all the time who would constantly provide solace to you, and ensure you practise on the treatments of the two doctors [medical and spiritual]. You must hand yourself completely to him and discard all your own views and opinions. Inform him of whatever difficulties you encounter. He will follow his own procedure for some of your difficulties, and consult with the two doctors for other difficulties. Allāh willing, all your worries will disappear. Together with all these procedures, it will be essential for you to do one particular thing from the beginning to the end. For every distressing condition which you experience, you must have full conviction of being rewarded for it. Furthermore, you will not even doubt having committed a sin in any unintentional situation. I am also making du'ā' for you. You must consider me to be only a well-wisher and advisor – not a medical doctor, a spiritual doctor nor your companion regarding whom I said you must obtain one [to be with you]. However, since I gave you my advice with real pain from the heart, you will certainly experience blessings in it, it will have an effect, and you will gain freedom from this imprisonment."

Glory to Allāh! Look at the grandeur of this Hakīmul Ummat! What a complete prescription in which every condition of the patient is considered. What better prescription could there have been for such a chronic patient? There is another prescription of a similar nature. Although I have a copy of another more impressive prescription which was written towards the end of his life, I fear this discussion getting too lengthy so I will not quote it here. I still have to write on Hadrat Wālā's last moments so I am sufficing with this.

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I have to say at the outset that because of his illness and weak condition, Hadrat Wālā had stopped the direct rectification of seekers since quite some time. Except for very special situations, he would advise them to consult with his khulafā'. These special situations included people who held lofty positions of worldly authority. Hadrat Wālā used to give the following reason for making an exception for such people: "People of this nature will not have any regard for anyone else. If they do not have that regard, they will not obtain any Dīnī benefit."

A high ranking officer in the education department who was an expert in English and had studied in England began corresponding with Hadrat Wālā. The reply to his first letter was short, so Hadrat Wālā dictated it to someone. The second letter required a detailed reply, therefore, despite his physical inability and drowsiness, he wrote it himself and said to me: "Anyway, I still have some strength to take the responsibility of seeing to the rectification of a few persons like him." The two letters with their replies are quoted below. Unfortunately he could not reply to the third letter because Hadrat Wālā departed from this world by then. Fifteen days after this correspondence, his final bout of diarrhoea commenced and put an end to everything within one month.

The First Letter

My master. As-salāmu ʽalaykum. I had the honour of meeting you about 20 years ago in Kīrānah. At the time, I was studying in ʽAlīgarh and was being treated by Hakīm Mahbūb ʽAlī Sāhib Marhūm. I had come to Kīrānah for the same reason. During my stay in Kīrānah, I used to – by and large – come and visit you in the late afternoon. The effects of the affection which Hadrat showed to me are still imprinted on my heart. I am a resident of such and such place, the son of such and such person, the nephew of such and such pious personality, and the cousin of such and such person. After completing my studies in ʽAlīgarh, I proceeded to England [to further my studies]. On my return, I got employed in the education department and presently hold such and such position. I would like to renew the bond which I had developed with you while in Kīrānah. It is my heartfelt desire to attach myself to Hadrat and my heart becomes illuminated by your teachings. I hope that Hadrat is feeling well. That is all.

8 May 1943.

Reply

As-salāmu ʽalaykum. I was most pleased with your letter. My heart poured out with duʽā' for you. I am here to render every possible service to every Muslim. However, the nature of the service must be clear and specified. It is your responsibility to specify this. After that, I will be able to present the programme and procedure. I am always making duʽā' for you.

The Second Letter

Our mentor. As-salāmu ʿalaykum. Your noble letter really encouraged me. May Allāh *taʿālā* give you a very long life for the guidance of people like us. Āmīn.

My mental development took place under Western philosophy and the Western view of life. However, bearing in mind that my early upbringing had taken place in a purely Islamic environment, the West and its views could not overwhelm me – all praise is due to Allāh *taʿālā*. Despite this, it has certainly created a lot of confusion in my beliefs. I very often experience moments when the path appears completely clear to me and all doubts are removed. But after some time, I experience that same conflict. From the statements of Hadrat which I was able to study, I came to one conclusion, i.e. as long as I do not hand over myself to a Sufi master, I will not find the path. Twenty years ago I had requested bayʿah with Hadrat when I was in Kīrānah. The reply which I received was: "Not now." Hadrat was probably waiting for a time when I have a true and genuine quest. I have now been rendered incapable by my weaknesses and lost hope with my lack of courage. I have presented myself before Hadrat so that you may teach me, rectify my self, and make duʿā' in my favour to Allāh *taʿālā* that He gives me the courage and inspires me to practise on your instructions. Āmīn.

Your servant
1 June 1943.

Reply

My beloved and honourable brother.

As-salāmu ʿalaykum. I received your letter which was, to a certain extent, a letter of guidance. After having read it, it reached my heart from where I gauged your genuine quest and correct understanding. This brought a special type of joy to me.

Māshā Allāh, all your perceptions with regard to what the prerequisites of the path are, viz. (1) the turmoil in your condition and the need for its tranquillity, (2) the manner of acquiring it, i.e. by selecting an advisor who desires your wellbeing, and (3) treading the path under his guidance – have all been conveyed briefly in your letter. All that remains are the details. These commence – according to your availability – with spending some time in the good company of an advisor, informing him periodically of the ups and down of your

condition, practising and following his counsels with absolute silence [without any objection whatsoever]. And in the case where physical companionship is not possible, there will have to be a programme of correspondence with him with the same prerequisites. Thereafter, in the light of changes in your conditions, decisions will be passed. It is not possible to specify them at present.

Was salām
Ashraf ʿAlī, Thānah Bhawan
30 Jumādā al-Ūlā 1362 A.H.

Glory to Allāh! Look at Hadrat Wālā's unique and total dissection of the straightforward but sincere letter of the seeker together with academic themes and Sufi definitions. Look how he, from the seeker's own writing, extracted such a beneficial course of action for the rest of his life, and presented it to him in such a beautiful and comprehensive manner.

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A seeker who was caught up in a severe calamity wrote a very distressing letter and added: "I am fed up with this dreadful life and prefer death to life." He did not disclose his identity; he merely wrote: "A sinful person". Instead of writing his name after this, he dotted the line. His name was not written on the reply envelope, only his address was provided. Hadrat Wālā first asked: "Is this calamity within your control or out of it?" He replied: "Initially it was within my control, but unfortunately it has slipped from my control and choice." Hadrat Wālā dictated the following reply: "It amounts to total ignorance to consider a sin to be beyond one's control even if it has entrenched itself as a habit. As long as such beliefs are not corrected, a person cannot be treated."

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A scholar wrote: "I have experienced this several times: When I am reading books on Sufism, especially the *Mathnawī* of Maulānā Rūm, I see many good dreams. Sometimes righteous personalities visit me in my dreams while at other times I see myself performing salāh. Once I stop reading these books, dreams of this nature also stop."

Hadrat Wālā gave the following reply: "This is connected to one's constant thoughts. The erudite scholars say that bad

dreams are results of the light of the heart, like how we are able to see harmful things in the light. Anyway, a dream never has an effect on a person. Rather, it is an effect in itself."

*****

A seeker wrote: "I am having very disturbing dreams for the past one to one and half months." He also related a dream which he had seen the day before.

Hadrat Wālā dictated the following reply: "A dream never has an effect on a person no matter how bad it is. It is not a shortcoming or defect to see such dreams. Neither is it the result of spiritual illness which needs to be treated."

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A seeker wrote: "I request bayʿah solely as a source of blessings."

Hadrat Wālā dictated this reply: "Can there be a limit to a person's ignorance about the value of bayʿah?"

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Maulwī Habīb Ahmad Sāhib Kīrānwī rarely has faith and confidence in anyone. However, he had so much of faith in Hadrat Wālā that he believed that no matter what Hadrat Wālā wills, Allāh *taʿālā* certainly fulfils it for him. He applied for a stipend from a municipality and wrote to Hadrat Wālā with a detailed explanation of how much he needed it. He tried to convince Hadrat Wālā in this regard and said: "If the need for it comes in Hadrat's mind, I would have achieved my objective."

Hadrat Wālā remained silent for a long time. It seemed as though he was focussing solely on Allāh *taʿālā* and that he was developing a hope in his heart in line with the Maulānā's request and expectation. He then dictated the following reply: "My heart was very much affected. From this you can gauge what my heart must be desiring for you and how much! However, these matters are solely in Allāh's control. So much so, where we feel that someone has an apparent control, the following absolute text negates such a thought:

مَا تَشَاؤُنَ اِلَّا اَنْ يَّشَاءَ اللهُ رَبُّ الْعَالَمِيْنَ

You cannot will it unless Allāh, the master of all the worlds, wills.[1]

As for making duʿā' and having hopes, these are certainly the servant's duty. I too am making duʿā' for you with all my heart."

Glory to Allāh! Look at how he combined affection with reality.

*****

I feel I should also quote a letter and its reply which is with reference to the Muslim League. It was received from Africa and is related to the current situation.

The Subject Matter of The Letter

The editor of a newspaper here [in Africa] published the following editorial. Muslims must join the All India Muslim League. To object to whatever the leader, founders and members are doing and intend doing, or to pose inappropriate questions to them entails open enmity to Islam and Muslims. He also stated that the All India Muslim League is neither a religious party nor is its leader a religious scholar.

Ever since its inception, the Muslim League never claimed to be a religious party nor is its operation religious. In the light of the above, we ask your respected self if it is permissible according to the Sharīʿah to join the Muslim League or to support it financially? We hope you will supply us with a detailed and referenced answer which would put our minds at ease.

Reply

Was a similar question ever posed to the Turks as regards fighting against the Russians and others? If you did, which scholar did you pose the question to and what answer did you receive? And how did you act in response to his answer? If you did not pose such a question, what is the reason for the present question? What is the difference between the two?

Another Question

We have learnt from the newspaper editor that your respected self supports the Muslim League. Is this correct? If you

[1] Sūrah at-Takwīr, 81: 29.

consider it appropriate, write the gist of your support or absence of it. We will appreciate it.

Reply

It is against the Sharīʿah to pose such a question about a person. Your first question was rational, and I answered it.

*****

Hadrat Wālā was an expert in providing solace and comfort to people. The lives of many who were on the verge of suicide were saved. The solace which he provided was not superficial but genuine. This quality of Hadrat Wālā is accepted by all. So much so, a dervish who belonged to a completely different school of thought sent his associate to Hadrat Wālā by saying to him: "You will not find solace anywhere else. If you want solace and comfort, you will have to go there [to Hadrat Wālā]."

Hadrat Wālā's Last Letter

What I wrote about Hadrat Wālā providing solace and comfort was actually a prelude to his last letter which he dictated – despite being extremely weak and on his death-bed - in reply to a letter which he received from his senior khalīfah, Janāb Maulānā Muhammad ʿĪsā Sāhib.[1] The Maulānā had written: "I am suffering from a stroke. I resorted to many medications and duʿā's. I have gauged from my condition that this appears to be my terminal illness. I request your duʿā' for a good end."

Although Hadrat Wālā was himself on his death-bed, look at the consoling and comforting reply which he dictated, and how he fulfilled the Maulānā's request for a good end. He dictated the following: "I am very much grieved by your illness. I am making duʿā' for your good health with my heart and soul. May Allāh *taʿālā* enable your blessings to continue. It is essential to make duʿā' for pardon and wellbeing in every condition. As for a good end, every person is in need of it even when he is enjoying

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[1] Hadrat ʿĪsā Sāhib Allāhābādī passed away at the time when the conclusion to this biography was being published and – Allāh willing – joined with his shaykh in Jannatul Firdaus. He passed away on 21 March 1944 from the same illness which is mentioned in the letter. To Allāh we belong and to him is our return. (Muhammad Shafīʿ Deobandī, *may Allāh pardon him*)

good health. Based on this principle, I am making this du'ā' as well – for you and for myself also."

Incidentally, this is the last letter containing a du'ā' for a good end. It has been quoted from *Husn al-'Azīz* and on which *Husn al-'Azīz* was concluded forever. To Allāh we belong and to Him is our return.

*****

The son of a close associate of Hadrat Wālā started with a certain practice with eggs in the hope of getting children. He was hopeful of his wife falling pregnant but it proved to be incorrect. He wrote expressing his intense grief in the following words: "I am so grief-stricken over the fact that the practice with the eggs went to waste. I can feel nothing but grief and sorrow."

Glory to Allāh! Look at the eloquent and impressive manner in which Hadrat Wālā provides solace to him. "I am sorrowful and astonished at the same time. This is actually Allāh's mercy. When He saves us from any attachment, it is really a boon. We ought to be thankful for it, and not grief stricken. If this is really an occasion to be grief stricken, you never expressed your grief over the fact that I myself do not have any children. What type of love is this [what type of love do you have for me]?"

In short, Hadrat Wālā would choose the most effective and appropriate theme and tone which came to his mind for the purpose of providing solace and comfort to people. Further more, his solace used to have an immediate effect on the person. A scholar wrote: "I have returned from my hometown but I have no peace whatsoever. My journeys are continuous. The more I dislike travelling, the more I am caught up in it. I try not to be affected by it in the fulfilment of my spiritual practices under such circumstances. Inspiration is from Allāh *ta'ālā* alone."

Look at the consoling and admonitory manner in which he replied, while bearing in mind the reality. Hadrat Wālā wrote: "All this is part of your training and rectification. Sometimes it takes the form of enthusiasm for which one is instructed to be grateful. At other times it takes on a disliked form for which one is ordered to remain patient. Everything changes with the changes in conditions and times."

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Observe the following letter of a close relative, viz. Maulwī Ih̲tishām al-H̲aq S̲āh̲ib Kīrānwī.

First Letter

I am compelled to present my condition after a year-long internal conflict. I hope you will show mercy to this sinful fellow and set right my Hereafter. I qualified from Deoband about four years ago. The general trend is that those who have qualified, leave with liberal views as regards knowledge and practice. I also left in a similar manner although not to a very large extent. I certainly disregarded the ways of our pious elders and was quite distant from action and practice. My clothing and appearance were like a materialist and I was quite liberal in my views. Consequently, I was over-awed by British civilization and had the ways and mannerisms of those Maulwīs who were captivated by the West. I always read their magazines and literature, and was entrapped by their expressions and literary skills. Based on this, although I was a Maulwī, I went and wrote English exams and also worked in an English school. I assumed I was a successful Maulwī and was proud over it. However, I came to my senses recently and my inner self reprimanded me. Two years ago you saw me wearing a Turkish hat and Western shoes, and out of your affection, you said to me: "All these things are not becoming of Maulwīs." Subsequently, I quickly gave up wearing that hat and other similar items, but no real change came into me.

Incidentally, the people of the place where I am staying and of the masjid where I perform tarāwīh̲, insist on me to perform the jumuʿah s̲alāh. I also commenced delivering lectures periodically. While quoting subject matter from the writings of Abul Kalām and others, I came across your *Mawā'iz̲*. There was no limit to my astonishment when I saw the power and extent of the subject matter which would probably not be found in major books of tafsīr. It is so unfortunate that my heedlessness deprived me of the sweetness of real knowledge and I had been immersed by the deception of literary prose. Subsequently, I did not study any other book apart from your *Mawā'iz̲*. During this period, I attended several of your assemblies. The more I read the *Mawā'iz̲* and the more assemblies I attended, the more I felt the dust and grime leaving me. I also began seeing my weaknesses very clearly. I request H̲ad̲rat to show mercy on my

condition, to steer me, accept my bayʿah and undertake my rectification. May Allāh *taʿālā* reward you with the best of rewards and perpetuate your blessings.

Reply

My dear brother. As-salāmu ʿalaykum.

I was overjoyed when I read your letter. All praise is due to Allāh that the reality has been exposed to you. May Allāh *taʿālā* increase you in your insight and steadfastness. In the present situation, companionship is the real need. If this is not possible, one has to study the works and speeches of the erudite scholars. It is essential to pay particular attention to this. As for bayʿah, its sense has been acquired, and it is not necessary to hasten in realizing its form.

Was salām.

Second Letter

Content: I was extremely happy and most satisfied at receiving your reply to my letter. I was waiting anxiously for your letter and saw you in a dream on the day when I expected to receive it. Although I do not remember the details of the dream, I did feel quite peaceful. Reading your blessed letter that same afternoon completed my joy.

Reply: May Allāh *taʿālā* convey you to the reality.

Content: Whatever Hadrat prescribed is the reality and absolutely correct. In fact, I myself perceive that the condition which pervades me when I attend your assembly does not pervade me when I read your books. Unfortunately, the worldly occupations in which I am immersed do not allow me to attend the assemblies of the Ahlullāh. Whoever I went to with these thoughts, I heard nothing but concerns about increasing one's wealth and authority and earning a livelihood. I abstain from going to the wealthy and affluent because they will certainly consider my visit to be motivated by something. Now, even some ʿulamā' think in a similar way based on their influences and authority. I wish I could stay in Hadrat's company for a long period of time. In such a case, I will have both, a peaceful abode and an affectionate companion. Anyway, I will continue hoping and praying for the better, while continuing with the lesser alternative, viz. diligently studying Hadrat's *Mawā'iz*. As

long as I cannot find a peaceful abode, I will spend my free time in the corner of my house.

Reply: This is a correct plan of action. The one who is excused is conferred with the effects of companionship in this way.

Content: I am not in a hurry to pledge bayʻah. The purpose of mentioning bayʻah was to convey to Hadrat my desire to set right and rectify my conditions. It is not for me to insist or hasten in anything. What you prescribe and when you prescribe it – that alone will be correct and be able to benefit me.

Reply: Congratulations on your knowledge.

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There were many people of wealth and authority who used to revert to Hadrat Wālā. He used to treat them according to their rank as per the instruction in a Hadīth:

أنزلوا الناس منازلهم

Treat people according to their ranks.

However, he did this while applying his principles – especially those which are mentioned in his bequests: "A leader [ʻālim or shaykh] should not behave in an uncouth manner with the rich nor should he interact too much with them. As far as possible, he should not make them his objective, especially for worldly benefit."

Janāb ʻAbd as-Samad Sāhib who was in-charge of military affairs for the Nizām of Hyderabad wrote to Hadrat Wālā about his impressions when he had come to visit. He wrote: "I was so overjoyed at being able to present myself to Hadrat that I constantly wished I could acquire this good fortune again. I regularly think of the few moments which I spent in your august company. The only regret I have is that time was very short and the pure company came to a quick end."

"On account of his proximity, Janāb Hāfiz Nawāb Sāhib Bāghpat had several opportunities of meeting you while this distant fellow [referring to himself] is still deprived. I recall many of Hadrat's statements…When my journey ends, I will certainly take the opportunity of presenting myself…May Allāh *taʻālā* maintain the shadow of eminent personalities like you."

Now observe the reply which Hadrat Wālā wrote. He neither discarded his principles, nor did he treat the person in an uncultured manner and against his rank. Then look at the subtle manner in which he conveyed his temperament which was mentioned above, i.e. one must not intermingle too much with wealthy people.

"As-salāmu 'alaykum. Your letter turned our absent and distant meeting into a present and close one. May Allāh *ta'ālā* confer you with goodness for this love of yours. After your departure, my heart hurt from thinking of you but your greater esteem and distinguished position prevented me from taking the first step of writing to you. But this no longer exists because your respected self thought of me and wrote to me. This is why I consider myself to be permitted to reply to you. In future also, my courage to address you will be conditional to your thinking of me [and writing to me]. If you do, I will be able to reply. As for your other situations, I will suffice with du'ā'. Your desire to meet me has spontaneously made me think of a statement of a grateful person:

> Discharging the right of love is showing respect to the friend.

Your mention of Nawāb Sāhib Bāghpat made me think of a statement of a person who was lacking in courage:

> My remembrance is better than you because it is in this assembly.

Bearing in mind my [physical] condition, our short meeting was similar to a small amount of food for a person having a weak stomach. His stomach cannot bear more food. An affectionate nurse may be disappointed by his little food intake, but as for the patient, although he will be naturally sorrowful for not being able to eat more, he is rationally grateful. The repeated meetings with the Nawāb Sāhib Bāghpat resulted in a lesser food intake. My relationship with Nawāb Sāhib Bāghpat has been coming down for generations. It is like water which, although it is plentiful, the stomach can bear it. Your recalling my statements is similar to a person who is accustomed to eating exotic foods. He thinks of vegetables because they are new to him. Anyway, I am well, I am making du'ā' for my benefactors and appreciate the gratitude of your respected self. Was salām."

In his second letter, he expressed his, his mother's and wife's expression of extreme joy at Hadrat Wālā's kind and affectionate words. He also informed him that he will be sending 150 rupees. He concluded his letter thus: "I pray I get an opportunity to present myself once again because I constantly think of those priceless moments which were spent in listening to the statements of your respected self. May Allāh *taʿālā* maintain your shadow for a long time for the rectitude and guidance of the Islamic world."

Hadrat Wālā replied as follows:

My respected and honourable brother.

As-salāmu ʿalaykum wa rahmatullāh.

I was most happy and thankful to receive your affectionate letter. For such a busy personality to think of a worthless person like me is nothing but the highest form of kindness. I cannot recompense for it with anything except duʿā'. The happiness of the two chaste women [referring to the person's mother and wife] has made me feel even more embarrassed. Their happiness is like a marginal note to the main text. I add them in my duʿā' as well, and I especially say 'Āmīn' to your duʿā'. The money order which you sent as a gift fits exactly with the saying:

> What a wonderful load and how excellent is the increase.

The effect of your sincerity is that I do not accept the favours of most wealthy people. I continued thinking about it and found myself making an exception to this rule. I will therefore gladly accept it as a bounty from Allāh *taʿālā* and you as the means for the bounty. I make duʿā' for you and express my gratitude to you. What can I say in response to the words of love which you expressed at the end except for what used to be said in the past:

> Discharging the right of love is showing respect to the friend, otherwise how will the poor lover be happy.

Was salām
Ashraf ʿAlī, Thānah Bhawan.

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A student who was studying English and also wrote the FA exams wrote to Hadrat Wālā with a request for du'ā' and a ta'wīdh. He added: "Allāh willing, I will certainly take the honour of coming to meet Hadrat Wālā. This is the first time in my life that I am corresponding with such a powerful personality and I am in constant trepidation as to how Hadrat Wālā will receive my letter because I have no knowledge of the etiquette which must be followed when addressing great personalities of this world. I hope that your respected self will pardon me if I commit any mistake."

Observe Hadrat Wālā's reply:

"I am making du'ā' for your success. I do not know of any ta'wīdh or incantation for this purpose. I do not know who put this idea in your mind that I am a powerful personality. Strictly speaking, I can refer to myself as the weakest. However, I can easily say that in comparison to the powerful ones, Allāh does make me more powerful than them, and in comparison to the weak ones, He does make me the weakest. Now you can decide what I am."

Glory to Allāh! Look at the subtle manner in which he clarified the reality of the situation and also expressed very subtly that he will be treated in the manner in which he comes. If he comes as a powerful person, he will find Hadrat Wālā to be more powerful. If he comes as a humble person, he will find Hadrat Wālā to be even more humble.

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I came across a unique theme of consolation and solace in a seeker's letter. It was not transcribed anywhere. There are many letters of this nature. May Allāh *ta'ālā* provide a way of collating all of them. The seeker described a severe spiritual condition and sought consolation. Hadrat Wālā replied: "Consolation is not the objective, manifestation is. It is majestic at certain times. This is what is experienced at present."

Hadrat Wālā added: "This condition is a blessed struggle which brings most praiseworthy results. These will make their appearance at their time. The foundation of those results is being built at present. You must continue with the task at hand as much as possible. Do not focus on these conditions. However, you must continue informing me of your condition.

Allāh willing, all conditions will become pleasing in the near future.”

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A woman wrote a letter requesting bayʻah but it was at a time when Hadrat Wālā was in his final stages of physical debility. It was not his practice to refer any woman to any of his khulafā’ because he felt it most appropriate to be extremely cautious in matters related to women. It was only this one woman – due to Hadrat Wālā’s critical condition – that he accepted her bayʻah, but instead of undertaking to instruct and tutor her on his own, he asked her to revert to one of his khulafā’. He added: “You must correspond with him via a mahram. Never ever write a letter directly to him.”

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A woman got her husband to write a letter in her words: “Sometimes I advise my husband when he leaves out salāh or some other Dīnī responsibility. There are times when this results in an argument. He says to me that I have no right to advise him. Hadrat Wālā, kindly write whether he is right in what he is saying. Can I advise him?” Hadrat Wālā dictated the following reply: “Every person has the right of advising. However, if the other person does not realize what is beneficial for him, it is not necessary on the advisor to convey benefit to him especially so when it results in tribulations and arguments.”

In this conflict between the husband and wife, Hadrat Wālā did not say whether the husband was right or the wife. Instead, he advised both – especially the husband. As the saying goes: To kill two birds with one stone. Allāh *taʻālā* had conferred Hadrat Wālā with great dexterity in passing a final decision. Observe another question and answer:

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Question

A poetry recital was held here. The following chorus reads:

Everything is permissible in the intoxication of love.

All the ‘ulamā’ discussed this verse which resulted in differences and arguments. Some of them say that it is impermissible while others say it is permissible. It was finally

agreed to ask you for a decision in this regard. Everyone has concurred to accept whatever decision you pass. We request you to explain on what basis it is permissible – if it is in fact permissible – and on what basis it is impermissible if it is impermissible. It will be highly appreciated if you could provide proofs from the Qur'ān, Hadīth, statements of the Sufis and others.

Answer

The question is irregular. You ought to have quoted the proofs of the views of both groups so that you would have understood the answer in a more insightful manner. I am now writing the answer voluntarily from my side although there is a possibility that you will not fully comprehend it. The answer is:

In colloquial usage, the word "everything" is used in the meaning of "most things, many things". For example, in the story of Dāwūd and Sulaymān *ʿalayhimas salām* the following statement is quoted in the Qur'ān:

وَاُوْتِيْنَا مِنْ كُلِّ شَيْءٍ

We have been given of everything.

وَاُوْتِيَتْ مِنْ كُلِّ شَيْءٍ

She was given everything.

The above verse of poetry can be taken in the same meaning. Intricate points of this nature are to be found in uncontrollable intoxication. That is all.

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Hadrat Wālā used to receive some very emotional and expressive letters, but he was never affected by any of them in comparison to the reality. At the same time, matters which needed to be rectified would certainly be rectified. He was very particular in this regard until the very end.

A keen seeker wrote: "Hadrat Wālā, I am totally ready with my heart and soul for Allāh *taʿālā* to take away all my strength and the rest of my life, and give it to Hadrat Wālā so that Hadrat Wālā may receive the strength and power, and his blessings continue for a long time to come. I am also aware of the fact

that Allāh *taʿālā* does not do as I have described, but I am prepared for it with my heart and soul."

Hadrat Wālā dictated the following reply:

"What is the wisdom behind informing me of your readiness to do this? Futile statements do not make a good impression on me."

Hadrat Wālā then expressed his disapproval verbally [to those who were present] and said: "What was the need to make me hear this? Make duʿā'. When it is also known that Allāh *taʿālā* does not do this, then it is like a free act of kindness."

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A mujāz bayʿah wrote: "I do not seem to have that level of love for Allāh *taʿālā* which I ought to have." Hadrat Wālā replied: "It will be a day of mourning when you think you have acquired the desired level of love for Allāh *taʿālā* because the Prophets *ʿalayhimus salām* have themselves been continually saying that they do not have the desired level of love for Allāh *taʿālā*."

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The famous poet of India, Jigar Murādābādī, quoted five verses from his Persian *ghazal* which he liked a lot, and sent them a few days before Hadrat Wālā's demise. Just one verse can be recalled at present:

> Neither am I happy with the sound of music, with the company nor with the acquiring of wealth.

I cannot recall Hadrat Wālā's complete reply, but the sum of it was: "Your vibrant and colourful emotions gave life to my one dry emotion and prompted me to say a poem. It is not appropriate for me to quote it before an expert because it would appear like a claim. However, I am quoting it with the hope of benefit. Although it is not colourful, it is serious."

Hadrat Wālā wrote the poem as a main text and wrote the following on the margin:

خاتمة الجذبات، ولتكن اخر إلى الحالات

In other words, this zeal ought to put an end to all fervours and emotions. It ought to be the last of one's conditions.

The poem reads as follows:

> Neither am I delighted with the attractive word of the poet nor with the effect of such prose which are incomparable. I am only pleased with the slavery of Allāh *taʿālā* and the intense love of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Glory to Allāh! Look at the subtle manner in which Hadrat Wālā conveyed a message to the poet in line with the latter's condition, and also expressed his own condition!

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In short, Hadrat Wālā's acumen in training and rectification, and his investigative and analytical powers continued with the same fervour during his illness as they did when he was in good health. This used to really astound those who were present. Just two or three days before his demise, a close scholar wrote a lengthy, intricate academic objection to which Hadrat Wālā dictated to me a complete and referenced answer which satisfied the scholar.

There was some misunderstanding between Maulwī ʿUmar Ahmad who was the son of Hadrat Maulānā Zafar Ahmad Sāhib and his mother. Hadrat Wālā was quite disturbed by some of his shortcomings. When the two came to visit Hadrat Wālā during the final stages of his illness, he felt the need to resolve the matter. He dictated the resolution to the matter in his unique manner which took into consideration independence, affection and other essential considerations. Because of his extreme debility, he continued dictating to me in a soft voice while I continued recording it. I was astounded by its comprehensiveness while I was writing it.

Hadrat Wālā very quickly crossed all the essential points of the issue and got the two to pardon each other which resulted in extreme joy and happiness in their house. Later on, Hadrat Wālā said to me: "The thought occurred to me that they will be maligned for the rest of their lives, this is why I put an end to the dispute." This statement contained an explicit reference that life cannot be relied upon. Hadrat Wālā was very particular about abstaining from words of despair for the sake of his attendants and associates so that they do not break heart. What he meant is that if he passed away while the two had ill-feelings towards each other, they would be maligned for the rest of their lives. Contrary to his norm, he got both to

pardon each other. He wrote the following on a piece of paper and sent it to them via Maulānā Zafar Ahmad Sāhib:

هنيئا لكم، أنموذج هذه الآية: وجعلناها وابنها آية للعالمين

Congratulations to you! You are an example of this verse: We made her and her son a sign for the world.

It was meant to provide solace and comfort to Maulwī ʿUmar Ahmad and his mother.

Allāhu Akbar! Look at the level of Hadrat Wālā's affection and how he considered such matters even during this critical time. Normally, a person becomes engrossed in his own worries when he is in pain, he cannot worry about others, and those with whom he is displeased. We learn from this that his displeasure was based solely on rectificational reasons and not from the heart. However, even here he upheld the correct principles and essentials of the Sharīʿah without shifting away from them in the least. In fact, when Hadrat Wālā learnt of their joy via myself, he said: "Had I pardoned them without the fulfilment of the necessary preconditions, they would not have been so happy." Just look at Hadrat Wālā's level of insight into matters which need wisdom that right until the end of his life his focus remained on rational wisdoms, personal emotions and demands of the Sharīʿah. And he maintained each one on its level and within its limits. He often used to say: "All praise is due to Allāh *taʿālā* I never allow my temperament to overpower my intellect, and my intellect to overpower the Sharīʿah."

Glory to Allāh! Look at the level of his sense of balance. This is what you call recognizing the ranks of people and the differences in their positions. Then look at his steadfastness: Apart from teaching this throughout his life, he demonstrated practically during the final moments of his life. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. His level of prudence was of such a level that we used to see some people from distant places undertaking lengthy journeys to come to meet him without having obtained permission first. Sometimes, he would not give them permission to meet him. At the same time, he would say to his close associates: "The silly fellow makes my heart pain because his long journey went to waste. If I were to permit him, his error will neither be corrected in the proper manner nor will others learn a lesson.

Now he has been inconvenienced, for which he himself is responsible, but it has served as a lesson for many others." Someone said: "Some people come here for the sake of obtaining permission."

Among them was a student of 'Alīgarh College who was studying M.A. or LLB. After a few questions and answers, Hadrat Wālā – contrary to his norm - called him inside. Hadrat Wālā used to give special consideration to those studying in colleges and universities in order to win them over and for other specific wisdoms. However, he would do this in line with his principles which he had laid down. Anyway, the man came in. Although Hadrat Wālā was extremely weak at the time, he addressed the man in a forceful tone: "You people are very cultured people while you consider us Mullās [Maulānās] to be uncultured. Now is it not uncultured to come to meet someone without obtaining his permission even if the person has some valid reason? And you can see that I have a valid excuse." The man said: "I had intended seeking permission after I come here." Hadrat Wālā asked: "Do you not see a difference in the two situations? One is to obtain permission before undertaking the journey. The other is to undertake such a long journey and then to seek permission after arriving here. Isn't there more freedom in the first situation and an imposition on others in the second situation?" The person could say nothing but admit his mistake.

Hadrat Wālā then warned him in his unique manner of rectification. Although Western-educated people are by and large very audacious and do not know how it is to succumb to others, it seemed as if Hadrat Wālā had total control over the person. Although his voice was feeble because of physical debility, his tone was powerful, authoritative and commanding. The man was so intimidated that he could not even provide answers to basic questions. I [the compiler] was silently dictating some answers to him.

Also during these final days he said with full authority and force: "Even if a thousand intelligent people were to present a proposition against the Sharī'ah, let alone other erudite 'ulamā', a useless fellow like myself will compel them to admit within five minutes that their proposition is senseless."

Hadrat Wālā was certainly correct and even demonstrated it. Great thinkers and experts in politics and civilization came

with heavy claims with a view to winning over Hadrat Wālā to their way of thinking, but had to go back defeated. This was the power of Allāh. Hadrat Wālā used to say: "I had the opportunity of conversing with many powerful people, people of authority, Englishmen, orators, writers, expert debaters, Aryans and others. Despite this, Allāh *taʿālā* never made me to feel ashamed before any of them. He always gave me the upper hand." He also used to say: "The main reason why I used to have the upper hand is that I speak the truth and I speak frankly. I express the truth once and then do not fall into discussions and debates. I have the intention that even if a child were to apprise me of my mistake, I will accept it."

"This is why I initiated *Tarjīh ar-Rājih*, i.e. whenever I learn of my mistake, I retract from it and publish it. I acquired this quality from the blessings of the company of Hadrat Maulānā Yaʿqūb Sāhib *rahimahullāh* because this used to be observed all the time with him. Compared to other contemporaries, this quality was very clearly seen in him."

Hadrat Wālā never hesitated in saying the truth. However, he used to take full consideration of necessary considerations.

Maulānā Manzūr Ahmad Sāhib Nuʿmānī, the editor of *al-Furqān*, wanted to come from Bareilly in order to speak to Hadrat Wālā about his [Maulānā Manzūr Nuʿmānī's] participation in ʿAllāmah Maudūdī's movement and its compliance with the Sharīʿah. He sought permission to come to Hadrat Wālā and speak to him about this. Hadrat Wālā frankly replied: "Although there seems to be no reason to make an objection according to the Sharīʿah, my heart does not accept this movement. I will say the same thing to you verbally [if you were to come here]. Thus, you should not take the trouble of undertaking a journey for this purpose."

Eventually, the following Hadīth manifested itself:

اتقوا فراسة المؤمن فأنه ينظر بنور الله

Beware of the insight of a believer because he looks with the light of Allāh.

After remaining in this movement for some time, the Maulānā personally observed certain things which were against the Sharīʿah. We heard that he distanced himself from this movement.

Similarly there were many movements which appeared very attractive but were not devoid of prohibitions of the Sharī'ah. People tried everything to convince Hadrat Wālā to join them, but he was never influenced by them. he remained like a solid mountain and held on firmly to the truth. This strength remained with Hadrat Wālā despite severe oppositions. He used to say in this regard: "The truth has such power in it that if there is just one person in the entire world on the truth, and the rest of the world is opposed to him, he single-handedly considers himself weightier than the entire world."

A person who is conversant with Hadrat Wālā's life as a whole and bears this in mind will find that the above statement applies wholly and totally to Hadrat Wālā.

The above-related situations and conditions were written to demonstrate that even his severe, long-lasting and debilitating illness did not cause any major difference to any of the attributes and qualities which were peculiar to him. This is why we were deceived into thinking that he is recovering right until the end. Now can there be a more superior position of spiritual bestowal, propagation and a special place among the pious elders! The extent of love which Hadrat Wālā can have for all this cannot be estimated by another person.

A few years before his demise, he differed with the views and opinions of the senior scholars of the time. Hadrat Wālā was of the view that preoccupation in politics – whether correct in itself or baseless – would disturb the original objectives of the Madrasah if the students and 'ulamā' of Dār al-'Ulūm were to participate in them. This has been observed and experienced by most seniors for quite some time. However, on occasions of differences of this nature, it has always been Hadrat Wālā's practice to clearly and frankly express what he considered to be the truth. If what he said was accepted, well and good. If not, he distanced himself from the matter. He had a natural abhorrence for falling into disputes and arguments.

It was based on this old habit of his that he resigned from the post of patron of Dār al-'Ulūm. However, desiring the well-being of Dār al-'Ulūm, respect and love for it were flowing in his veins. He continued assisting it in whichever way he could. After all, the Madrasah is our mother. Even though we may have differences and complaints, it is with our brothers, not

with our mother. Thus, although he had formally resigned, he never held back from giving useful words of advice.

Incidentally, the destructive activities of the Congress came to the fore during Hadrat Wālā's final illness. When he heard that the Madrasah students and some of his associates were participants to a certain extent, and that there were differences among the administrators of Dār al-'Ulūm with regard to putting a stop to their participation, he was quite grieved by this because he considered it harmful to the Madrasah.

Incidentally, the principal of Dār al-'Ulūm had come to visit him. Despite Hadrat Wālā's lengthy illness and severe debility, he delivered a detailed talk in which I was also present. It was delivered outside the house of his second wife, while he was sitting on his bed. It was filled with golden principles on the subject of education, training and rectification. Unfortunately, it was not penned at the time and I cannot recall its details at present. The essence of the talk was: In the light of the Qur'ān, my life-long experiences and the honour of being in the company of certain elders, the point which I understood to be most advantageous to the Madrasah is that the madāris and its associates must remain totally aloof from current politics. They must not keep away from party politics alone, but from everything that would interfere with their educational programme. This is irrespective of how praiseworthy or beneficial that thing may be in itself.

Our elders always prohibited students from bay'ah and occupation in the Tarīqah during their student days notwithstanding the importance of it. Hadrat Gangohī *rahimahullāh* would never accept bay'ah from a student until he completes his studies. How, then, can participation in a political or national movement be tolerated?

Hadrat Wālā spoke in this vein for about one hour. The principal listened attentively to the talk and accepted it word for word. He said: "I will try my utmost to do this." Hadrat Wālā was overjoyed, made du'ā' for him and the assembly ended.

Subsequently, Hadrat Wālā was waiting to see some reforms in the Madrasah in this regard. Contrary to his habit, he would ask visitors about conditions there. However, he did not hear of any new measures. In fact, an article was published from the

Madrasah which Hadrat Wālā considered to be contentious and disapproved of it.

Quite some time passed. In the meantime, Hadrat Wālā's health deteriorated and he became extremely weak. He would be overtaken by drowsiness most of the time. The principal came to visit him again on 29 Jumādā ath-Thāniyah 1362 A.H. Despite his debility, he made a point of speaking again and called for certain close associates including Maulānā Shabbīr ʿAlī Sāhib, Maulānā Jamīl Ahmad Sāhib, Deputy Sajjād ʿAlī Sāhib and myself. He said: "I would like to present my last and final opinion with regard to the Deoband Madrasah before all of you so that there is no possibility of incorrect statements being attributed to me later on."

When all these personalities together with the principal assembled at the appointed time, Hadrat Wālā delivered a talk for about one and half hours. His voice was extremely soft because of his weakness. He summoned his audience to come close to him so that they could hear him. In fact, after commencing his talk, he took the precaution of asking if everyone could hear him. He was so weak that he had to place his cheek several times on his pillow. There was no limit to my astonishment when – despite his weakness and being on his death bed – he delivered such a detailed, complete, referenced and continuous talk with an academic prelude, while taking emotions into consideration as though he was writing a book.

From among the points which he mentioned in his prelude was that he said: "I am ill for quite some time and there is no guarantee of life. I would like to express my thoughts very clearly and frankly about the Deoband Madrasah because the Deoband Madrasah is not something which I can leave behind in this world without expressing my final view about it. I am saying this so that later on no group must be able to say: "He was in agreement with us."

Hadrat Wālā's final view in this regard was:

> The Deoband Madrasah must remain totally aloof from politics. This was the way of our elders. They considered it extremely detrimental to focus on anything else while one is studying. It is clear that the actions of the teachers leave an indelible mark on the students. It is therefore essential for the

Madrasah teachers – especially for the sake of students – to stay away from politics. It is noticed that when teachers turn their attention to other matters, it affects their teaching. There is also a dire need for a group that is totally devoted to the service of knowledge of Dīn. Allāh *taʿālā* says:

اَلَّذِيْنَ إِنْ مَّكَّنّٰهُمْ فِي الأَرْضِ أَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَأَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ط وَلِلّٰهِ عَاقِبَةُ الأُمُوْرِ

Those whom, when We give them power in the land, they establish salāh, give zakāh, enjoin good and prohibit evil. In Allāh's hands is the final outcome of all events.[1]

It becomes clear from this that religious acts are the essential objectives; politics and jihād are not essential objectives; they are means for the establishment of Dīn. This is why Dīn was given collectively to all the Prophets *ʿalayhimus salām* but not politics and jihād. These were given where there was a need for them. This is always the case with means, i.e. they are resorted to when needed. Someone might feel that another verse contains a different message, i.e. Dīn is the means while establishing power in the land and politic administration are the objectives. The verse reads:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ

Allāh has promised those who have īmān from among you and who did good deeds that He shall make them leaders in the land as He had made leaders those who were before them. He shall establish for them their religion which He chose for them.[2]

Here, īmān and good deeds are laid down as preconditions for authority in the land. This shows that political authority is the fundamental objective.

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[1] Sūrah al-Hajj, 22: 41.
[2] Sūrah an-Nūr, 24: 55.

The answer to this objection is that political authority and power are promised if īmān and good deeds are found. The establishment and power of Dīn are mentioned as sequential results. Thus, in the presence of Dīn, political authority and power came into existence but this does not mean that the promise is the objective. Look at the following verse:

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرٰةَ وَالإِنْجِيْلَ وَمَآ أُنْزِلَ إِلَيْهِمْ مِّنْ رَّبِّهِمْ لأَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ

Had they established the Taurāh and Injīl and that which was revealed to them from their Sustainer, they would have eaten from above them and from below their feet.[1]

In the case where the Taurāh, Injīl and Qur'ān are established – i.e. practising on the teachings of the Qur'ān – Allāh *taʿālā* promises expansion in sustenance. Now can anyone claim that this [expansion in sustenance] is the objective of Dīn? In the same way, in the presence of īmān and good deeds, Allāh *taʿālā* promises power, political authority and so on. This is the consequence of īmān and good deeds, and not the objective, which we can also refer to as the goal.

Anyway, it becomes clear that when it comes to politics and religion, we can say that political authority is the means while religion is the fundamental objective but this does not mean that political authority is not desirable at all. I want to demonstrate its position and status, i.e. it is not the fundamental objective while the establishment of religion is the fundamental objective.

Based on this, it is my view that there has to be a group which is occupied solely and purely in the preservation of religion and imparting of Dīnī knowledge. This group can only be the administrators of the madāris. This is why it is my firm view that students must not be allowed to get

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[1] Sūrah al-Mā'idah, 5: 66.

caught up with politics. If they become engrossed in such matters, their education will be discarded and even their rectification and reformation will not be realized. Consequently, they have developed liberal ideas ever since they have been made to get involved in politics. This has resulted in you people [madrasah authorities] always worrying about them and fearing them. I said this several times before and am saying it again but I do not see any signs of its acceptance. The article which has been published on your behalf (referring to the reply to Maulānā Shabbīr Ahmad Sāhib 'Uthmānī's speech) does not show any renunciation of politics from the Madrasah side. Rather, it seems to support politics. Furthermore, this article has created a type of contest [or debate] which has evil consequences on our mutual relationships.

Hadrat Wālā added:

Whatever I said was not to put you in a corner. Rather, I myself am forced to say it so that my way and my view does not become murky and confused. I have always preserved this so much so that I even expressed my views to my senior and respected teacher, Hadrat Maulānā Deobandī *rahimahullāh* [referring to Hadrat Shaykh al-Hind Maulānā Mahmūd al-Hasan], because I felt that it would be treacherous to conceal my views before him. Obviously, if I could tolerate confusion about my views, I would have done it before Hadrat [Shaykh al-Hind]. Now there is no reason for it.

Unfortunately this entire lecture could not be completed because I only noted what I could recall. On hearing this lecture, Janāb Maulānā Muhammad Tayyib Sāhib, the principal of Dār al-'Ulūm [Deoband], expressed his readiness to act in accordance with what Hadrat Wālā said. Hadrat Wālā expressed his joy and affection and advised him saying: "If you are unable to criticize this way of action in the Dār al-'Ulūm, you must at least announce your personal view clearly and frankly." The principal promised to do this and the assembly ended.

The tiredness caused by this speech increased Hadrat Wālā's original debility. However, after resting for a short while, he took a pen and wrote down this announcement which, while it expressed the truth, also took into consideration the position of the Principal and all other matters which deserved consideration. He added: "I stated that Maulwī Tayyib will be fatigued by this announcement, this is why I wrote it myself. All praise is due to Allāh *taʿālā*, it has been written and it will not be difficult for him to publish it." Hadrat Wālā also laughed and said: "Had the Principal Sāhib spent the entire day, he would probably not have been able to write like this." Hadrat Wālā handed over the manuscript of the announcement to the Principal. Unfortunately this announcement could not be published.

To sum up, Hadrat Wālā continued conveying his written and spoken blessings during his five-year long illness. Whether he was in Lucknow, Sahāranpūr or Thānah Bhawan, we continually heard his impressive and fervent statements. He also conducted lengthy assemblies of instruction which left us astounded. This is because it is extremely far-fetched for such a chronically ill patient to bear so much of toil. Consequently, he used to feel very tired afterwards, but at the same time he could not feel at ease without conveying his teachings.

When a few doctors tried to stop him, he said: "If I cannot render any service at all, what is the need for me to remain alive?" Hadrat Wālā used to experience contentment from serving Dīn. Thus, if he was stopped from it, he would feel extremely discomforted. Based on his special temperament, he considered this prohibition from the doctors to be harmful and not beneficial. This really was the case with him.

A prohibition of this nature was issued to him on one occasion. Muftī Muhammad Shafīʿ Sāhib Deobandī, with whom Hadrat Wālā had a special bond, came one day. Hadrat Wālā called for him without letting those who were nursing him come to know of it. This was solely out of Hadrat Wālā's desire to convey and propagate the teachings of Islam. Hadrat Wālā had stopped going to the Khānqāh for quite some time. However, he would go to the nearby sitting area for the sake of the seekers. He would bear a lot of fatigue to reach there, suffer many hardships, and reach there totally out of breath. As per his old habit, he would offer salām to all who were present the moment

he arrived. He would then dictate replies to letters and address those who were present by enlightening them with his statements.

He said this quite often: "Although the distance to this sitting area is very short, it is like death for me to reach here. After reaching, it takes me extremely long to get my breath back. My knees do not support me. If I have to get up after sitting down, it takes me very long and I do not have the courage to do it." In addition to this, his feet used to be swollen most of the time. Hadrat Wālā would not pay any attention to his swelling or other impediments. If anyone reminded him of them, he would reply: "My treatment is in the hands of expert and affectionate doctors. Recognition of my conditions is in the hands of intelligent attendants. Why, then, should I unnecessarily worry about all these things?"

Hadrat Wālā's attitude in this regard made us feel that he was resorting to all this treatment merely because we are in this world of cause and effect. As for the effects and results, his focus was solely on Allāh *taʿālā*. If the doctor were to explain to him in the light of medical evidence or benefit, he would stop him saying: "I have no need for it. What do I know about all these things? I have, nevertheless, confidence in you."

On one occasion he was expressing his frustration over a certain medicine or certain precaution which he had to take. He said: "What's there if it does not benefit, I will return to my abode [the Hereafter]. It will be good, I will be leaving behind this world of affliction. There is nothing but affliction here." Even from this statement, Hadrat Wālā's temperament with regard to this world of affliction is demonstrated as is demonstrated from a letter of consolation which he had written and which will soon be presented to the reader.

Although Hadrat Wālā used to express his frustration with medicines and precautions, he was extremely considerate of his doctors and would diligently adhere to their guidelines as much as possible. If he felt like eating something, he would never eat it without showing it to them or making them taste it. If he had to change his doctor, he would write a most affectionate and subtle letter which would not offend the [dismissed] doctor in the least and would not embarrass him in the case where he had to revert to him again.

Hadrat Wālā used to say: "It is not wrong to change a doctor, but it smacks of disregard to the medical field to interfere with the course of one's treatment." A doctor became offended by the words of a certain relative who was nursing Hadrat Wālā. Hadrat Wālā wrote to the doctor in such a way that he was won-over immediately. Hadrat Wālā said to us jokingly: "I wrote a taʿwīdh to bring him under my control, but in the Urdu language." Hadrat Wālā started suffering from quick bouts of diarrhoea for just over two months. This is why he also stopped coming to the sitting area. However, special associates had the honour of meeting him individually after obtaining formal permission from him. Towards the end, we could only look at him [without conversing with him] because he was in a state of drowsiness most of the time. People would sit for hours looking at him sadly. If he suddenly woke up, he would express his apology by saying: "I was never one to keep silent, but what can I do, my eyes are just closing." Deputy Sajjād Sāhib said: "Hadrat's tongue has spoken so much that it has filled the world with truths and spiritual discourses."

Hadrat Wālā used to say about his drowsiness: "This is also a mercy from Allāh *taʿālā* because when I am drowsy, I do not feel the pain of my illness." This has always been Hadrat Wālā's condition, i.e. he used to express thanks to Allāh *taʿālā* under every condition and situation. Even when in pain and discomfort, he would find an angle which is worthy of gratitude.

A neighbour could not pass urine so it was drained through a catheter which caused him excruciating pain. On the other hand, Hadrat Wālā had the ailment of the constant need to pass urine. His severe weakness caused him immense fatigue and tiredness to get up and go to the toilet repeatedly. However, he used to say: "I pass urine and I thank Allāh *taʿālā* that it is coming out easily without the need for a catheter. Although I am discomforted by having to get up repeatedly, I am grateful that it has not ceased to flow out. The ability to pass urine is also a mercy." In short, Hadrat Wālā never developed any complaint in his heart against any illness.

He used to reply in unique ways to those who asked him about his health and wellbeing. His replies neither caused trepidation in the person's mind nor did it leave him unconcerned. He said: "If I were to merely write that I am feeling well while I am not, it

is as if I totally disregarded the person who inquired, and this could cause him to be offended. Furthermore, it is his right for me to tell him about my health. Obviously, not in a manner that would leave him worried." The following are examples of the replies which he wrote: (1) "I am healthy among sick people, but ill among healthy people." (2) "My illness has decreased but my weakness has increased." (3) "I am as you had seen me before leaving." There were many other ways in which he replied to queries about his health.

I cannot recall at present, but most of them were very subtle. I just recalled another example: "My mind is fine but my stomach is not." Eventually when Hadrat Wālā became totally helpless, he wrote a rough note and gave it to his scribe and said to him: "Now when anyone asks about my health, you must write this reply to all: 'I am well, I am making du'ā'.'" The following reply must be written to those who write detailed letters: "I am ill and do not expect to recover within one month. The reply to your letter will be written after one month." Subsequently this is what was written on the letters.

The attendants were always prohibited from informing anyone that he was extremely ill. Outside attendants generally did not even know of Hadrat Wālā's real condition, and this caused them much disappointment. In short, Hadrat Wālā lived a unique life of interaction and non-interaction.

Visitors and local residents would sit for hours under the canopy outside with the hope of being informed that they could catch just a glimpse of Hadrat Wālā, but there were times when they did not get even this much of an opportunity. Most of them would take solace from just being able to sit there even though they were not given permission to go and meet him. A crowd of people would always be present. There were those who were given permission, but this was only in the beginning and only to ask one or two questions about his health and so on. They would get the replies to their questions from the interpreter who was seated with Hadrat Wālā. Hadrat Wālā would then be involuntarily overtaken by drowsiness.

Despite Hadrat Wālā's physical condition, it was impossible for any change to come into his organizational fastidiousness. The notes and letters of newcomers and residents of the Khānqāh would be strictly presented to him. He would personally reply to them through questions and answers. He would give

permission to some, refuse permission to others, give permission with certain conditions, and so on. He was so particular in this regard that he would even instruct where a certain person is to be seated, and then ensure that his instructions are followed.

A few eminent 'ulamā' with a few friends came to visit Hadrat Wālā just days before his demise. This was a repeated visit. There was insufficient place on the veranda, so some of those who were present were asked to go outside to make place. We got up and went outside. Some people remained seated. Hadrat Wālā took an account by asking who went outside and who remained seated. He then asked some of those who were outside to come inside, and some of those who were inside to go outside. From those for whom the places were vacated, some were asked to sit inside and others to sit outside. Hadrat Wālā did this by asking each person by name. He did not have the strength to raise his head and check for himself, so he would take the person's name and instruct him where to sit. When everyone sat at their appointed places, he said: "No one must have any misgivings of my giving preference to some over others without any reason for preference because apart from virtue and merit, there are other reasons for asking certain people to sit outside and certain people to sit inside." He then asked: "Is there anyone who feels offended?" Everyone responded in the negative. Hadrat Wālā then addressed the eminent 'ulamā' who came to visit him: "I am now permanently ill and in this condition. Therefore, instead of coming here repeatedly, you should rather make du'ā' for me from wherever you are."

Just look at his considerations and arrangements despite his weak state! Even some of his khulafā' were sometimes given permission to go inside while others were refused permission. Hadrat Wālā explained the reason for this: "I want my beloveds to become accustomed to all types of treatments. Those who do not receive permission must not feel offended." In short, Hadrat Wālā did not discard correct principles under any condition. The concern for educating, instructing and serving Dīn had become a prevailing condition in him. Although he had reached a lofty station, the effects of his condition were prominent in this station. It was as though his condition itself and its effects had become his lofty station.

Someone presented an objection to him about his refusal to accept bayʿah. The person said that this refusal is against the statement of the elders who said: “A shaykh must be most desirous about proliferating the path.” Hadrat Wālā replied: “Is there anyone as desirous than me in desiring the proliferation of the path? Our entire day and night are spent in this and nothing else. As for bayʿah, it is not even among the essentials of the path. Furthermore, there are certain prerequisites for it. I ensure that they are fulfilled. As for the fundamentals and subsidiary matters of the path, these I have proliferated so much that it was probably not done for centuries in this manner.”

A few days before his demise he spoke about some unique topics and addressed me saying: “Khwājah Sāhib! These are points which are to be noted. Khwājah Sāhib! You will not hear them again because I see no importance given to them by others.” Hadrat Wālā then quoted the following saying of Maulānā Fadl Haq Sāhib Khayrābādī:

> The *Qānūn* and *Shifā* will become widows after me.[1]

He then read the following couplet of Maulānā ʿAbd as-Samīʿ Baydal:

> Where will you find a deplorable Baydal! Just be hospitable to him for a few days.

Hadrat Wālā then said: “When I went to Kānpūr, I asked Maulānā ʿAbd as-Samīʿ Sāhib to deliver a lecture. Although he used to conduct maulūd gatherings, I knew he delivers absolutely correct lectures; he does not interpolate them with any fabrications. This is why I requested him to deliver a lecture.[2] He was an excellent poet. He was a student of Ghālib. He had quoted some of his own couplets in that lecture, one of which was the one which I quoted just now and which I remembered.”

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[1] These are books on medicine and philosophy.

[2] Glory to Allāh! Look at how he practised on:

خذ ما صفا ودع ما كدر. أنظر إلى ما قال ولا تنظر إلى من قال

Accept what is pure, and cast aside what is dirty. Look at what is said and not at who is saying it.

Look at how he proved his broad-mindedness and the absence of extremism in him!

H̱aḏrat Wālā was certainly correct when he said: “You will not hear them [these intricate points] again.” Who can explain such facts and spiritual sciences now? Where can we read and hear such writings and lectures? After all, an erudite scholar of his calibre is born after centuries. Whenever I think of this statement: “Khwājah S̱āẖib! You will not hear them again”, my heart is reduced to bits, I feel real regret and I cry over my defective pen. However, since it is difficult to review H̱aḏrat Wālā’s statements and he – out of his informality with me – addresses me most of the time and I am unable to pen down what he is saying at the time, therefore, despite my extreme regret, I was excused. Despite his critical condition and my excuse, he told me that I must sometimes present a written statement [of his] to him so that he could review it.

A person had noted a lengthy statement and presented it to him. He reviewed it immediately and returned it to the person directly. After all, H̱aḏrat Wālā was like a machine when it came to his work. No sooner a task came before him, his entire mind would be focused on it and he would remain fully occupied with it until he completes it as quickly as possible. In fact, in most cases he will complete it there and then and hand it over to the person. Very often he would address this worthless fellow saying: “Look Khwājah S̱āẖib! I do not take up a task and leave it one side. I take it on immediately, cross all its stages and complete it there and then.”

May Allāh *taʿālā* give my defective pen the inspiration to make up for my shortcoming in this regard by reviewing and editing the manuscripts of H̱aḏrat Wālā’s statements which have been lying unattended for quite some time. I need Allāh’s special help more so because H̱aḏrat Wālā is no longer with us to review and check the work. H̱aḏrat Wālā used to say: “If it is difficult to review and check all the statements because they are so old, the lectures and statements must be reviewed and edited, and published as miscellaneous statements.” Although it is difficult to do this now, I pray to Allāh *taʿālā* to give me the courage, even if it means working with just one or two statements a day. This in itself will be a boon. To sum up, H̱aḏrat Wālā was very particular about completing a task as quickly as possible. So much so that even on his last day, he asked his house people to fetch the post from the box and to place the letters in front of him. After looking at the addresses,

he said: “You may take them away, they are not from people whom I know.”

A hand-delivered letter from one of his special associates was brought. Hadrat Wālā was feeling very weak and drowsy at the time. Despite this, he opened it with his own hands and in exactly the same way as he used to, i.e. in such a way that the glued section of the envelope does not get torn. It took him quite some time to open it in this manner because his weak fingers were trembling and some effects of drowsiness were still on him.

Those who were sitting nearby were distressed and felt that they should open the letter themselves so that Hadrat Wālā is saved from this burden. But no one dared because as far as possible, Hadrat Wālā never took help from anyone in carrying out any task. If anyone hastened before him to help him, he would express his disapproval and stop the person. Although it was extremely difficult for him to walk before he could be bed-ridden and had to virtually drag his feet, he would not take support from anyone. However, he would request one of his workers to walk with him so that if he was to fall, he could take support from him. When he became totally helpless and could not move around at all, he would take support from others to sit up. If the attendants or workers were unable to carry out a task according to his wishes, he would express his disapproval by saying: “I had always been doing everything with my own hands. However, Allāh *taʿālā* has made me dependent on you, so I have no alternative. You people do the work so haphazardly that I do not even feel like asking you to do it.”

If he saw any attendant or worker carrying out tasks related to his relieving himself, he would feel extremely embarrassed. This was especially so when his two wives used to come to help him to relieve himself. He would repeatedly say: “I am most embarrassed at having to take this help from you.” Both wives fulfilled the duty of serving him to the full. May Allāh *taʿālā* reward them well and keep their affectionate shadows above us for a long time. Āmīn. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Hadrat Wālā remained enthusiastic about teaching and instruction to the very end. It was as though he spent his entire life in this. Why should this not be the case? After all, Allāh *taʿālā* created him for this purpose.

Janāb Maulānā ʿAbd al-Bārī Sāhib Nadwī and Maulānā Masʿūd ʿAlī Sāhib Nadwī came to spend a few days with Hadrat Wālā. In addition to the after zuhr assembly which they attended, Hadrat Wālā would call them to his house after fajr, ʿasr and maghrib. He said: "I want the useful points which I know to be conveyed to the correct addressees. I did not have the inspiration to do good, someone else may be able to benefit from it." He also used to say: "This is not a big favour from me because I have a personal motive in it as well. That is, my time passes when I am talking to my beloved associates. If not, I will just lie wasting away my time due to my illness."

Although Janāb Maulānā Muhammad Sulaymān Sāhib Nadwī had intended to come and present himself before Hadrat Wālā, he could not do so because of certain impediments. He sent a message that he will come later on. When Hadrat Wālā used to deliver beneficial talks, he would think of Maulānā Sayyid Sulaymān Sāhib Nadwī and say: "If he was also here, I would not have the burden of talking and I would have been saved from additional fatigue." When Sayyid Sāhib [Maulānā Sayyid Sulaymān Nadwī] came later on, Hadrat Wālā was constantly in a state of drowsiness. Sayyid Sāhib was deprived of listening to Hadrat Wālā's statements and Hadrat Wālā's regret proved to be true.

Although he was extremely weak, Hadrat Wālā continued his programme before ʿasr just one day before his demise. His voice was barely audible and he was speaking very slowly in small fragments at a time. I can recall just one thing which he said. He mentioned some of his relatives and said: "All I want from Allāh *taʿālā* is for my relatives to surpass me thousands of times. Unfortunately there is no one who has come forward as yet." He then spoke in fragments again and said: "I always considered myself to be worse than and inferior to grazing animals. However, through the blessings of serving Hadrat Hājī Sāhib, I was blessed with something on the very first day. Hadrat gave me a glad tiding which I never disclosed because I will become a target of verbal abuses. He mentioned many senior personalities by name regarding whom I do not consider myself to be even equal to the dust on their shoes, and said with reference to me: He has surpassed them as well. I always considered this to be a glad tiding for the future because my condition – till the present – has never been worthy of it."

Even after this, Hadrat Wālā continued making statements periodically. However, the above statement – in the form of a complete and continuous statement, filled with fervour and impact – was his last statement which sounded like a statement made in good health. Yes, he was not flowing in his words due to his weakness. He was uttering a few words at a time, but they were uttered with genuine fervour, and filled with impact which entered the depths of the heart.

After quoting this last statement, I now relate the conditions surrounding the day of his demise. This day commenced at maghrib time a day after he made the above statement. Although I recall many other conditions and situations which occurred before this, how much can I continue writing? I am wilfully moving them out of my mind and stopping the inundation of memories.

Conditions On The Day Of His Demise[1]

The day of Sunday passed and the night of Monday commenced. No real change took place in Hadrat Wālā's condition. Although he was feeling a bit constipated, he did relieve himself a few times and was overcome by drowsiness. On Monday morning he was able to relieve himself fully. He therefore said in a satisfied tone: "Today I was able to relieve myself fully. The discomfort which I had been feeling due to the partial motions is now gone. Even the swelling which had reduced tremendously after the bouts of diarrhoea had come down completely on the last day. We realized that his entire body was just bones and nothing else.

The fact that he relieved himself properly, the discomfort which he was experiencing was gone and the swelling had come down brought joy and solace to everyone. However, it was short-lived and was replaced by worry because the major bouts of diarrhoea which followed wasted away his body parts. However, despite the weakness and retrogression, the discomfort and drowsiness which he had been experiencing disappeared completely. When Hakīm ʿAbd al-Majīd Sāhib Lucknowī came to check on Hadrat Wālā after zuhr, and Hadrat Wālā explained his condition to him in detail and in a forceful tone, the doctor expressed his satisfaction and said: "This bout of

[1] 16 Rajab al-Murajjab 1362 A.H./20 July 1943.

diarrhoea has proved to be beneficial to Hadrat. His drowsiness has disappeared completely, his mind has opened up and his speech is flowing. Instead of getting weaker, even his pulse has strengthened." Hadrat Wālā spoke to the doctor and addressed us about illness and treatment for quite some time as though he was a healthy person.

He said to me: "I tried all forms of treatment but did not benefit from any of them. Rather, my condition is retrogressing by the day. What should I do now?" I said: "The only alternative is to go to Delhi for treatment. However, the bouts of diarrhoea and your debility make it impossible for you to travel."

Anyway, the conversations hovered around this topic. During the course of these conversations or before them, Hadrat Wālā complained about the quantity of medicine and the number of times which he had to take them. This had always been his complaint and he used to constantly request his doctors to decrease both [the quantity and the number of times]. When he reverted to his special doctor, Janāb Hakīm Muhammad Saʿīd Sāhib Gangohī, he noted the following preconditions for him:

1. The medicine must not be prescribed for more than two times a day.
2. The quantity of medicine must not be too much.
3. The medicine must not be something which has to be eaten. It must either be able to be swallowed or drunk. In other words, it must either be in the form of tablets or a liquid. These are the three conditions with regard to my medicines.
4. As for my food, there must be sufficient flexibility in it so that it can be constantly changed in the beginning.

As for the bitterness of the medicine or excessive precautions regarding my food intake, these are not difficult for me. If the above considerations are not possible, I feel the illness to be easier to accommodate than the difficulties of the treatment. Was salām.

The doctor took all the above into consideration and prepared the medicine after thinking about them carefully, and taking the quantity and number of times into consideration. However, Hadrat Wālā was so fastidious that he was still disturbed and could not bear taking them. The medicines were then prepared

in the form of powders which were mixed in liquids and then presented to him, but these too would get stuck in his throat and result in nausea. Sometimes the urge to vomit would come immediately. Anyway, most of the time when anything reached his stomach – no matter how small and light – he would feel like vomiting.

Hadrat Wālā would address me on some of these occasions: "Khwājah Sāhib! Look at how weak my temperament is, yet people say that I have a strict temperament. What can I do? Allāh *ta'ālā* created my disposition in such a way that the slightest haphazard act has this effect on me which others cannot understand." Sometimes he used to say: "At first I exercise a lot of patience. When I can bear it no longer, I express the harm which it has caused me. People think that I am not forbearing, while I can say that I am the chief of the patient ones."

I had occasions of being with Hadrat Wālā at night. Only then did I realize how much he was affected by the slightest wrong. If there was the slightest crease or fold in his bed, he would feel it immediately with his feet. He would then gasp for breath as if he is being poked by thorns. He said to me on one occasion: "I am so conscious of creases in my bed that they feel like sticks which have been laid down by someone."

One day Hadrat Wālā said to me jokingly: "Tānā Shāh was fastidious by nature but I am Bānā Shāh. Bānā (the woof in weaving) is superior to tānā (the warp) because a fabric is considered a fabric because of it."

Even the sound made by turning over a page sounds heavy in his ears, causes him distress and he stops a person immediately. I have a leather wallet in my pocket. When I bend down, the leather makes a slight sound. This also causes him distress. I remove it from my pocket, keep it one side and then sit before him.

Medicines caused a lot of anxiety to Hadrat Wālā. He used to say: "When my medicines are brought before me, I feel I have to climb up [the steps] to be hanged." Similarly, Hadrat Wālā could not abstain from certain foods. Most of the doctors used to impose stringent precautions on him because his illness was severe. On the other hand, he could not eat something he did not like. He could not swallow such foods no matter how

hungry he felt. The doctors were forced to make exceptions. One day he was talking about medications and precautions, so he said in an irritable tone: "If I was a doctor, I would have exercised my judgement on the basis of the patient's peculiar temperament and then provided him with ease. You people know that as regards the field which I am conversant with (i.e. tasawwuf), I took consideration of the temperaments and provided people with ease according to my judgement. Look at how beneficial it proved to be."

Even on his last day he uttered some complaints of this nature and refused to take his medicine. I mustered some courage and said: "The Hakīm Sāhib himself is very particular about taking your fine temperament into consideration. However, he cannot turn a medicine into a non-medicine." I then went into some details about the need to take one's medicines. After listening to whatever I had to say, he said: "The reply to the reason for this is that my entire disposition does not accept it."

Anyway, Hadrat Wālā speaking in this manner on that day gave everyone the impression that he is recovering, as had been the case for most of the time before this. However, since the morning he was saying: "Today life has left my hands and legs. One day before, after the swelling on the forepart of my right foot came down, I have been experiencing a throbbing pain there." After zuhr he began experiencing shortness in breath. He had suffered from this many times before, so I thought that it was the same as before which would leave him soon. I did not know that his breath was leaving him and that it was the prelude to his journey to the Hereafter.

I said to Hadrat Wālā that he had complaints of shortness of breath previously and – Allāh willing – he will recover from it. He said: "I never experienced so much of pain in my whole life." He uttered the word "Allāh" in such a manner that I felt that he was in real pain although the effects of restlessness were not visible. Throughout his illness he was never restive or restless because he used to remain like a mountain in his steadfastness. He would only express his pain and discomfort verbally for the sake of treatment. He bore this severe and lengthy illness with real patience and satisfaction. Moreover, he never opted for rest and comfort. He spent his entire life like a student, bearing the difficulties of life although all the means of comfort were available to him. He used to say: "I may be

delicate in my temperament, but – all praise is due to Allāh *taʿālā* – I am not delicate in my body."

Apart from the time for his siesta, he used to remain seated on a bed with a wooden base [with no mattress]. And that too, he used to sit on the width of the bed and not its length so that he would not be able to stretch out his legs. Whenever the doctors and his attendants offered to provide him with a bed, he replied: "I do not find comfort on it." Throughout his illness, I rarely saw him stretching out his legs. He used to contract his legs most of the time. Even when he was lying down, his legs would be contracted and upright. They would fall repeatedly when he was overcome by slumber. At night he would rest his head on a large pillow so that his head remained high. People like us will not even fall asleep if we were to use such a pillow. Furthermore, only his back would rest against the pillow while his head used to be above it. When he felt drowsy, his head would fall back. He would be in a state of slumber for a long time before he fell asleep.

When we used to tell him to sleep in a more comfortable position, he would respond: "No, there is a lot of enjoyment in this." When other ways of resting were suggested to him, he would reply: "It is good to get into the habit of hardship. To become habituated to comfort is not good or else a person will experience discomfort later on." A large mark had appeared on his right shoulder and his skin had become hard because since his student days he had the habit of resting his right shoulder on the ground when writing.

When the sunlight used to come close to his bed in his house veranda, the attendants would offer to drag it away from the sunlight. Hadrat Wālā would reply: "The sunlight is moving away now." When it was extremely hot, it was suggested to him that the bed be moved from the veranda to inside the house. He replied: "The rains are coming soon." In short, he spent all the seasons – summer, winter, monsoon – on the veranda. This, despite the fact that his temperament was so perceptive that the slightest change in the weather used to affect him. Eventually, his internal body heat had become so less that he would not feel hot even on the hottest days. In fact, he used to keep himself covered with a sheet. Whereas a few days before, his internal body heat was so intense that if I had to touch his back I would feel as though he has a very high temperature.

H̲ad̲rat Wālā had extremely simple goods. People would give him the best of items but in most cases he would not use them himself. He had a coarse sheet on his bed which I wanted to change with my own sheet. He said: "No, this one stays nice and warm." An old woman presented a carpet to him. He declined by saying: "I do not want my assembly area to look intimidating. Everyone must have the courage to come here. Furthermore, I will have to take measures to take care of the carpet and ensure that marks and blemishes do not fall on it. Thus, instead of it being of service to me, I will have to render services to it."

In short, he always lived a simple student-life and remained engrossed in his work. Whenever he was observed, he was always seen engrossed in some work or the other.

In addition to the mental and physical hardships which he bore, he also had to suffer medical hardships. His delicate temperament caused him to suffer severely from the inappropriate actions of people by day and night. He said with reference to this on one occasion: "Apart from my illness, these worries and concerns have also made me ill. May Allāh *taʿālā* bless me with complete and eternal rest." Āmīn.

His spiritual contentment was never affected by his medical anguish. On one occasion he became angry over something which he disapproved of. Due to his debility and illness, I expressed my hesitance so he said as a way of consolation: "No. Laziness is removed from such matters and one's disposition is sharpened. It results in quickness of apprehension which then turns to contentment." This was perceived to the very end. Although laughing and joking had ceased totally in the end, his sharpness and quickness remained as they had always been.

Three days before [his demise], an attendant wrote a note expressing his joy and gratitude over the pardon which was mentioned previously. H̲ad̲rat Wālā wrote the following line of verse:

> His mercy is purely unconditional.

The text which he wrote thereafter was not read because his fingers were not moving at the time. This was probably the last thing which he wrote. Although on the day of his demise he had asked for a pen so that he could sign the orders, the ink of the pen flowed down because he was lying down. He could not

sign them himself so he asked a relative to sign them. His fervour to do work by himself remained strong until the very end. His state of relaxedness was such that he used to say: “If someone were to refer to me as an old man, I would be offended. I am not old. I feel absolutely young. But then I think to myself that the person is right. If I am not old at this age, when will I ever be old? Am I still so young?” In reality, Hadrat Wālā’s Dīnī enthusiasm and fervour remained until the end by virtue of his spiritual strength. In fact, it increased by the day.

The thought occurred to some of Hadrat Wālā’s relatives that in addition to the noise and clamour that is normally heard in a house, Hadrat Wālā has to overhear other conversations. He has a very investigative disposition. He likes to investigate and dissect every matter. If a matter is not in line with his investigative level, it will agitate him. In fact, some of the people will become agitated by his questioning. It is possible that as per the Hadīth:

انتم اعلم بامور دنیاکم

You know best about your worldly matters.

Some people may not consider his investigation to be necessary. When Allāh *taʿālā* creates a person for a particular task, He places the element for that task naturally in the person. When an element is placed in a person for a specific service which he has to render, it will be manifested in a general manner. For example, if the element of investigation and inquiry was not placed naturally in Hadrat Wālā, he would not have been able to bring to the public domain the thousands of intricate academic, practical and Dīnī points which he produced. Since this element was naturally placed in him, it was inevitable for it to manifest itself in not only Dīnī matters but in worldly matters as well. Consequently, Hadrat Wālā used to sometimes interfere in minor and trivial issues of his house. In reality it used to be a reasonable interference. When people used to hear its details, they had to acknowledge and accept what he said. However, all this used to cause unnecessary agitation and fatigue to Hadrat Wālā. In order to save him from all this, it crossed the minds of some of his house people that instead of keeping him in the female section of the house, he should be kept in the male section which was right next to the female section. The moment he heard this

proposition, he said: “Lā haula wa lā qūwwata! Do people think that I am a royal statue?! How sad! Even my beloveds have not recognized me.”

He used to say this quite often. In fact he most probably said a similar thing in his last statement the day before his demise. The fact of the matter is that Hadrat Wālā’s rank was so fine and intricate that it was extremely difficult to reach there. A few days before his demise, there was a seeker who was desirous of special treatment. Hadrat Wālā reprimanded him via me by saying: “One ought to obliterate one’s self completely.” He then added: “Although it is bad to give myself as an example, what can I do, I have to say it out of necessity. Do you not see my condition? You cannot see anything in me which would indicate to you that I am a dervish. This despite the fact that all these people who refer and revert to me must be doing it after considering me to be something. The most people can conclude about me after observing me is that I am educated, I have some brains, I am organized, and I am philosophical. As for having even a remote connection with Sufism, this cannot be seen by anyone. Thus, why should one not remain like this?”

Quite some time back, Hadrat Wālā said to me: “After entering the path, it is essential to change one’s conditions. However, it must be done gradually in such a manner that no one comes to know of it. Do not adopt any distinguished form which would unnecessarily cause people to look up to you and consider you to be a pious person.” Really, it was extremely difficult to recognize Hadrat Wālā and could not be done by anyone and everyone. In fact, those regarding whom it was assumed that they recognized him – by Allāh – they did not recognize him as he ought to be recognized. I recall one of my own couplets in this regard:

> Whatever people have understood of him is nothing, what could they understand about him. They must at least realize that they cannot fully understand him.

Why should this not be the case, after all it is extremely difficult to recognize the Sufi masters. Due to their total control over themselves, their condition appears like that of ordinary people.

The very same condition of presence [of Allāh *taʿālā*] remains all the time. When they have to turn their focus on the creation for the sake of conveying Dīn to them, their gaze is still focussed on Allāh *taʿālā*. Their focus on the creation does not prevent them from remaining focussed on Allāh *taʿālā*. This is similar to when a person can see his beloved in the mirror. Although he is also looking at the glass of the mirror, his focus is on the beloved. Moreover, the gaze of the Sufi masters is more on the supervision of the heart so that it does not become heedless.

In short, it is very difficult for us to identify the Sufi masters. It is even more difficult to recognize a genuine heir of the Prophets. People used to say with reference to the Chief of Prophets *sallallāhu ʿalayhi wa sallam*:

مَا لِهٰذَا الرَّسُوْلِ يَأْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْاَسْوَاقِ

What kind of Messenger is this who eats food and walks about in the market places?[1]

Who was an example of:

لَا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللهِ

Men whom neither trade nor sale can divert from the remembrance of Allāh.[2]

Who was a manifestation of:

وَاذْكُرْ رَبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ

Continually remember your Sustainer in your heart with humility and awe, and without raising your voice. [Remember Him] by morning and evening.[3]

Whose condition is such that his heart is focused on Allāh *taʿālā* while his hand is extended, is focused and aloof at the same time, is spiritually in the presence of Allāh *taʿālā* while his physical activities do not prevent him from being conscious of Him.

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[1] Sūrah al-Furqān, 25: 7.
[2] Sūrah an-Nūr, 24: 37.
[3] Sūrah al-Aʿrāf, 7: 205.

What can be said of the one who turned thousands of people into ascetics, into those who are constantly engaged in Allāh's remembrance and occupied in His worship while he himself does not appear to engage in a lot of remembrance nor in too much of worship!? Rather, he is always found to be engrossed in some sort of outward occupation. He is either writing a book, replying to letters, engaged in an academic discussion, making verbal statements, joking, cross examining someone, scolding and reprimanding another, bags of money which are entrusted to him are placed before him and he is taking account of them, small bottles are placed before him and notes are being pasted on them, things are being moved around and rearranged. His memory is so powerful that although his hands are occupied in all these tasks, his mind is focussed on intricate themes which are to be included in his book which he is writing at the moment, and his tongue is busy reading the *manzil*. Everyone can see all these outward actions, but no one knows what is transpiring in the heart, what it is occupied in, what spiritual actions are taking place and what spiritual progress he is making through these actions. Hadrat Wālā himself said: "The outward actions of a qalandar are few but his internal actions are numerous and much higher than his external actions. This is because incidents occur all the time, and his heart has a different interaction with Allāh *ta'ālā* at the occurrence of each incident. This is an internal action which is unknown to others. This, despite the fact that he is continuing with his internal actions and making progress in that regard.

Although I have moved very far away from my objective, I will certainly mention some of Hadrat Wālā's spiritual actions which, had Hadrat Wālā not mentioned them by the way, blind people like us would never have come to know of them.

His loftiest and highest spiritual action and condition was that of obliteration and servitude which pervaded him with absolute severity all the time, and by which he was so affected that he used to often say: "I consider myself to be worse than dogs and pigs. If anyone does not believe me, I can take an oath and say it."

Allāh is the greatest! Look at the level of his humility. This is what you call genuine humility. Really, the one to whom Allāh's greatness is exposed will most certainly have this quality. A

person wrote a letter to Hadrat Wālā and included the following line of verse:

> How marvellous is His grandeur and generosity and
> how strange is my meekness and humility.

He wrote in reply to it: "This verse shook me from head to toe. Could I obtain the entire poem?"

We can gauge from this incident the extent to which Allāh's greatness and his own servitude was exposed to Hadrat Wālā. Only then could this verse which combines both conditions have had such an effect on him.

Here, read the following incident which is a greater proof in this regard. He confided in me on one occasion and spoke extremely softly. He said: "Although it is not appropriate for me to expose my condition, what can I hide from you? I am saying it on condition you do not mention it to anyone as long as I am alive. All praise is due to Allāh *ta'ālā*, in the beginning I was convinced according to the Sharī'ah but could not understand it emotionally that although the greatness of Allāh *ta'ālā* and matters of the Hereafter were exposed to Rasūlullāh *sallallāhu 'alayhi wa sallam* – and that too matters of immense terror and fear – how did Rasūlullāh *sallallāhu 'alayhi wa sallam* converse and joke with his Companions? How was he able to interact with his wives? How was he able to carry out domestic tasks? How was he able to eat, drink and sleep? All praise is due to Allāh *ta'ālā*, I have now come to understand it emotionally as well and I realized that yes, it is possible; the two can be found together." The supreme loftiness of this most special of conditions become clear.

An earthquake had struck the region of Bihar and many terrifying incidents occurred. Hadrat Wālā who possessed an extremely perceptive, soft and affectionate heart was severely grieved when he heard these incidents. There was a time when he used to even make du'ā' for animals but then stopped it when he did not come across any texts [from Qur'ān and Hadīth] to support this practice. Together with his grief over the events in Bihar, he used to say: "I fear grieving too much lest it may affect my acceptance of Allāh's decree. If the heart is not grieved by such events, one will not be fulfilling the rights of one's fellow creatures. And if one grieves too much, he will be acting against the rights of the Creator. It is a very

perplexing situation where a person must neither trample the rights of the creation nor those of the Creator. It is certainly very difficult to remain steadfast on the straight path which is the path of moderation and which is presented in the physical form of the *pul s̲irāt̲*. However, when a person makes efforts in this direction, Allāh *taʿālā* helps him on every occasion and the severest of hardships become easy.”

H̲ad̲rat Wālā related a similar incident with reference to his other *malfūz̲āt* just a few days before his demise. He said: “The grave of one Shāh Wilāyat S̲āh̲ib is here in Thānah Bhawan. He is from among the khulafā’ of H̲ad̲rat Khwājah Bakhtiyār Kākī *rah̲imahullāh*. We have learnt from people of perception that he is a very high ranking man of spirituality. The practice of *ʿurs* is followed at his grave. During these occasions of *ʿurs*, my respected deceased father used to go out of his way to prepare special foods and send them there [to the grave]. People of the past were very enthusiastic about feeding others. The one who was in charge of the grave used to say: “This food which Munshī Jī [referring to my father] is sending will continue only for as long as he is living. His son will put an end to this practice.” His prediction turned out to be true. When my father passed away and I had control over the finances, I put an end to the practice of sending food because I consider it to be a baseless custom. I saw a dream that night. There was a place where there were many solidly constructed graves. In other words, the entire place was a centre of bidʿah. I then heard a voice from the unseen. When I turned my attention to it, I heard the following couplet being recited:

> The workshop of love cannot be void of kufr. How would the fire be set alight if there was no Abū Lahab!

I could not see any person reciting it, it was merely a voice from the unseen. My eyes opened. This was a very difficult occasion and a severe test. If it was someone else, he would have slipped and would have started sending food to the *ʿurs*. Thousands and thousands of praises are due to Allāh *taʿālā* for having steered me during such a difficult time. He instilled the following interpretation and reality of the dream in my heart: It does not mean that I must disregard the Sharʿī despicability of this act. Rather, it is intended to direct me to the fact that together with its Sharʿī despicability, I must also look at its

conceptual beauty. Its conceptual beauty must not be disregarded completely. While abstaining from an evil act on the basis of its Sharʿī despicability, its conceptual beauty must also be borne in mind. It does not mean that its Sharʿī despicability must be disregarded on the basis of its conceptual beauty and a person must therefore commit the evil." Hadrat Wālā then said: "Maulānā Rūmī has given a very simple answer to a severe objection on the same subject. He was able to provide such a simple answer despite the inherent restrictions which we find in a poem. The objection is that it is obligatory to be pleased with the decree of Allāh while it is unbelief to be pleased with unbelief, whereas unbelief is also His decree. He answers this objection in the following couplet:

> When kufr is attributed to the Creator, Allāh *taʿālā*, then it is wisdom, and when attributed to us it is a disaster.

What this means is that unbelief is viewed from two angles, one is the creation of unbelief and the other is the act [or committing] of unbelief. When viewed as a creation, it is based on wisdom and has beauty in it because it is created by Allāh *taʿālā*. When viewed as an act, it is a calamity and repugnant because it is related to the servant and he is prohibited from committing it. Thus, the actual committing of unbelief is not a decree but decreed. On the other hand, its creation is a decree and it is obligatory on us to be content with Allāh's decree. It is not obligatory to be content with the decreed. It is as though unbelief has two directions, one towards the Creator. In other words, a person commits unbelief by his choice and action. This is a unique investigation into the issue of contentment with unbelief. The fact of the matter is that the sages, philosophers and ʿulamā' could not reach the point to where the gazes of the erudite Sufis reached. Hadrat Wālā then said: If I was a trader in firewood and grain, what facts and figures would have come to my mind? Obviously, I would only be thinking about firewood and grain. For the above themes to come in one's mind, it is essential for a person to empty his heart and mind from all matters related to this world."

After the above *malfūz*, Hadrat Wālā explained many other academic points. He then said to me: "Khwājah Sāhib! You will not hear these points again..." I had mentioned this in detail previously. These are Hadrat Wālā's last statements which he

made formally in an assembly and were penned by Muftī Muhammad Shafī' Sāhib Deobandī. They are quoted towards the end of this book under the title *Ashraf al-Malfūzāt fī al-Wafāt*. As for the last statements which were made just one day before his demise and which were quoted above, those were made to specific people. They were neither made in a general assembly nor were they recorded.

Hadrat Wālā said on one occasion: "Allāh *ta'ālā* instilled a certain type of meditation in my heart. No matter what type of distress is experienced – whether physical or spiritual – I do not feel distressed to the point of restlessness. The meditation is this: Allāh *ta'ālā* is also the absolute judge. Based on this, I am convinced that He will not act like a tyrant judge. Rather, His decision will be based on wisdom irrespective of whether we understand the wisdom behind it or not."

Glory to Allāh! This is also a perfect form of acceptance of Allāh's decree, and a most lofty form of continuous and beneficial internal action. Hadrat Wālā's aloofness from this world was of such a level that he said on several occasions: "I find myself all alone in the entire world. I feel as though there is only Allāh *ta'ālā* and myself in the world, and no one else."

He also used to say: "I have love for all my beloveds and associates. However, my bond with them is not such that my heart is stuck to them. A bond of this nature should only be with Allāh *ta'ālā* if He enables us."

Towards the end, Hadrat Wālā used to forget things quite a lot. On one occasion he placed an item somewhere and forgot where he had placed it. He was quite distressed. Someone showed him where it was. Hadrat Wālā said: "May Allāh reward you. I have now started to become forgetful." He then said with real fervour: "I don't mind if Allāh causes me to forget everything as long as I do not forget just one." (i.e. as long as I do not forget Allāh *ta'ālā* – compiler)

He said on one occasion: "Sometimes I feel so withdrawn from relations that I feel that these two wives which I have is a severe battle which must come to an end. At such a time I impose on myself to make du'ā' for long life for them so that – Allāh forbid – my thoughts do not affect these poor women." When the crowds of seekers used to depart after Ramadān, Hadrat Wālā would feel a lot of peace and tranquillity and say:

"Crowds are very weighty on my disposition. Yes I do have the sickness of wanting a few close friends nearby; I do not like total solitude." He used to say very often: "The moment a task comes before me, I am overcome with a concern to finish it off as quickly as possible because I want to keep my heart empty so that whenever I get the inspiration, the heart is ready to engage in Allāh's remembrance and is able to focus on it easily. This is why I am severely disturbed and agitated when someone is engaged in futile conversations." The moment Hadrat Wālā completed a task, he would take a tasbīh in his hand. Sometimes he would say jokingly: "I have named it a trap because people are trapped by it."

In short, Hadrat Wālā could not tolerate sitting idly at any time. In fact, he did not approve of it for others as well. He wanted people to remain occupied in their tasks even if they were worldly tasks. He did not want them to waste their time. A scholar is of the opinion that because Hadrat Wālā was very much overcome by fear [of Allāh *taʿālā*] and had an extremely delicate disposition, he used to keep himself occupied in some task or the other and create a balance in this quality of fear in this way. This is not far fetched for Hadrat Wālā because in his young days he had gone through a period of fear which created thoughts of suicide in him. Based on the experience which he got from this period of fear and from other situations, he used to say: "A seeker must never detach himself completely. He must engage in certain permissible practices. If his heart is left completely empty, Shaytān gets an opportunity to meddle with him. This could result in a very terrifying condition.

I heard the same scholar quoting a statement of Hadrat Wālā on the subject of the above-mentioned fear: "I neither think that Allāh *taʿālā* will punish me nor do I think I will gain salvation. It is a strangely confusing feeling which cannot be explained."

I recall another statement: "Notwithstanding Allāh's quality of subjugation, you get the fear of the greatness of the Being of Allāh. For example – without intending a similarity – a lion is in a cage. The awe which is in its essence creates a fear in you, although you are fully convinced that in its present condition it can neither attack you nor cause you any harm. This is the type of fear which the Prophets *ʿalayhimus salām* have because they are completely safe from punishment."

I recall another statement: "When a pious person passes away, I think to myself I do not know for what action he will be taken to task. When an impious person passes away, I think to myself I do not know for what action he will be forgiven."

A person wrote and complained about loneliness. Hadrat Wālā replied: "How can one complain about loneliness in the presence of [this Hadīth Qudsī]: 'I [Allāh] am the companion of the one who remembers Me'?"

Once when I was departing, I expressed my sorrow. Hadrat Wālā said: "There is no need to be distressed. By the grace of Allāh *taʿālā*, the treasure of consolation is present all the time."

He said on one occasion: "A novice concentrates on the words when he is performing salāh and he ought to concentrate on them. The intermediate person concentrates on the meanings. However, the master neither concentrates on the words nor on the meanings, his focus is solely on Allāh *taʿālā*." I said: "It seems to me that concentrating on the meanings is the objective in every condition." He said: "Not when compared to focusing on Allāh *taʿālā*. For example, when a person presents himself in a royal court, certain special titles and etiquette are laid down. However, when he is directly in front of the king, he is totally focussed on the king's grand position, not on the words and meanings. He does not even think of what he is saying. If the master starts to focus on the words and meanings, it will cause him serious confusion."

Hadrat Wālā said on many occasions: "Allāh's relationship with me is as though He is continually saying to me: 'Look! I did this favour to you. Look! This is the mercy I showered on you. Look! I gave you this bounty.' I do not hear any voice, but all my affairs continue in this manner as though He is continually reminding me." Glory to Allāh! Look at the level of his affiliation.

From these unique incidents and lofty conditions we also learn how much Hadrat Wālā used to constantly supervise his heart and emotions, and how particular he was in keeping them on the path of balance and moderation. We had quoted this statement of his previously: "All praise is due to Allāh *taʿālā* I do not permit my temperament to have the better of my intellect and for my intellect to have the better of the Sharīʿah."

At the very end when he could not even raise his head, he used to perform salāh with gestures while lying down after having performed tayammum. No matter what excusable condition, how much of hardship, and the extent of inconvenience he suffered because of the bouts of diarrhoea and removal of impurities; by the help of Allāh *taʿālā* he never allowed himself to miss a single salāh until the very end. Hadrat Wālā was so particular about cleanliness that if the slightest impurity, ink, medicine, tea and other drinks or food items fell on his clothes, his hands or beard, he would ask for water immediately, leave aside all other tasks, and personally wash them off. This was always his practice and continued until the last day. Because he was suffering from continuous diarrhoea, some material was folded and laid beneath him. He used to relieve himself while lying down, and the material would be replaced each time. Both his wives used to see to his purification needs at the time of salāh.

When he was being cleaned at zuhr time, I went and sat outside due to purdah restrictions. I overheard Hadrat Wālā saying to his senior wife who was cleaning him at the time: "I can feel some impurity on my back." She probably said to him that there was no impurity there, so he said to her: "Dip a cloth in water and give it to me, I will clean it myself." Hadrat Wālā most probably felt that there was impurity there while there was nothing.

The Maulānā who assisted in bathing the deceased [Hadrat Wālā] used to relate: "He [Hadrat Wālā] had been having bouts of diarrhoea the entire day. So when I was bathing him, I took particular care in ensuring absolute purification. I was astonished to see not even a sign of impurity on any part of his body." In fact, he paid additional attention to massaging Hadrat Wālā's stomach [to remove impurities] because of his case of diarrhoea. He used to say: "Not even any moistness appeared. There was absolutely nothing in his stomach."

Hadrat Wālā was most fastidious about salāh until the very end. He addressed me specifically a few days before his demise and said: "There are two things which I am extremely concerned about, salāh and fulfilment of rights." In order to pacify him, I said: "Hadrat, despite your weakness and fatigue, you are performing your salāhs. By the grace of Allāh *taʿālā*, you have not allowed yourself to miss any salāh. As for the

fulfilment of rights, Hadrat, you did not leave anything outstanding. You placed the amounts together with a note in the appropriate packets when the time was up. When you received any amount which was for someone else, you conveyed it to the person the moment you received it. In short, all the amounts are clearly marked."

After hearing my speech, Hadrat Wālā said in a strange helpless tone: "How can I make you understand? I do not know at what level these two things [salāh and rights] will be viewed."

When I related this statement of Hadrat Wālā: "There are two things which I am extremely concerned about, salāh and fulfilment of rights" to some 'ulamā', they said that according to some narrations these were also the last words of Rasūlullāh *sallallāhu 'alayhi wa sallam*:

الصلوة وما ملكت أيمانكم

Be mindful of salāh and whatever your right hands possess.

Hadrat Wālā was certainly very concerned about salāh and the fulfilment of rights until the very end. He performed his salāhs to the very end without missing a single one. As for the fulfilment of rights, it was his last act as will be explained further on. He was also extremely mindful of fasting. Despite being considerably weak and ill, he kept all the fasts of the last Ramadān. As for the Ramadān before that, he was in Lucknow for medical treatment. He had missed all except for one. He made up for all of them but did not keep them continuously. He was very mindful of making up for them and repeatedly said to us – the attendants – in a very hopeful tone: "Pray that I get so much of strength that I can keep the fasts of two months continuously."

Subsequently, by the help of Allāh *ta'ālā*, he was successful in this regard. The wisdom in completing them before hand came to the fore that had he not completed them at that time, he would never had had the ability to complete them and he would have been accountable for all those fasts. In short, by the help of Allāh *ta'ālā* he did not leave a single salāh nor a single fast in his account despite his physical debility and ill-health. This is the favour of Allāh *ta'ālā* which He confers on whomever He wills. May Allāh *ta'ālā* inspire us all to do the same through the blessings of Hadrat Wālā. Āmīn.

As for the fasts which he missed during his treatment in Lucknow, they were missed out of necessity. Despite his acute weakness and illness, he kept one fast as a trial. He said: "I am terrified at the thought that everyone will be fasting while I will not. I will be like a tanner among noblemen." After keeping the one fast, his severe physical debility did not give him the courage to keep more fasts nor did the doctors permit him. Anyway, the doctors had prohibited him from before but Hadrat Wālā decided to keep one fast as a trial and out of enthusiasm to gauge his health.

Before Hadrat Wālā's illness, whenever he had to get up or sit up, he used to say in a very humble and emotional tone: "O Master." After he fell ill and it became very difficult for him to get up, he would make an intention [to get up] for a long time, say *Bismillāh* with full force and sit up. At night he would ask the attendant who was in charge of locking the doors: "Did you say *Bismillāh*?" He prohibited leaving any water uncovered. These are a few incidents related to his specific forms of worship. As for the acts of worship which took on the form of serving Allāh's creation, there is no exact number for them. When it came to his monetary services, it was his practice from the very beginning to set aside one quarter of his income for optional charities. This is apart from the zakāh which he used to give. In fact, he used to give more than that one quarter. He had a separate notebook for this purpose. There were times when he gave very large amounts, depending on the need. In this way, he spent hundreds and thousands of rupees in charity during his life. He even made a bequest for one quarter of his estate to be spent in charity. Details in this regard are to be found in the forthcoming bequest. Arrangements to spend from it are presently under way.

In addition to the above, people used to send hundreds of thousands of rupees to Hadrat Wālā after believing him to be a most trustworthy person who knows best who is most deserving, and on which occasions the monies must be spent. No beggar left empty-handed. Hadrat Wālā would certainly give something depending on what he had and what the need was, provided the person practised on the principles which he laid down and did not do anything improper. Hadrat Wālā kept a watchful eye on the residents of the Khānqāh, his associates, the needs of local and outside needy people, and would help them when the situation demanded.

There were certain special occasions – especially when it came to the needy associates of 'ulamā' and noble people – when he gave large amounts of money. There were several needy people who used to receive a monthly amount. However, based on several underlying reasons, he made a condition with them that they must remind him monthly via a postcard. If – in the process of rectification - a person was given advice with regard to a matter which needed him to spend money, Hadrat Wālā would be the first to offer his help. He was always in search for occasions when he could be of help.

We quoted a letter in this regard previously wherein Hadrat Wālā had also said to the person: "You must first make sufficient arrangements for your expenses. If your salary is not enough, you must make a collection from your well-wishers. Allāh willing, I too will join in." Hadrat Wālā used to give large amounts for good works. We would very often see him distributing clothes among the poor, sometimes cash and sometimes food. All these charities were well organized and under strict principles, as was his norm with all other minor and major tasks.

Hadrat Wālā was an embodiment of generosity and munificence. After his demise, I personally saw some poor people crying out before me and saying: "When Hadrat was around, we received a lot of strength, we did not have any worries, he was a great support, and we were at ease. Now we are in extreme difficulty. We do not know what to do and where to go." There is one particular poor person who, whenever I meet him, says: "O, Hadrat has not died, it is we who have died."

Hadrat Wālā had a separate account for giving loans. Based merely on occasions of trust, he would unhesitatingly give large sums of money – in the thousands – as a loan without a piece of note. When his surgeon asked him for a loan, he immediately gave him 200 rupees and said: "You must pay back when you can. If you cannot, there is no need to pay back." But he paid it back very quickly. Some people really delayed in their payments and caused him much agitation. In order to save himself from further agitation, he said to them: "Tell me frankly if you can pay it back or not." When some of them apologized and said that they cannot pay back, he cancelled off considerable amounts of money.

Hadrat Wālā used to say: "Despite so many conditions and restrictions for the acceptance of gifts, Allāh *taʿālā* gave me plenty. There were months when I received 1 000 rupees." His income was divided into three parts. Two parts were given to his two wives while one part was for himself. However, he used to say: "I become terrified when too much of money gets accumulated by me. This is why when a considerable amount gets accumulated, I divide it between my two wives. Towards the end, he abstained from keeping his part. Instead, the monies which he received would be kept aside and he would spend from there if he had any personal need. At the end of the month he would distribute the remaining amount between his two wives. Although Hadrat Wālā's independence was well known and observed by people, when he still received gifts which did not fulfil his conditions, he would return them to the giver. This happened every other day. In most instances of this nature he used to say: "I become afraid when I return gifts lest Allāh *taʿālā* says to me: 'You unworthy fellow! I send gifts to you and you put on lofty airs,' and stops sending to me completely. In this way all my independence will be scattered. Another reason for my independence is that Allāh *taʿālā* has given me plenty and constantly gives me. In fact, I very often notice that when I return a certain amount, Allāh *taʿālā* sends me an excellent exchange via someone else. But what can I do, my self-respect prevents me from accepting when my conditions are not met. I am neither greedy nor very pious, but I certainly have a lot of self-respect." He said to us jokingly on one occasion: "I am engaged in this occupation for so long but I still feel ashamed to accept." In short, Hadrat Wālā always maintained his fervour of independence within the limits on possibilities and thoughts of this nature."

On one occasion during his illness I said to him: "If we were to act as independent as Hadrat, we will develop pride in ourselves." Hadrat Wālā replied: "The one who fears pride must not choose to be independent. All praise is due to Allāh *taʿālā* I am convinced that my independence does not stem from pride. Previously I had many pre-conditions but eventually the essence of all pre-conditions is limited to just two matters. One is that they must not expect me to remember the gift which was given to me, and the other is that they must not expect me to give them any concessions in their interaction with me." Once Hadrat Wālā is convinced of these two, he permits them

to give him a gift. In order for him to be sure that it is the same person who was given permission to send a gift, Hadrat Wālā writes the date and time and instructs the person to include the following in the money order coupon: "As per the permission obtained on such and such date, such and such day, at such and such time." If this is not noted the money order will be returned.

I asked Hadrat Wālā on one occasion: "What if a person fabricates the above and writes it from his side?" He replied: "Then there will be no doubt whatsoever about his sincerity because I would have now learnt that he is extremely sincere to the extent that he is fabricating a permission from his side and sending a gift to me." As for the one with whom Hadrat Wālā has had an old bond and is satisfied with the person, he accepts a gift from him without any pre-condition. However, there are some occasions of this nature when he says to the person: "The amount you want to give me is far beyond my status. Just one or two rupees are in line with my status. The amount which you want to give me is too much." In most cases, he used to say to the giver: "This is too much." But he would accept it if the person insisted. As for those who were young – especially those whom Hadrat Wālā knew since childhood – he would say to them: "You are too young. I ought to be giving you and not the other way around." If the youngster insisted, Hadrat Wālā would accept so as not to offend him. However, if any person's gift did not fulfil his pre-conditions, he would refuse it without hesitation no matter how big the gift. For example, we related the incident of a money order of 300 rupees coming to him for his personal use and which he sent back without hesitation.

Most incidents concerning monetary charities have been related. In addition to these, Hadrat Wālā gave a lot as continuous charities. He purchased shares in certain companies and made them waqf. He bought a piece of land which he made waqf. He also bought certain orchards and made them waqf. Similar was the case with a building. He wrote detailed and clear information about all these and had them published in his *Sharā'it Wasāyā* (preconditions for bequests). He was so enthusiastic about waqf that the thought crossed his mind on one occasion that if he were to receive 100 000 rupees, what would he do? Bearing in mind that his blessed disposition was extremely perceptive and delicate, the

coming of this thought caused him agitation and he only regained his composure when his mind decided on where he would spend it. The thought came to him that he will purchase all the lands of Thānah Bhawan and make them waqf so that at least one place will become a pure Dār al-Islam. Glory to Allāh! What aspirations! What noble thoughts!

In addition to the above-mentioned bequests, he took his massive library – which by and large consisted of his own writings – sent it to the Madrasah in Sahāranpūr and made it waqf there. He also sent sizeable quantities of books periodically to the Madrasah in Deoband, Sahāranpūr and other madāris. He spent large amounts of money to have major works written and published, e.g. *I'lā' as-Sunan, Bawādir an-Nawādir, H̲īlah Nājizah.* Although most of them were published with monies which were sent to him by others, he used his own money whenever there was a need, purchase them and distribute them.

He took a walk through the entire Madrasah for the sake of distributing copies of *I'lā' as-Sunan.* He was not bed-ridden as yet but was quite weak. On that day, he conducted the after-z̲uhr assembly in the assembly room of the Khānqāh from where he had been causing oceans of knowledge to flow for almost half a century. It was after quite some time that he conducted an assembly here because he was now conducting his assemblies in the male-section which was next to the female-section of his house. He was doing this because of his illness. All the attendants and H̲ad̲rat Wālā himself experienced a lot of satisfaction at being able to conduct his assembly in his original place once again. In fact, he said to all who were present: "It seems as though I have returned to my origins. However, because the toilet is far and I have a need to go repeatedly, I cannot do so because of my weakness. I am compelled not to sit here. My heart does not feel attached to any other place and I feel the blessings here because it is the place of our pious elders."

It was then decided to place a bench in one of the bathrooms and H̲ad̲rat Wālā would pay a rent for it. He asked whether it was permissible for a trustee to do that. Although the 'ulamā' from among his special servants said that there seems to be permissibility for it, H̲ad̲rat Wālā said: "Since it concerns me, my opinion or the opinion of my close associates should not

considered to be reliable. The question should be posed to Sahāranpūr and Deoband." This was done, but because one scenario which was in the form of a way-out was presented to one Dār al-ʿUlūm and the other Dār al-ʿUlūm said that it was not permissible for a trustee to take it on rent, Hadrat Wālā did not act on this proposal.

That was Hadrat Wālā's last assembly which was conducted in the Khānqāh and the last time that he came there. He could not come again. In fact, after some time he had to suspend the assemblies which he had been conducting in the male-section of his house because his bouts of diarrhoea had started by then.

A special sign of an ʿālim-e-rabbānī is that he is intensely desirous of acquiring knowledge and imparting and propagating it. I think it is most probably a statement of Imām Bukhārī *rahimahullāh* that a person cannot be an ʿālim if he does not acquire knowledge from his seniors, peers and juniors. Hadrat Amīr Shāh Khān Sāhib Marhūm used to constantly quote a statement of Hadrat Maulānā Muhammad Qāsim Sāhib *rahimahullāh*: "If a person does not have that amount of enthusiasm for propagating Dīn as much as he has for the fulfilment of human needs such as eating and drinking, he cannot render true and complete services to Dīn." The one who observed Hadrat Wālā knows that – all praise is due to Allāh *taʿālā* – this was always his condition. Even if he were to hear something of wisdom from a child or an illiterate ignorant person, he would preserve it with immense value and quote it in his assemblies while attributing it to the person from whom he heard it.

Similarly, Allāh *taʿālā* placed in his blessed heart that strong and powerful zeal for the propagation of Dīn to the extent that he was always restless in this regard. He felt fatigued from doing other works but not from rendering academic services notwithstanding his physical debility.

On one occasion one of Hadrat Wālā's khulafā' who was an ʿālim sent his recently written book to Hadrat Wālā. He added a note to Hadrat Wālā in which he said: "I do not have the courage to present it to Hadrat due to his weakness, at the same time I do not have the courage for any of my written works to be published without Hadrat having seen it. My only request to Hadrat is to check just a few lines and to see the

subject matter of the book at the beginning." Hadrat Wālā wrote back: "I went through the entire book because reading it increased my energy and I did not feel any tiredness." It is as a result of Hadrat Wālā's ardent enthusiasm for the proliferation of Dīnī knowledge that we see about 1 000 of his written works in the form of books, lectures and statements still guiding thousands of Muslims to this day – all praise is due to Allāh *taʿālā*.

Despite writing so many books, Hadrat Wālā was particularly concerned about being able to write a book on every issue which face the Muslims. Furthermore, Allāh *taʿālā* blessed him with a sizeable number of distinguished ʿulamā' who were among his attendants. He would most often advise these ʿulamā' to write on various subjects and would take a personal part in helping them in their writing. Consequently, other ʿulamā' initiated a significant series of written works as per the counsel and instruction of Hadrat Wālā. This includes a few books to which Hadrat Wālā paid particular attention and spent large amounts of money. The most voluminous of these is *Iʿlā' as-Sunan* which contains proofs and substantiations from Ahādīth for the jurisprudence of Imām Aʿzam Abū Hanīfah *rahimahullāh*. These are presented in a very decisive, investigative, balanced and just manner.

This is a unique book which – although several ʿulamā' have written on this subject – has no equal as regards its completeness and details. A major portion of this book is written by Hadrat Maulānā Zafar Ahmad Sāhib. Hadrat Wālā's observations and counsels cover a large portion of this book. This work continued for about 25-30 years and about 40 000 rupees were spent in compiling and publishing it. Eventually, it was completed while Hadrat Wālā was alive and enjoying good health. Eleven volumes have already been printed, and about four or five volumes remain. Their printing has been deferred for the time being because of the current high price of paper. Allāh willing, once paper becomes available, the remaining volumes will be printed quickly.

Another work in this regard is *al-Hīlah an-Nājizah li al-Halīlah al-ʿĀjizah* in which Sharʿī concessions are provided for those poor women whose husbands are gone missing, disappeared, are impotent, or are present but are not fulfilling their duties of maintenance. In the absence of a Sharʿī judge in India, these

women were getting fed up and becoming apostates. Others were getting caught up in immoral and shameless acts. On seeing this serious tragedy, Hadrat Wālā focussed on looking for Sharʿī concessions to free women from these difficulties.

Consequently, he referred to the books of the four schools of jurisprudence and consulted with the eminent ʿulamā' of India. He then prepared a manuscript with the help of Maulānā ʿAbd al-Karīm Sāhib Gumthalwī and Maulānā Muftī Muhammad Shafīʿ Sāhib Deobandī. Once it was ready, Hadrat Wālā had it printed at his cost and distributed it for free.

The third important work is *Ahkām al-Qur'ān*. Around the year 1350 A.H. it was decided in Dār al-ʿUlūm Deoband that just as the important Hadīth collections are taught in one year [known as Daurah Hadīth], the major tafsīr works also be taught in one year. It was also decided that the opening lesson of this Daurah Tafsīr be conducted by Hadrat Wālā. A delegation of senior ʿulamā' which was headed by Hadrat Maulānā Husayn Ahmad Sāhib Madanī came to Thānah Bhawan to present this request to Hadrat Wālā. It was felt that the entire tafsīr of Baydāwī and Ibn Kathīr be taught. And for the clarification of the Hanafī school, *Tafsīr Madārik* be prescribed. However, Hadrat Wālā said that there are very few verses in which there are differences among the Imāms. Therefore, instead of teaching the whole of *Tafsīr Madārik*, it would be better if selected verses be taught. All the elders approved of this suggestion and Hadrat Wālā also suggested a name for that imaginary work there and then. He suggested the name *Dalā'il al-Qur'ān ʿalā Masā'il an-Nuʿmān*.

Subsequently, various coincidences prevented the task of selection and compilation to be initiated in Deoband. After waiting for two to three years, Hadrat Wālā felt that this is a very important task. He felt that just as the proofs of the Hanafīs from Ahādīth have been collated in *Iʿlā' as-Sunan*, proofs of the Hanafīs from the Qur'ān must be collated in *Dalā'il al-Qur'ān ʿalā Masā'il an-Nuʿmān*. Hadrat Wālā decided to personally initiate this task and handed it over to Maulānā Muftī Muhammad Shafīʿ Sāhib Deobandī in 1354 A.H. Hadrat Wālā laid down and identified the principles and methodology to be adopted for this work. He made a list of all the verses in Sūrah al-Baqarah which are related to this work and gave it to him. Maulānā Shafīʿ Sāhib started the work but he was too

occupied with his responsibilities in the iftā department at Dār al-'Ulūm Deoband. He had very little time for this task and so progress was very slow. In the meantime, Maulānā Zafar Ahmad Sāhib had just completed *I'lā' as-Sunan*. Hadrat Wālā felt that if he took up the task of *Dalā'il al-Qur'ān*, the work will be completed quickly. It was therefore given to him.

It so happened that after some time, Maulānā Zafar Ahmad Sāhib went to Dhaka University as a Professor, and could not continue with this work in a manner as it ought to be done. Those who knew Hadrat Wālā knew very well that once a work is initiated, he cannot rest until it is completed. This is why he began thinking of ways to divert the work in some other direction.

Hadrat Wālā first asked Maulānā Muhammad Shafī' Sāhib Deobandī if he could take an extended leave from Dār al-'Ulūm and stay in Thānah Bhawan in order to continue with this work. However, because he was in the high position of the iftā department, there was no way he could take an extended leave. It was then decided to divide the work into parts and give it to a few 'ulamā' so that the work can be completed in this way.

The work was divided among four people. The first two manzils[1] were given to Maulānā Zafar Ahmad Sāhib, the third and fourth to Maulānā Jamīl Ahmad Sāhib Thānwī, the fifth and sixth to Maulānā Muhammad Shafī' Sāhib Deobandī, and the last manzil to Maulānā Muhammad Idrīs Sāhib Kāndhlawī, a lecturer at Dār al-'Ulūm Deoband.

This work did not commence completely as yet when Hadrat Wālā fell ill which eventually proved to be his final illness before death. He became weaker by the day. However, just as he continued his other works despite his illness and weakness, his concern for the writing of this book continued. Maulānā Muhammad Shafī' Sāhib Deobandī tended his resignation [at Dār al-'Ulūm Deoband] and came to live in Thānah Bhawan. This was in 1362 A.H. which also happens to be the year of Hadrat Wālā's demise. Hadrat Wālā then decided that Maulānā Muhammad Shafī' Sāhib will devote himself to this work and Hadrat Wālā also expressed his happiness at this in several of

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[1] The Qur'ān is divided into seven manzils or stations to facilitate a weekly completion of the Qur'ān. (translator)

his assemblies. The work then commenced as decided by Hadrat Wālā.

This was the time when Hadrat Wālā had stopped going to the Khānqāh because of his severe physical debility. His illness was worsening by the day and so was his weakness. However, his enthusiasm to serve Dīn and knowledge of Dīn overpowered these impediments. When the work on *Dalā'il al-Qur'ān* commenced, Hadrat Wālā delivered a lengthy talk to the Maulānā [Muftī Shafī' Sāhib] on several verses, by telling him that such and such injunctions are derived from such and such verses. The Maulānā must search for them in the tafsīr books and if they are mentioned therein, he must note them. Hadrat Wālā also went into detail in explaining the manner in which the book must be written, what must be done and what must be left out. Hadrat Wālā would then ask the Maulānā daily about which verse he wrote on that day and what he wrote. He would then provide him with in-depth points that were appropriate to each verse.

When the work started, many injunctions came to the fore which were undoubtedly referred to by verses. However, the scholars who had written books on the subject of juridical verses did not note them for some reason or the other. Hadrat Wālā therefore felt that the theme of this book should now be elevated and made more general. In other words, it should not be confined to proofs of the Hanafīs but to all injunctions irrespective of whether they are related to juridical injunctions, beliefs, Sufism, morals or society. Special focus should be placed on injunctions which have become targets of doubt and misgiving through the effects of Western education and modern sciences. Hadrat Wālā added that this does not mean that *Dalā'il al-Qur'ān 'alā Masā'il an-Nu'mān* should be abandoned. Rather, it will also be a part of *Ahkām al-Qur'ān*. When the book is completed, verses related to this subject [proofs of Hanafīs] will be selected and a separate book titled *Dalā'il al-Qur'ān* will be prepared.

Although Hadrat Wālā's illness and weakness were worsening and it was becoming difficult for him to talk, together with suffering from bouts of drowsiness, he continued inquiring about *Ahkām al-Qur'ān* and providing his input. The Maulānā commenced with Sūrah al-Qasas on the 3rd of Rajab and Hadrat Wālā passed away on the 16th of that month. When the

Maulānā informed Hadrat Wālā that he is commencing with this sūrah, Hadrat Wālā delivered a very unique explanation on one of its verses. The Maulānā did note it but unfortunately it was not decreed for Hadrat Wālā to complete his explanation. After Hadrat Wālā's tragic and sorrowful demise, the hearts and minds of his attendants did not have the capability of thinking and pondering over any specific task. When they regained their composure after some time and the need to continue with their tasks came to their minds, an astounding world was presented before them. The importance of the task and Hadrat Wālā's engrossment in it demanded that it be completed in the best and quickest way possible. Although Hadrat Wālā's explanations which were the soul of this book had now been cut off and broke the courage of those who were working on it, it was overwhelmingly decided that the book must be completed in line with the principles which had been laid down by Hadrat Wālā.

All praise is due to Allāh *taʿālā*, Maulānā [Muftī Shafīʿ Sāhib] is presently working on this project. Maulānā Zafar Ahmad Sāhib, Maulānā Jamīl Sāhib and Maulānā Idrīs Sāhib are also occupied with their respective sections and doing it according to the time that is available to them. May Allāh *taʿālā* help them and enable them to complete it.

There are two other books which are worthy of mention under this discussion. The material for these books had been noted by Hadrat Wālā's blessed pen, he had even given titles to them, but the written book form could not be realized.

One is titled *al-Qaul al-Mansūr fī Ibn al-Mansūr*. This book contains an account of the life of Mansūr Hallāj and a balanced and equitable appraisal of him. The other is titled *Aydī al-Hādī ʿan Hayd al-Hādī*. This book establishes the belief in the eternal stay in the Hell-fire and a reply to a book of Ibn Qayyim. Hadrat Wālā made reference to these two books in his bequest as follows: "I advise my 'ulamā' associates in general, and Maulwī Zafar Ahmad Sāhib and Maulwī Muhammad Shafīʿ Sāhib Deobandī in particular, to complete these two books." Allāh *taʿālā* enabled both these books to be completed while Hadrat Wālā was still living. This brought immense joy to him. The first book was completed by Maulānā Zafar Ahmad Sāhib. As regards the second book, Maulānā Muhammad Idrīs Sāhib Kāndhlawī wrote a detailed book titled *ad-Dīn al-Qayyim* and

showed it to Hadrat Wālā who then stated that it suffices in place of the second book.

Imām Muhammad *rahimahullāh* said with reference to knowledge of Dīn:

إن صناعتنا هذه من المهد إلى اللحد

This craft of ours commences from the cradle and continues until we reach our grave.

Hadrat Wālā demonstrated this practically. He had lost all his physical strength yet his enthusiasm to continue benefiting Dīn was as described by a person on his love for wine and a goblet:

> Although there is no movement in my hand, there is some life in my eyes. Just leave the wine-cup and goblet by me, we will see when death comes.

In short, Hadrat Wālā devoted his entire life – and that too, a long life by Allāh's will – to just one objective, viz. service to Dīn.

فجزاه الله في الآخرة أحسن الجزاء، وأعطاه الله الدرجات العلى، ورزقه مرافقة الأنبياء

May Allāh reward him with the best of rewards in the Hereafter, confer him with the highest stages, and bless him with the companionship of the Prophets.

The essence of all the details as regards Hadrat Wālā's internal and external actions is that – by the grace of Allāh *taʿālā* – his condition was as sought for in the following established supplication:

اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِّنْ عَلَانِيَتِيْ، وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً

O Allāh! Make my inner self better than my outer self, and make my outer self good as well.

And in the following supplication:

اَللّٰهُمَّ اجْعَلْ وَسَاوِسَ قَلْبِيْ خَشْيَتَكَ وَذِكْرَكَ، وَاجْعَلْ هِمَّتِيْ وَهَوَايَ فِيْمَا تُحِبُّ وَتَرْضٰى، اَللّٰهُمَّ وَمَا ابْتَلَيْتَنِيْ بِهِ مِنْ رَّخَآءٍ وَّشِدَّةٍ فَمَسِّكْنِيْ بِسُنَّةِ الْحَقِّ وَشَرِيْعَةِ الْإِسْلَامِ.

O Allāh! Turn the whisperings of my heart into Your fear and Your remembrance. Utilize my courage and desire for what You love and are pleased with. O Allāh! Whenever You test me with

regard to anything, be it easy or difficult, keep me steadfast on the true path and the Sharīʿah of Islam.

If the reader considers all these details collectively and ponders over them, he will affirm my opinion word for word, and will find an affirmation of these two supplications in every minute aspect of Hadrat Wālā's life. May Allāh *taʿālā* bless us with these bounties as well. Āmīn.

From the above details we learn only the effects of those external and internal situations which were observed. As for the blessings and effulgence which the masters of the internal self fathomed, those are known to them alone.

If it were possible for us to gauge any of these to a certain extent, they can be gauged from *Tarbīyyatus Sālik*. Just a few days before his demise, a scholar said to Hadrat Wālā: "A person will be able to learn the path from *Bawādir*." Hadrat Wālā replied: "If a person wants to learn the path, *Tarbīyyatus Sālik* is there. *Bawādir an-Nawādir* by and large consists of rare points and sciences."

I recall an old statement with reference to special internal sciences. Hadrat Wālā said: "A genuine seeker never searches for the supernatural feats of his shaykh nor does he perceive a need for them because he observes the blessings of his shaykh – which are the fundamental supernatural feats – all the time." Consequently, most of Hadrat Wālā's attendants used to feel the effects of his focus and attention not only when they were present before him but also when they were away. This was especially so with those who used to continue corresponding with him. This is how they progressed by the day and their lives changed for the better even though there was no apparent focus and most of them were not addressed.

All praise is due to Allāh *taʿālā* that through Allāh's help and Hadrat Wālā's blessings, I have completed my description of matters related to Hadrat Wālā's demise. In the course of this description, I presented aspects from his life irrespective of whether they were connected to the discussion or not. They are, nevertheless, not devoid of any blessings and effects.

I now describe the exact event of Hadrat Wālā's demise.

Hadrat Wālā's Demise

Look at this coincidence! I am writing on this terrifying and sorrowful incident on a Tuesday night after the ʿishā and tarāwīh salāh. It is the same day and time when the incident took place. I mentioned previously that Hadrat Wālā was suffering from continuous diarrhoea from Monday morning. Several layers of cloth were laid beneath him, he used to relieve himself while lying down, and the cloth would be replaced each time. At the time of salāh, both his wives would take particular care in seeing to his purification needs. The bouts of diarrhoea made him extremely weak. He no longer experienced any drowsiness and he was able to explain everything as it was happening. This satisfied the doctors because his mind had opened up and he was speaking uninterruptedly. He complained about perceiving some darkness before his eyes, and it seemed that Hadrat Wālā knew that this is his last day. Consequently, when it was mentioned before him that the doctors have allowed the cook to add rice to the chicken curry for the evening, he said: "I do not even want to be present until that time."

Similarly, he said to his junior wife: "I am going today." She asked: "Where to?" He replied: "Don't you know?" Furthermore, close to three o' clock in the afternoon, Hadrat Wālā's brother-in-law [wife's sister's husband], Janāb Deputy ʿAlī Sajjād Sāhib came to inquire about his well-being. Hadrat Wālā said to him: "Go and tell Hakīm Sāhib that my hands and legs have become lifeless, my breathing is half and inflated." When Deputy Sāhib proceeded to relate this to the Hakīm Sāhib, Hadrat Wālā's junior wife came near the window and said in a low tone: "He [Hadrat Wālā] said that he is going to be here until maghrib."

When I entered after Deputy Sāhib's departure, Hadrat Wālā said the same thing to me: "I am having difficulty in breathing." I said: "Hadrat has always been complaining about shortness of breath. It settles down after a massage." He said: "I never experienced so much of discomfort in my life." I also decided to go to the Hakīm Sāhib and inform him. When I returned, Hadrat Wālā was cleansing himself, so I waited outside. Since quite some time had passed I forgot about it, but Hadrat Wālā himself asked me on my return: "What reply did the Hakīm Sāhib give?" I reprimanded myself over my memory and thanked Allāh *taʿālā* over the fact that despite his critical

condition, Hadrat Wālā remembered himself and asked the question [about Hakīm Sāhib's reply].

Maulānā Jamīl Ahmad Sāhib came in after that. Hadrat Wālā said: "I am finding it very difficult to breathe, massage my chest a bit." The Maulānā asked: "Should I apply some oil?" He replied: "No, massage it just like that." Just then Hakīm Muhammad Sa'īd Sāhib Gangohī came in to inquire about Hadrat Wālā's health. He had been treating Hadrat Wālā before Hakīm Sāhib Lucknowī. Despite this, he remained on account of his deep bond with Hadrat Wālā. Someone asked him whether it will be better to massage him with almond oil or red oil, because previously he had been experiencing relief with almond oil. The Hakīm Sāhib said that the red oil will be more beneficial. So they began massaging Hadrat Wālā with it and the Hakīm Sāhib, contrary to his practice, remained there for quite some time. When he left, Hadrat Wālā said: "I did not find any benefit at all from this oil. I have been benefiting from almond oil, I ought to be massaged with it."

Look at Hadrat Wālā's consideration of the Hakīm Sāhib despite his critical condition and the discomfort which he was experiencing. As long as he was seated there, he did not act against the Hakīm Sāhib's recommendation and did not ask to be massaged with almond oil. Before the 'asr salāh he said to all those who are present: "I am lying down here unable to do anything at all. What kind of life is this? Now the time must arrive." Even at this time, he was fretting over his inability to do any work. His biggest grief was that he had become powerless to do any work. And what was his work? Serving the seekers – those who were with him and those who were away. Even on that day he inspected all the post which came and checked the addresses to see if any of his attendant's letter was there. Hadrat Wālā took support from two people and sat up. Maulānā Jamīl Ahmad Sāhib who was one of the two said: "It is the time for 'asr salāh, why don't you perform your salāh now so that you do not have to get up again?" Hadrat Wālā responded in the affirmative and performed his salāh while sitting although he had been performing his salāh while lying down. He did not have the strength in his hands to place them on his knees. He rested on his forearms, only then could his hands remain on his knees. After the 'asr salāh, Hadrat Wālā asked for Janāb Maulānā Shabbīr 'Alī Sāhib, the principal of

the Madrasah and Khānqāh. Maulānā Shabbīr ʿAlī Sāhib was gone to Sahāranpūr to bring medicines for Hadrat Wālā.

Hadrat Wālā's wife felt that if he was told that Maulānā Shabbīr ʿAlī is gone to Sahāranpūr, it will cause discomfort to Hadrat Wālā, so she said: "Very well, I will call him." Hadrat Wālā asked for him again after a short while, and she gave him the same reply to save him from restlessness. When he asked for him several more times, Maulānā Shabbīr ʿAlī's wife said to Hadrat Wālā's wife: "He is already feeling restless from asking so many times. He must be thinking: I am calling for him, why is he not coming? He should therefore be informed that he is gone to Sahāranpūr to bring medicines for you." Hadrat Wālā's wife eventually said: "He is gone to Sahāranpūr to bring medicines for you. Allāh willing, he will return by the evening."

Hadrat Wālā became very perturbed when he heard this and said: "I had some work with him with regard to the Khānqāh." Hadrat Wālā's wife said: "You can tell it to me." He said: "You will not be able to understand it." He then expressed his sorrow over Maulānā Shabbīr ʿAlī's absence. She said: "You can explain the matter to someone who is present here." Hadrat Wālā kept silent. In order to put an end to his restlessness, Hadrat Wālā's wife called for Maulānā Jamīl Ahmad immediately after the maghrib salāh and said: "Maulwī Jamīl is present, you can explain the matter to him." It was most likely that in order to put the matter at rest, Hadrat Wālā asked for the small box in which all trusts were kept. This box did not contain any trusts belonging to the Madrasah. At the same time, Hadrat Wālā's senses were still so sharp that it could never have been deduced that he asked for the box for no reason, knowing that no Madrasah trusts were in it. Rather, it was his intention to put the matter to rest. It was therefore said to him: "Explain the matter to Maulwī Jamīl and Maulwī Zafar." But he chose to remain silent. On hearing all these conversations, the girls in the house began crying.

Hadrat Wālā's junior wife said: "Look, the girls are crying. Why are you saying such depressing things? What is the hurry? When your breathing improves in the morning, you can explain everything." Hadrat Wālā said: "These girls who are crying are mad. Do you think I am saying these things out of despair? This is a matter of rights of fellow humans and an order from Allāh *taʿālā*. It is therefore necessary to explain everything

about all trusts." After performing the maghrib salāh while lying down, he asked his junior wife: "Have I given you two your monthly allowance?" She convinced him by saying: "We have received a lot. We have more than enough for our expenses. You already gave us, there is no need for you to worry."

He then asked for the monies to be taken out from the envelopes which were entrusted to him. Fourteen annas came out from one. He said: "There ought to be fifteen." When they checked properly, one more came out. He then asked for a second envelope to be emptied. It contained six five rupee notes and a few coins. He tried to count the notes himself and said something but they could not understand what he was saying. Just then, he fell unconscious and the notes fell on his chest. Both his hands remained on his chest.

Handing over these trusts and explaining them were his last actions. There was nothing which needed explanation because, as per his norm, the amount which the envelope contained was written on the envelope and another note was placed inside. It contained all necessary details about the amount. However, because he was so particular about the rights of fellow humans, this thought overwhelmed him until the very end. We had related this in detail previously. Two or three days before his demise he had told me: "I am very concerned about two things, salāh and rights." Maulānā Shabbīr ʿAlī Sāhib used to say that he had explained everything about the trust several times before, and he intended explaining something else to us but we could not learn it.

Hadrat Wālā did not come to his senses after the above episode of falling unconscious. He remained unconscious for about one and quarter hour. He was breathing rapidly and with a sound. Janāb Maulānā Zafar Ahmad Sāhib – Hadrat Wālā's sister's son – continued reading Yā Sīn and other sūrahs, and was giving him drops of zam zam water with a spoon. I, together with a few others, were standing helplessly and observing everything sorrowfully. We also continued reading Yā Sīn. The women then requested privacy. I and some of my companions went out, the relatives remained inside. We thought to ourselves that they need privacy, so we should go and perform ʿishā in the meantime. We then proceeded to perform ʿishā salāh.

I thought that the pangs of death will continue for some time as I had noticed with my son. However, they only lasted for about one and quarter hour. I was reading the tashahhud of my witr s̲alāh when I suddenly perceived a change in my heart. This troubled me. I felt as if I have been left empty. I thought to myself: Is it not what H̲ad̲rat Wālā used to speak out repeatedly? He used to say: “When a Quṯb al-Irshād passes away, people of perceptive hearts experience a change in their hearts and a decrease in their spiritual condition. The reason for this is that such a personality’s blessings pervade all, even if they do not perceive where it is coming from. In fact, it is not necessary for even the Quṯb al-Irshād to have knowledge of the transfer of blessings. It is like the light of the sun which reaches everyone even though the sun may not intend it.” On thinking of this statement, the thought certainly crossed my mind that the reason for the change in my heart is that H̲ad̲rat Wālā is on the verge of departing from this world. I thought this because I was still thinking that he is still in the pangs of death. Then I thought that no, he is still alive because he is still in the pangs. Why am I experiencing this effect from before hand? The answer which came to my mind is that although he has not departed as yet and is still in the pangs of death, because his focus is lost, it is possible that its effect is like the one which occurs at the time of death. However, when I completed my s̲alāh and rushed to his house, I learnt that he had breathed his last just five minutes before. To Allāh we belong and to Him is our return.

At the time, the thought crossed my mind that the unique change which I perceived while I was in tashahhud may well be the exact time when H̲ad̲rat Wālā’s soul left him. This is because about that amount of time must have passed from the time I completed my s̲alāh and rushed to his house. I perceived that change to such a level that after completing my s̲alāh I was severely distressed and said silently to myself: “O Allāh! How will my īmān remain safe if my condition remains like this after H̲ad̲rat Wālā?” I seriously feared losing my īmān.

When I went inside and my eyes fell on his blessed face, I spontaneously and unwittingly remarked: “Oh! Glory to Allāh! What a sweet and manly life you lived! May Allāh reward you.”

H̲ad̲rat Wālā lived with the same grandeur and eminence until the very end. I then proceeded tremblingly towards his head

side, kissed his blessed forehead and touched my fingertips to my lips and then my eyes. I had never seen anyone kissing the forehead of a deceased person. Thus, later on I had some misgiving over this audaciousness of mine. I thought to myself: I hope my act was not considered to be disrespectful and did not offend anyone. However, many days later, Janāb Maulānā ʻAbd al-Lat̲īf S̲āh̲ib, the Nāz̲im of the madrasah at Sahāranpūr, delivered a talk at H̲ad̲rat Wālā's house. He spoke on the verse:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ

Muh̲ammad is but a Messenger…

Without intending a similarity, it was the first time I heard of the incident that H̲ad̲rat Abū Bakr *rad̲iyallāhu ʻanhu* had kissed the blessed forehead of Rasūlullāh *s̲allallāhu ʻalayhi wa sallam* in the same way. When I heard this, it not only put me at ease but also brought me immense joy. Later on I learnt that a few other ʻulamā' relatives of H̲ad̲rat Wālā had also done the same thing. The misgiving which I had in this regard was removed.

At the time when H̲ad̲rat Wālā was experiencing the pangs of death, his junior wife noticed that when he breathed heavily, in the web between his index and middle fingers of the right hand a bright light like that of the fire-fly would emanate. Although two lamps were lit in the room, the light which emanated from between his fingers would overpower the light of the lamps. When he breathed out, the light would disappear.

Initially she thought that because it is the monsoon season, it is overcast and drizzling, so a fire-fly probably came in and is sitting there. Since it was not a harmful animal, she did not even try to remove it. However, when she observed this for quite some time, she showed it to the other women who were present to affirm whether she is imagining it or whether there is certainly a light emanating from there. They all looked and affirmed what she had noticed. When H̲ad̲rat Wālā breathed his last, the light disappeared and was not seen again.

On hearing this strange incident, a senior ʻālim who was also a khalīfah of H̲ad̲rat Wālā gave a delicate explanation which was approved by all. He said: "It is not far-fetched to say that the light appeared from there because phenomenal branches of knowledge, intricate facts and information emanated from

between those two fingers when he was writing all his books and other written works. This light is probably on account of it. Allāh *taʿālā* alone knows the reality."

A short while after Hadrat Wālā's demise, Janāb Maulānā Shabbīr ʿAlī Sāhib, who was Hadrat Wālā's nephew, returned from Sahāranpūr with Hadrat Wālā's medicines. He was the one regarding whom Hadrat Wālā had called for several times in order to relay something about the Khānqāh to him. But now there was nothing to which he could return – neither the illness is present nor the patient.

The Maulānā was quite depressed but he had to do what he had to do. He sent Hadrat Wālā's closest associates and relatives to the surrounding areas to convey the message of his passing away so that people do not have cause to complain. However, the next morning he noticed thousands of people approaching from all sides to take part in the janāzah salāh and the burial. The news spread from one to the other, and within the night itself, all the surrounding villages and towns came to know of this tragedy. Although people were sent from Thānah Bhawan only close to midnight, the news spread extremely fast. Why should the news not spread so fast, after all it was the demise of the beloved of the world and the leader of the world [of that time].

Maulānā [Shabbīr ʿAlī Sāhib] immediately proceeded to the graveyard which Hadrat Wālā had requested and whose historical name was Qabrastān ʿIshq Bāzān. He was accompanied by Maulānā ʿAbd al-Karīm Sāhib Gumthalwī to demarcate the spot for Hadrat Wālā's burial. He also informed other relatives and attendants of his thoughts. On reaching the graveyard, the two unanimously decided on a spot where Hadrat Wālā is presently buried. It is a most suitable spot in every respect and is liked by whoever sees it.

There were many attendants throughout the night. The next morning, several ʿulamā' and righteous personalities participated in the bathing of the deceased which was done in total compliance to the Sunnah under the supervision of the principal of the Khānqāh, Maulānā Shabbīr ʿAlī Sāhib. Onlookers were watching with remorse and thinking to themselves that this was the bed on which Hadrat Wālā used to lie down, meet visitors and honour us with his statements; and now he is lying on it lifeless and motionless.

On observing this scene, some people were shedding tears, others were crying in their hearts while yet others were sobbing. First of all, Hadrat Wālā was very thin and frail due to his old age. And now his five-year long chronic illness had reduced him to bones. Hadrat Wālā was carried from there once the bathing and shrouding was completed. The sound of weeping emanated from the house. Others were reading the kalimah. There was a youngster who was known to be not fully in his senses and whom some people referred to as a majdhūb. Hadrat Wālā used to engage in light-hearted humour with him and show a lot of kindness to him. He came in and began reading the kalimah in a loud voice. One of Hadrat Wālā's special attendants had related an incident about this boy to me. The attendant met him in Ambheta so he asked him about Hadrat Wālā. The attendant said that he is ill and getting worse by the day. The boy said: "The Maulānā is now a guest for fifteen days and will pass away after that." Hadrat Wālā passed away on the fourteenth day.

When the janāzah was about to be carried out of the house, there was a slight drizzle. There was a need to place a blanket over the janāzah. It was my good fortune that my blanket acquired the honour of being the last item to cover Hadrat Wālā. This was because my room was right next door to Hadrat Wālā's house. All praise is due to Allāh *taʿālā*.

It became extremely difficult to convey the janāzah from the house to the Khānqāh because the large crowd was restless like moths, and most people did not get the opportunity to carry the bier on their shoulders. The janāzah was eventually placed in the Khānqāh and the crowd grew even larger. The Principal Sāhib felt the need to support the bier with two lengths of bamboo, so this was done. In addition to this, several tough men were selected to proceed with the janāzah all the time and not to allow any change in the bearers of the bier. Instead, anyone who wanted to support the bier with his shoulder must do so by coming beneath the lengths of bamboo and not beneath the bier itself.

The janāzah was left in the Khānqāh for some time because they were waiting for the train from Sahāranpūr to arrive. The people occupied themselves in reading the Qur'ān and each person conveyed rewards to the deceased as much as he was inspired to send. In the meantime, the telegram which was

addressed to the Station Master of the main Sahāranpūr station reached him. The telegram stated that in addition to the first train, another special train will be released in which about 400 passengers will arrive solely to attend the janāzah of Hadrat Maulānā Ashraf ʿAlī Thānwī Sāhib *rahimahullāh*. You must immediately inform Maulānā Shabbīr ʿAlī Sāhib to wait for its arrival.

The first train reached from Sahāranpūr. It contained countless people who arrived to join the janāzah salāh and burial. It was ascertained from them as well that another special train is on its way with many people who could either not fit in the first train or could not catch it in time because they received the news a bit later. This is because the person who was sent to Sahāranpūr to convey the news had to come back in the next train which left soon after his arrival. In other words, the messenger himself had to rush back. Even after the arrival of the first train, the people had to wait for quite some time but the second train still did not arrive. The Principal Sāhib then felt that the janāzah should be carried to the ʿĪd Gāh. They will wait there for a little longer and perform the janāzah salāh there because of the large crowds.

They then proceeded towards the ʿĪd Gāh. Although it had stopped drizzling, there was a lot of mud on the roads and the way was quite slippery. This required a lot of caution because the crowds were too big and the road was in a bad condition. Although the ʿĪd Gāh is very near, it became very difficult to carry the janāzah there. The Principal Sāhib himself was in front between the two legs of the bier, supporting both the legs on his shoulders, moving forward carefully, and stopping the people from crowding around him. There were pools of water everywhere and the ground was quite uneven. He was not even wearing shoes, his pants were folded up, and his legs and shins were covered in mud. They eventually conveyed the janāzah to the ʿĪd Gāh exhausted and tired. May Allāh *taʿālā* reward them with the best of rewards. Āmīn.

On reaching there, they still had to wait for quite some time for the second train. It had stopped drizzling, the sun had reappeared and the sunlight was making things uncomfortable. The few people who had umbrellas were standing under them, but the waiting made it difficult. The clouds began gathering once again and people feared it would start raining. Another

train arrived from Shāhidrah but there was still no sign of the special train. After some time it was learnt that the special train has arrived on the main station, but will only leave there when this second train reaches. Furthermore, it had to load goods, so it will depart for the sub-station after quite some time.

Bearing in mind all this information and the already lengthy period of waiting, they were forced to make the decision that they will not wait any longer. The janāzah s̲alāh was then performed under the imāmat of Janāb Maulānā Z̲afar Ah̲mad S̲āh̲ib, the nephew of H̲ad̲rat Wālā.

Another major challenge which presented itself after the janāzah s̲alāh was that of ziyārat (seeing the face of the deceased) because people in general were insisting on it. The fear of the crowd rushing forward did not give anyone the courage to permit this. The Principal S̲āh̲ib was eventually forced to announce: "If this is going to be the situation, I will be forced to stop the ziyārat completely." People then moved away slightly from the janāzah and the pushing and shoving subsided a bit. A few people then surrounded the janāzah, held their hands together and formed a sort of barrier so that people remain outside the circle, look at the face of the deceased from there and make way for others. There was a need to ensure that those who come forward to look, do not stand there for too long, and the same people do not come for a second look so that the weak, the strong, the juniors and seniors – everyone gets a chance. The Principal S̲āh̲ib's excellent arrangement enabled this stage to be passed in an excellent manner.

A few strong and enthusiastic persons who left the train at the main station and came here were fortunate to be able to join in the janāzah s̲alāh and to see the face of the deceased. However, they were very few. The majority came by train and only reached at the time of the burial. Some joined in filling the grave while others reached after the burial. Everyone was in the graveyard when those of the second train also reached. They were all able to join in the du'ā'.

They were very disappointed at missing the janāzah s̲alāh and the opportunity of seeing the face of the deceased. However, others felt even more sorry for them because they had left with so much concern but the shortcoming on the part of the railway people caused them to be deprived [of the janāzah

salāh]. Had a little care been taken, the train could have reached on time and ought to have reached on time. Anyway, they probably had certain rules and regulations to follow. Nevertheless, everyone certainly received the reward for attending, and an additional reward for their failure and expressing this remorse.

By virtue of Hadrat Wālā's beautiful end, may Allāh *taʿālā* bless all those who attended the burial with the eternal treasure of a good end. May Allāh *taʿālā* bless them with Jannatul Firdaus with Hadrat Wālā on the basis of their love for Hadrat Wālā. Āmīn.

The difficulties which were faced in carrying the janāzah from the Khānqāh to the ʿĪd Gāh were also faced when carrying it from the ʿĪd Gāh to the graveyard. I had a pimple on my back and it was becoming extremely difficult to save it from getting rubbed in the course of the pushing and shoving of the crowds. It was difficult to even reach the lengths of bamboo to which the bier was fastened and I could lend my shoulder to them only superficially. Sometimes I would just be able to touch the bamboos and would then kiss my hands. I considered this to be a boon. I found it very difficult to throw sand into the grave. I was protecting the injury on my back with one hand while being pushed by the crowd. Trying to save myself from slipping in the mud was another challenge.

My shoe slipped off my feet and putting them on was another major difficulty. I eventually asked the Principal Sāhib to help me. He steered me and conveyed me to the graveyard. Another person was scooping handfuls of soil and passing them to me, which I used to fill the grave. I recall the condition of a non-ʿālim who was overcome by his emotions. He said: "I tried my utmost to throw sand on Hadrat Wālā's grave but could not pluck the courage. I thought to myself: How can I throw sand on his grave? My heart did not allow me to do it."

Later on I heard from an ʿālim that a few Sahābah *radiyallāhu ʿanhum* who were overtaken by extreme respect had the same thoughts about throwing sand on the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

This treasure-house of knowledge and spiritual sciences was conveyed in the form of a corpse of academic pearls to the ground, everyone dusted their hands and then stood up to

make duʿā’. They then bid farewell to him forever, lowered their heads after mid-day, and returned silently to their homes with absolute sorrow and grief. To Allāh we belong and to Him is our return.

Oh! That sun has set whose setting was conveyed to us by Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream which was seen by a pious woman exactly six months before. The dream will be related in the next section.

This tragic news spread gradually to the entire country. Some people learnt of it through letters, others by conversations with people and yet others from the newspapers. All the newspapers paid special attention to this news, spoke highly of Hadrat Wālā’s academic and practical excellences, and expressed their sorrow and grief over this irreparable loss.

In short, no sooner people received the news, they began coming [to Thānah Bhawan]. This continued for many days. Hadrat Wālā had strictly warned us against informing people about his illness. Therefore, the last visit remained a remorseful one for many. Despite Hadrat Wālā’s prohibition, a large number of people used to come towards the end. The people of Delhi and surrounding areas were very disappointed, in fact they complained, and said: “You could have informed us through such and such means. Had you informed us, thousands of Muslims from Delhi would have taken the golden opportunity of joining in the burial.” Anyway, whatever was bound to happen happened. I conveyed these sentiments in my poem:

> Do not ask what happened and why it happened. Whatever happened and how ever it happened, happened for the best.
>
> Of what good is there if it is against my wishes and according to the wishes of the Beloved?

This brings me to the end of this section on the conditions which surrounded the sad demise of Hadrat Wālā. I now present four themes as addendums in order to complete the benefit of this section. They are: (1) Glad Tidings in The Form of Dreams. (2) A Few Devoted And Special Servants. (3) Consolation. This is followed by a few historical episodes some of which have been touched upon in the discussion on the conditions surrounding Hadrat Wālā’s demise. This will be

followed by selected poems which were composed and sent to me by certain personalities.[1]

Glad Tidings In The Form of Dreams

Hadrat Wālā's Dīnī services which are as bright and glittering as the sun at mid-day are more than enough to prove his high rank and position. There is no need for any additional proof. As the saying goes:

> The mere appearance of the sun is proof of its existence.

By Allāh's will, our Hadrat Wālā was a sun and most of what I have been relating was about this sun, and – Allāh willing – I will continue doing so. However, now that I have completed this, I will relate a few dreams which were seen by some righteous people. These are related solely to divert the minds of the associates of Hadrat Wālā because such a diversion is necessary at times of grief and sorrow. Although dreams cannot be used as proofs and evidences, the Hadīth refers to true dreams as *mubashshirāt* – glad tidings. As per a statement of Hadrat Wālā, they naturally and essentially have the element of bringing contentment and satisfaction. This cannot be denied because it is observed most of the time. Hadrat Wālā himself related certain special dreams in a collection titled *Sidq ar-Ru'yā*. I commence with quoting one specific dream from this collection.

A high-ranking woman who was affiliated to Hadrat Wālā saw a dream six months before his demise. This was at a time when there was no reason to have such thoughts [of Hadrat Wālā's departure from this world]. Her dream with Hadrat Wālā's reply is quoted from *Sidq ar-Ru'yā*.

The Dream

I saw a dream two or three days ago. I saw myself going to a certain place where a function was held. The carpets and other items for that function were present, but the function itself had ended. The carpets and other items were being carried away. I saw a person and asked him what was happening. He replied:

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[1] All these themes will not translated into English. Only those which would be of interest and suited to the English reader will be translated – inshā Allāh. (translator)

"Rasūlullāh *sallallāhu ʿalayhi wa sallam* was present here." I asked: "What was Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying? Did he say anything?" The person replied: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'Consider Maulānā Ashraf ʿAlī as a setting sun.'" I interpreted the dream that Allāh *taʿālā* will – out of His grace – give you long life. However, ever since I saw this dream, I am experiencing some sort of worry in my heart.

Reply

There is nothing to be worried about. It does not contain any word which demonstrates that the time has drawn near. Even if we were to accept that it contains such a word, then the word "near" cannot be specified. The Qur'ān refers to the Resurrection as being near, but it has not taken place as yet. It is possible that the objective of this theme is to advise the person not to delay in acquiring Dīn. The person must be conscious of this nearness.

This was with regard to the dream itself. I need to give a reply to a misgiving or misunderstanding. An ummatī [referring to himself] is referred to as a sun while the Sahābah are referred to as stars. This could be misconstrued as according superiority to an ordinary ummatī over the Sahābah. The point of comparison is different in each place. Furthermore, the point of similarity between the stars and the Sahābah is the large number of both, and the point of similarity between an ummatī and the sun is that of singularity [both are one]. This is why I said that the point of comparison in each is different. Another Hadīth compares the Sahābah to the Prophets and angels, before whom the sun – in fact, the heavens – are totally insignificant. There is therefore no room for this misunderstanding. 20 Muharram 1362 A.H.

The above reply is dated 20th Muharram and the lady said that she saw the dream two or three days ago. It was the practice of Hadrat Wālā to write replies on the day he received a letter. It must have taken two days for the letter to reach. So it must have been written on the 18th. Two or three days before that [when she saw the dream] would mean that she saw the dream on the 15th or 16th of Muharram. Hadrat Wālā passed away on the night of the 15th/16th of Rajab. According to this calculation, the dream was seen exactly six months before.

What a clear dream it was wherein Hadrat Wālā was referred to as a sun.

*****

One week before Hadrat Wālā's demise, the imām of a masjid in Punjab who was very regular in performing the tahajjud salāh saw a dream. There was a large crowd of people and a janāzah was placed before them. He asked about what this was all about and was told that Rasūlullāh *sallallāhu 'alayhi wa sallam* had passed on. This was the janāzah of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The imām related this dream to a few scholars who gave the interpretation that it seems as though a very senior 'ālim is to pass away soon. When they heard about Hadrat Wālā's demise one week later, they immediately made mention of their interpretation of the dream and said that we have now concluded that this was in fact its interpretation.

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The imām of another masjid in Punjab is a Sayyid and a student of Hadrat Maulānā Anwar Shāh Sāhib. Two nights before or after Hadrat Wālā's demise, he saw the word جناح written in the sky. A few moments later, the word قد appeared before the previous word. Thereafter, the word كُسِرَ appeared between the two. Then the word الاسلام appeared in the end. The complete sentence will read:

قَدْ كُسِرَ جَنَاحُ الْاِسْلَامِ

The wing of Islam has broken.

He was quite worried when he woke up and did not know what this was all about. He then read about Hadrat Wālā's demise in the newspapers and immediately concluded that this is the interpretation of his dream.

What doubt can there be in this regard? after all, Hadrat Wālā's being really strengthened Islam. He was certainly a strong support for Islam.

*****

A mujāz-e-suhbat saw Hadrat Wālā in a dream wherein he was conducting a Hadīth lesson. A special attendant of Hadrat Wālā

was reading the Ahādīth while Hadrat Wālā was explaining. Hadrat Wālā also seated the one who saw this dream close to him. In the dream itself he saw Hadrat Wālā saying: "Bhāi! I am going soon. There is very little time. Read everything." Or he said: "Read whatever has to be read." It seems as though Hadrat Wālā is entirely immersed in the Qur'ān and Hadīth, or he spent his entire life in teaching the Qur'ān and Hadīth. He appears to be an embodiment of light.

*****

A senior scholar and khalīfah had come about a week or ten days before and then continued to another place. On the same night that he passed away, this scholar saw a dream in which Maulānā Shabbīr 'Alī Sāhib said to him: "Hadrat Maulānā has recovered completely." He certainly recovered completely.

*****

Based on the confidence and extreme respect which a special associate and mujāz-e-suhbat had in his heart for Hadrat Wālā, he was experiencing a conflict his heart as regards seeking forgiveness for Hadrat Wālā. He saw himself present in the Khānqāh, Hadrat Wālā appeared suddenly and said: "Continue making du'ā' for my good health." This was a way of removing his conflict from the unseen.

*****

There is another dream which brought a lot of contentment to me and still does. A distant relative who received Western education and had an office position saw at his place of employment, on the night following Hadrat Wālā's demise – i.e. between Wednesday and Thursday – that Hadrat Wālā is immensely happy. In fact, he is so happy that his blessed face has turned red out of joy. He seems to be in a state of ecstasy like an intoxicated person and is singing a Persian couplet in a beautiful tone. My relative recalled the couplet when he woke up but forgot some of it subsequently. He tried recalling it and came up with the following words:

> Those who offer themselves to the dagger of submission receive a fresh life every moment.

However, he cannot say with certainty that this was in fact the couplet. Its theme applies completely, i.e. he was extremely surprised at seeing Hadrat Wālā in this state of ecstasy

because Hadrat Wālā was never attached to things of this nature, and thought to himself: "What has happened to him today?" The moment he woke up, he said to his friend who was sleeping nearby: "Bhāi! I saw this dream just now. The only interpretation which is coming to my mind is that Hadrat has passed away because such joy and happiness can only be experienced by a walī of Allāh *taʿālā* at the time of death." This was affirmed later on.

On hearing this dream, I spontaneously read the following couplets which Hadrat Wālā himself used to read very often with absolute enthusiasm:

> I will be delighted the day I leave these ruins. I will find the comfort of my heart and I will follow the beloved. I have vowed that if I ever get this agony (of love) then right until I reach the gates of the beloved I will go in excitement singing away (the praises of Allāh *taʿālā*).

If Hadrat Wālā did not experience this happiness, who else could? After all, he spent an entire life with this fear and concern as to how his end will be. Everything centres around this, and no one knows about it. Whenever this used to be discussed, complete and total fear and dread used to be noticed on him. In short, he was always worried about this. If an erudite personality like him had so much fear and is then rest assured about his Hereafter, then who can be more happy than him?

May Allāh *taʿālā* bless us all with the best end through the blessings of Hadrat Wālā and honour us with eternal companionship with him in Paradise. Āmīn.

*****

A woman who is very closely related to Hadrat Wālā saw a dream just two days before his demise. On seeing the dream, she became so fearful over Hadrat Wālā's life that she awakened her husband immediately. He consoled her by saying: "You ought to rejoice because Allāh *taʿālā* showed Paradise to you." When her dream was related among the house people, they all began to cry.

The dream which she had is as follows: There is a large building which is surrounded by rivers and orchards. There are

thousands and thousands of people in the building – men, women, children and even animals. And more people are descending into it from the skies. Someone said that these are angels. Everyone is in prostration, even the animals. Each creation went into prostration as they came into the house and then departed. She asked: "What is this? How come the salāh is being performed in this way?" Someone replied: "Don't you know? Salāh is being performed for the janāzah that is placed in the centre of the house."

When she looked at the janāzah, it was covered with a black sheet similar to the one which Hadrat Wālā used to wrap around his body. Such and such special associates who used to be in Hadrat Wālā's assemblies most of the time said: "It is not right for the women to intermingle with the men." The women were made to stand between two screens while the special associates were holding the screens…(the remaining portion of the dream is not related to Hadrat Wālā, it was therefore not considered appropriate to relate it here – compiler).

As per my own temperament, I consider this to be a physical expression of Hadrat Wālā being a leader of the world. Allāh *taʿālā* knows best. Furthermore, Hadrat Wālā used to interpret the colour black to refer to self-obliteration. The fact that he enjoyed these two ranks [leadership and self-obliteration] from all his other conditions and stations is more obvious and glaring than the brightness of the day.

*****

Shāmlī is just two stations away from Thānah Bhawan. The imām of the masjid there who is a very righteous person dreamt of Hadrat Junayd Baghdādī *rahimahullāh* on the night of Hadrat Wālā's demise. He said to him: "Read the kalimah tayyibah." The imām began reading durūd sharīf. He said: "No, this is the time to read kalimah tayyibah." He asked: "Why?" He said: "You will come to know in the morning." The very next morning he received the news of Hadrat Wālā's demise. He left Shāmlī immediately and joined the janāzah salāh and burial.

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The following incident occurred not very long before Hadrat Wālā's demise at a time when he was suffering from bouts of drowsiness. One day, after dictating replies to letters after

zuhr, he felt drowsy. He then got up suddenly and said: "I just felt as if an envelope is placed on the bed with the name ʿAbd al-ʿAzīz written on it." I said: "It is probably as a result of Hadrat Wālā dictating replies to letters just now." He said: "But why did I see the name ʿAbd al-ʿAzīz?" A foreboding passed my mind and I thought to myself: Is it possible that this is a reference to Hadrat Wālā's age and comprehensiveness? When I inquired, I learnt that Hadrat Shāh [ʿAbd al-ʿAzīz] Sāhib's age was also around the same as Hadrat Wālā's, and as for the similarity in their quality of comprehensives, that is glaring and obvious.

*****

A very close ʿālim and khalīfah of Hadrat Wālā who was present at the exact time of Hadrat Wālā's death and also took part in the bathing, burial and other arrangements, describes the following in his own words:

> I saw this dream either on the night of Barā'ah or a few nights after it. I saw a very elaborate procession in an extremely large city. On reaching close to the procession, I learnt it was the procession of Hadrat Hakīmul Ummat. When the blessed throne itself came close to me, there was a large crowd but I could not see any acquaintance among the crowd. The thought immediately came to me that this is an assembly of angels. I stood respectfully to one side along a wall where the path was turning and a staircase was starting, going up to a very elevated place. When I looked towards the eventual high spot that is to be reached, I thought to myself that this is a special place of attendance. But then the procession came back. Hadrat Wālā's gaze fell on me at that time. This happened when he was still at a distance from where I was standing. When he came closer, he lowered his head in my direction and said: "I am not feeling any weakness now. We are just moving around out of happiness."

What he meant was that although I am sitting on a throne and being carried on the shoulders of others, it is not because I am weak and cannot walk, rather we are moving around in happiness. He made the first statement [I am not feeling any weakness now] in a special tone which marked an emphatic

negation, and the second statement by lowering his head and saying it with a smile.

I recall one of Hadrat Wālā's statements on the subject of negating any weakness.

A very old and close relative of Hadrat Wālā passed away just two months before Hadrat Wālā's demise. This elder was very thin, and his lengthy period of illness had completely reduced him to bones – similar to how Hadrat Wālā had become towards the end. I said to Hadrat Wālā [with reference to his old and close relative]: "Nothing but bones remained in him, and he had a strange type of awe in him." Hadrat Wālā said: "Yes, what is there that is left in the body! The actual thing in the body is the soul. It does not undergo any change. It remains in its original condition."

*****

A mujāz-e-bayʿat who has a special affinity with dreams saw two dreams of a unique nature one after the other. I am quoting them in his own words which he wrote on a page and gave to someone who was interested in knowing about them and who is now very particular about keeping this page very safely.

> The First Dream: It was the 16th of Rajab, a Wednesday night (i.e. the night following Hadrat Wālā's burial) when I saw Hadrat in a dream after midnight. He said: "Do not consider me to be dead; I am alive. Just as you used to derive benefit from me during my life, you must continue taking benefit so that you continue receiving benefit. I was conferred with the station of martyrs." Or he said: "I was conferred the station of presence [of Allāh *taʿālā*]." He then recited a verse which I cannot recall. What I do recall is that it contains the words *shuhadā'* and *siddīqīn.* A verse of this nature is to be found in the fifth rukūʿ of the fifth pārā/juz of the Qur'ān.
>
> مَنْ يُّطِعِ اللهَ وَالرَّسُوْلَ فَاُولٰئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ وَحَسُنَ اُولٰئِكَ رَفِيْقًا.
>
> *Whoever obeys the order of Allāh and His Messenger, then they are with those whom Allāh favoured: They*

are the Prophets, the truthful ones, the martyrs and the righteous. And excellent is their company.[1]

I then woke up and fell asleep again. I saw the same dream again. I woke and fell asleep again. When I woke up again, the following words were on my tongue: "It must be said." When Hadrat said: "you must continue taking benefit so that you continue receiving benefit", the thought came with certainty in my heart that he is referring to a study of his written works, especially his *Malfūẕāt*.

The Second Dream: It was eight days after Hadrat Wālā's demise and close to the time of true dawn when I saw another dream. I saw myself in a certain madrasah. Hadrat Wālā came in and said: "You have not conveyed that message as yet. I have been waiting." I replied: "Hadrat, my memory is so weak that I cannot remember things." I began crying after I said this. Hadrat said: "One ought to carry out tasks immediately. There has to be a strict adherence to a time table." Hadrat then leaned against a wall and sat down. A child who was sitting nearby began to cry. Hadrat asked the child: "Why are you crying?" The child replied: "He is crying and saying that he cannot remember things. I am crying because I too cannot remember things." Hadrat placed his index finger on his lips and shook his head in my direction to convey the message to me that I should not cry because the child is crying on account of me. I stopped crying and so did the child. I then thought to myself: The message has been conveyed, so what is Hadrat talking about? (he had related it to me and I had related it to others – compiler). Hadrat immediately said: "To the house of my junior wife." I replied: "I will convey it now. I will get a tablet [to write on]." Hadrat asked: "What will you do with the tablet?" I replied: "I will write on it and convey it." Hadrat said: "Very well."

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[1] Sūrah an-Nisā', 4: 69.

> My eyes opened. The next morning I wrote everything on a page and conveyed the details of both dreams to Hadrat Wālā's junior wife. That is all.

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Another close and venerable associate of Hadrat Wālā who is a mujāz-e-suhbat dreamt of Hadrat Wālā on 19 Rajab - the Friday night after Hadrat Wālā's demise, i.e. three nights after his demise. [The dream is as follows]: Hadrat Wālā is alive and sitting cross-legged on his bed. His face is round, he has no beard, his complexion is brownish, and his body is of average size. At the time, Hadrat Wālā is agitated over the point that his beloveds have been informed of his demise while he is still alive. It then seemed as if someone said something to him. As per his habit, he replied: "Of what use is that?" The person who saw the dream then said: "Hadrat, if that is the case, we can inform the people by writing to them." In the dream itself, the person was overjoyed and thought to himself: All praise is due to Allāh *taʿālā*, Hadrat Wālā is alive, he has not passed away.

I was extremely satisfied and contented at hearing these two dreams because after Hadrat Wālā's demise, I myself had been reading the following couplets with real enthusiasm and conviction:

> The cloud of mercy is still full of splendour; the house of love and the bottle of love are yet sealed. The one whose heart has become alive with love never dies. Our continuity is confirmed in the map of the world.

I was saying that – by the grace of Allāh *taʿālā* – I am still receiving the blessings of Hadrat Wālā. In fact, by Allāh, I am perceiving more blessings than before and thinking to myself that instead of relaxing in his Khānqāh, Hadrat Wālā is now relaxing in his grave. I am not the only one who is feeling in this way. Several people supported my thoughts and feelings. Some of them are so certain in this regard, they are prepared to take an oath. One person who has an interest in these matters still takes an oath and says: "The phenomenal benefit which I received was derived only after his demise. Why should I not take an oath when I am personally perceiving this within myself and observing it? I consider the blessings which I am

experiencing because of my bond with Hadrat Wālā to be solely an inspiration from Allāh *ta'ālā*."

I myself have witnessed this phenomenal benefit after Hadrat Wālā's demise. I composed a couplet with reference to this:

> The manifestations of the predawn are experienced daily in the separation of the evening and night. O embodiment of light! Such is the extent of your remembrance.
>
> The heart is illuminated, the liver is illuminated, the speech is illuminated, the gaze is illuminated. What can I say about the extent of your concern for my cheerless self.

This makes me think of Hadrat Wālā's statement: "When I was leaving Hadrat Hājī Sāhib *rahimahullāh* to return to India, he said to me: Allāh willing, my benefit and blessings will reach you there [in India] as well because Allāh *ta'ālā* alone is the actual conveyer of blessings. The shaykh is merely a means. His name is a manifestation of the Real Guide. There are no restrictions of time and place for Allāh's blessings."

All these feelings and emotions must certainly be considered to be assumptions. Misunderstanding must not be allowed to occur because the oath that is taken is an oath on the existence of the person's feeling and perception, and not that it is really and genuinely on its factualness. Hadrat Wālā's investigation in this regard will be quoted further on.

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A mujāz-e-suhbat was so affected by Hadrat Wālā's demise that he would repeatedly say in a state of restlessness and spontaneity: "O my shaykh! O my shaykh!" He felt even more despondent and afflicted because he felt: "I have been left incomplete, to whom can I go to perfect myself now?"

He personally used to relate to me: "These thoughts were certainly passing through my mind. When I went to his grave, the same sadness and remorse were in my heart. After a short while, the following satisfaction came into my heart that – Allāh willing – my rectification will be completed and perfected. My heart immediately experienced peace and tranquillity after this."

*****

Another mujāz-e-bayʿat who is from among the distinguished ʿulamā' and also from among those who were appointed to write two manzils on Hadrat Wālā's book, *Dalā'il al-Qur'ān ʿalā Masā'il Abī Hanīfah an-Nuʿmān*, used to relate to me that in the course of writing the book he came to a place which needed a few years of research for explaining it and for which he had wanted to obtain a solution from Hadrat Wālā himself when the latter was still alive. However, because he had to present many books to Hadrat Wālā whose health could not have borne all this, he did not get an opportunity to obtain a solution. Anyway, somehow or the other he was forced to write something on the subject but his heart was never satisfied with what he wrote. He tore up what he wrote, his heart became apprehensive, and he recalled Hadrat Wālā's following rank:

> O the meeting of you who has an answer for every difficult question! You have a solution for everything without any hesitation.

While in this state of perplexity and remorse, he went to Hadrat Wālā's grave as per his habit. The same thought passed his mind there as well. Subsequently, by the help of Allāh *taʿālā* and the blessings of Hadrat Wālā, when he sat down once again to write on the subject, the difficulty and objection which he had been experiencing were so easily and satisfactory solved that there remained no misgiving and hesitation, and he wrote on the subject immediately. He used to say: "It was a doubt which had been experienced for several years. When it was solved all at once, I was so overjoyed that I did not get sleep for the entire night. Previously I was intensely grieved at not knowing to whom I could go for the solution of this doubt. Now that it was solved, I was at a loss as to who I could go to share my joy."

I said to him: "You should convey its reward to the victorious soul of Hadrat Wālā. Allāh willing, he will be happy in his grave." My suggestion really appealed to him and he conveyed its reward immediately to Hadrat Wālā.

Obtaining blessings from the graves of righteous people has been recorded from elders of the Ahl al-Haq. Here in the Khānqāh itself is the grave of a very famous scholar by the name of Qādī Muhammad ʿAlī, the author of *Kashshāf az-*

Zunūn ʿan Istilihāt al-Funūn. It is a recorded practice of the elders that if a student cannot memorize his lesson or is unable to solve an academic doubt from any book, then by studying the book near the grave, he – by and large – is able to learn the lesson or solve the doubt. I myself heard this narration from Hadrat Wālā.

*****

One of the ʿulamā' who had been appointed to write sections of *Dalā'il al-Qur'ān* saw a dream. He relates: Hadrat Wālā was seated in his outer room. He read the first verse of Sūrah Yā Sīn. He then pointed towards me and I began explaining the verse. Subsequently, through the grace of Allāh *taʿālā* and the blessings of Hadrat Wālā, the work [of writing this book] which I was finding extremely difficult became easy and I was feeling satisfied and confident. All praise is due to Allāh *taʿālā*. The work is now progressing at a good pace and the subject matter and themes are coming into my mind. O Allāh! Give me more progress. May Allāh *taʿālā* continue helping me to complete this task which has been delegated to me in the best way possible."

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A very righteous person from the Khānqāh saw a dream in which Hadrat Wālā instructed him to seek the advice of the Jānāb Principal Sāhib – i.e. Maulānā Shabbīr ʿAlī Sāhib – in administrative affairs. When the man took the Principal's advice and presented it before Hadrat Wālā, the latter said: "He holds the rank of senior teachers in matters of this nature. He is absolutely certain in these matters, there is no guess work with him."

He is certainly running the Madrasah and the Khānqāh with a sound administration, he is very enthusiastic, administering everything according to Hadrat Wālā's style and temperament, and is upholding everything as normal. There is a lot of confidence in him and it is hoped that – Allāh willing – he will maintain all administrative affairs according to the bequest and temperament of Hadrat Wālā.

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I now conclude with this duʿā' that all of us – the attendants of Hadrat Wālā who have been left without a head – continually benefit from Hadrat Wālā's spirituality, to protect us against

every corrupt belief and action through Hadrat Wālā's blessings, and to keep us even more attentive to and steadfast on the teachings and guidelines of Hadrat Wālā. Āmīn.

Testimonies Of People

By the grace of Allāh *taʿālā*, Hadrat Wālā's academic, practical and spiritual excellences are glaring like the midday sun and well known. They do not need any testimonials, especially those of people. However, a Hadīth of *Sahīh Bukhārī wa Muslim* was said for occasions like this:

انتم شهداء الله في الأرض

You are Allāh's witnesses on earth.

This shows that when people in general speak highly of a person who has passed away, then it is expected that he was good in Allāh's sight as well because as per Rasūlullāh's statement:

انتم شهداء الله في الأرض

Ordinary people are also Allāh's witnesses on earth.

The same theme is conveyed in another Hadīth as follows:

إن لله ملائكة تنطق على ألسنة بني آدم بما في في المؤمن الخير والشر (فتح الباري: ج١٣\١٨٣)

Allāh taʿālā has appointed certain angels to speak good or bad of a believer through the words of people.

Furthermore, when lovers hear the praises of their beloved from everyone, they feel happy. This happiness is essential at the time of grief. Thus, from the countless incidents and writings which we heard and read, I will present a few to serve as examples.

All the Muslim groups in the country – including those who had certain political or creedal differences with Hadrat Wālā – almost all of them have unanimously perceived this major loss. Consolatory assemblies and gatherings were held in numerous places. Speeches were delivered, and some speakers and even the audience were left sobbing. Resolutions were passed and special prayer gatherings were conducted. Some madāris were closed. In fact, some people even closed their businesses. In certain places people did not have the courage to close their

shops out of fear that they might be committing an impermissible act. This, despite the fact that they were free to do as they wished. However, the personality of Hadrat Wālā had such an effect on them that they themselves were very cautious in matters related to Hadrat Wālā and could not act against what caution demanded. Most places had assemblies for the conveying of rewards to the deceased.

We received information from Pānīpat that 32 or 34 Qur'ān recitations were completed. There are many huffāz there. Several places conveyed rewards to the deceased by distributing food. In short, everyone – each according to his thinking and beliefs – expressed their grief and conveyed rewards. All national newspapers, including non-Muslim newspapers, published this news with due importance. In fact, I was informed that a non-Muslim newspaper was the first to give coverage to this information in a very beautiful manner.

When I read some of the articles published by newspapers on the excellent qualities of Hadrat Wālā, I was astounded at how they must have acquired all this information. It was as if those who wrote the articles were fully aware of Hadrat Wālā's qualities and were his associates, whereas they had no association with him. In fact, some of those writers held differing views from those of Hadrat Wālā.

Why should this not be the case when Allāh *taʿālā* had honoured Hadrat Wālā with adoration and general acceptance. And as per the above quoted Hadīth, the angels were causing the people to make these statements. Whatever they said or wrote were true facts from beginning to end, as will be displayed in some of the forthcoming quotations. In fact, we could say that those writers made our task easy and provided us with the gist of Hadrat Wālā's life in very short, brief, concise and comprehensive articles. We are further grateful to them and pray for them because if we were to say the same things, it would possibly be construed as biased information from the associates of Hadrat Wālā. When unconnected people sing such praises of him, none can doubt them.

All praise is due to Allāh *taʿālā*. May Allāh *taʿālā* reward them on our behalf and on behalf of all Muslims with the best of rewards in this world and in the Hereafter.

Anyone who heard of Hadrat Wālā's illness would make duʿā' for him and express this hope: "He is a very great person. May Allāh *taʿālā* cure him quickly." Even non-Muslims uttered similar sentiments.

There was a very old Muslim man who had not even met Hadrat Wālā. When he heard of his demise, he broke down and began crying profusely. He said: "What can I say about him! Previously when we needed to find out a ruling, we would go around searching for someone but could not find anyone to teach it to us. But now even the female servants in our house are able to refer to *Bahishtī Zewar* and teach us the ruling."

Some newspapers went to the extent of saying that if the Maulānā [Hadrat Wālā] had registered [copyrighted] his written works and published them himself, he would have left behind at least 40-50 lakhs of rupees [one lakh is 100 000]

Different newspapers described him in different ways:

- He was a unique and unparalleled personality. The world cannot produce a similar personality for centuries.
- Some of his written works are matchless, the like of which cannot be found even among the scholars of the past.
- The Maulānā did not leave behind any children. His children are his many books.

I will now quote sections from a few newspapers which are presently with me. The periodical *al-Burhān* from Delhi dated August 1943 A.H. writes on this incident as follows:

Oh! Hakīmul Ummat

Death is destined for everything which has appeared in this temporary world wearing the borrowed garment of life. However, just as there are differences in the lives of people, there are differences in the manner in which they die. Sometimes you get a death which is not the death of just a person or individual, rather it results in the tottering of the edifice of life of thousands of people who are connected to the deceased by their faith and confidence in him. Furthermore, mourning the death of such a person is not restricted to the shedding of merely a few tears. Rather, the peacefulness of thousands of hearts is reduced to a sorrowful hopelessness.

The lamp of hopes and wishes is extinguished. The burning embers of energetic and enthusiastic life turn cold. It seems as though this tragic incident has reduced everything in this world to sorrow and dejection. An Arab poet had said in reference to a similar death:

وما كان قيس هلكا هلكا واحدا – ولكنه بنيان قومٍ تهدما

The death of Qays was not the death of a single person. Rather it was the edifice of a nation which was demolished.

Last July – between the 19th and 20th of July at about 10pm. – the passing away of Hakīmul Ummat Hadrat Maulānā Ashraf ʿAlī Sāhib Thānwī was a similar tragedy [as described above].

While Hadrat Maulānā was an eminent scholar of the Sharīʿah on one hand, he held a distinguished position in the field of the Tarīqah and sulūk. He was a treasure house of external and internal sciences. More than knowledge of the external, his essential jewel was knowledge of the internal. His writings were mines of knowledge and virtue and his speeches were intensively effective. When he considered something to be the truth, he said it openly and practised on it without fearing the criticism of anyone.

Although he was a dervish in solitude, his court was faithfully respected by very affluent and wealthy people, and men of knowledge and virtue. Whatever he said and did was with sincerity and integrity. Worldly prominence and popularity and monetary greed and covetousness probably did not even pass by near his heart. He held on so firmly and resolutely to his principles, beliefs and thoughts that no power in the world could divert him from them.

Hadrat's court was such a pure fountain of cognition and spirituality that thousands of thirsty souls would come and leave fully satiated. Those whose lives were spent in the filth and grime of sin and disobedience would leave from here pure and clean, having filled themselves with hope and focus on the real objective.

His life was a living lesson of following the Sunnah, and his speech was a valuable register containing the mysteries and subtleties of the Tarīqah. A group of Indian ʿulamā' always differed with him on certain issues. However, his piety, purity, deep understanding of Dīn, expertise and insightfulness in the

sciences of the Sharīʿah, proclamation of the truth, sincere actions, turning to Allāh *taʿālā*, untainted service to Dīn, selfless instruction of rectitude and guidance are those lofty qualities and praiseworthy virtues which were equally accepted by friend and foe.

Through his sound admonishments and many written works, the phenomenal services which Hadrat rendered in the rectification of beliefs and actions and the denunciation of baseless customs and innovations is probably his most unique distinguishing mark among all his contemporaries. The nation accorded him the title of "Hakīmul Ummat" and was most correct in according it to him. The fact of the matter is that Hadrat provided such an effective treatment for the spiritual maladies of thousands of people through his writings and speeches that those who were broken earthen vessels became glittering pearls, and those who were mere brass became pure gold.

As per the latest count, Hadrat written works – small and big – number over 800. Many of his written works have been so widely accepted in the country that they have already gone through dozens of editions. It is said – there is probably no exaggeration in this – that the value of his works which have been published until now is no less than 40-50 lakh rupees. What can be a greater proof of Hadrat's generosity, big-heartedness, and sincerity that despite the extra-ordinary acceptance of his works, he never exercised any exclusive rights of publishing and printing any of his books. Every person had open permission to publish and print them.

The reality is that just this one act of Hadrat is an admonitory lesson for the many celebrated ʿulamā' in our time of materialism. Furthermore, his writings are not specifically for one class of people. The ʿulamā', scholars, men of the Sharīʿah, people inclined to the Tarīqah, men and women, people with the highest education, and the ordinary Urdu reader can benefit from his works and obtain the means for his internal and external rectification.

In addition to wisdoms and fine intricate points in his works, they contain unique and unparalleled logical and rational proofs from whose affirmation and verification even the most senior opponent cannot find an escape. No matter what he explains, he does it with absolute confidence and conviction.

His writings and speeches were reflections of his extraordinary intelligence and astuteness. Progressing from one point to the next and recognizing the reality of every matter were special jewels of his acumen.

For the elite he wrote *Tafsīr Bayān al-Qur'ān* and the commentary to the *Mathnawī* of Maulānā Rūm *rahimahullāh*. For the women there is *Bahishtī Zewar*. These are most valuable and popular works which, based on their peculiar subject matter, there is no equal in Urdu religious literature. As for the last mentioned work [*Bahishtī Zewar*], there is probably no Urdu-knowing person in India who at least did not hear its name.

The Maulānā's blessed birth was on 5 Rabīʿ ath-Thānī 1280 A.H. Based on this, he was about 83 years old. A detailed biography on his life titled *Ashraf as-Sawānih* was already published during his lifetime in two huge volumes. The honour of writing this work went to the well-known poet and scholar of the Urdu language, Khwājah ʿAzīz al-Hasan Sāhib Majdhūb and Maulwī ʿAbd al-Haq Sāhib. Although Hadrat Maulānā has passed on, he is still alive today by virtue of his written works and practical achievements. Fortunate indeed are those who acquire illumination from his living treasures and tread the straight path of Islam through their guidance.

May Allāh *taʿālā* elevate the ranks of Maulānā among the Aʿlā ʿIllīyyīn because he spent his entire life calling people towards this path, and may He resurrect him with the Siddīqīn and obedient ones because he lived his life as a content and trustworthy believer. May Allāh *taʿālā* shower him with abundant mercies.

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Another newspaper writes:

News about the passing away of Hakīm al-Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* have been published in all newspapers of the country. The Maulānā's terrifying departure took place at a time when his presence was most needed. General corruption, impiety and degeneration are to be seen everywhere. There are still thousands of people who are restless when it comes to their rectification and success in the fields of character and customs. Hadrat Maulānā was an exemplar of past scholars in our present age. He was a selfless

rectifier of character and actions. The extensive manner in which masses were rectified through the Maulānā is unparalleled in our times. You will see a faultless example of caution and perfection in his life from beginning to end. How and when will this critical loss ever be repaired? He was ardently attached to teaching the Qur'ān, conveying its message, and ensuring its correct recitation. Hadrat's academic blessings encompassed all sections of the community – the 'ulamā', the righteous, women, children, the masses, the elite, the rich and the poor. He wrote countless books from his heart without ever thinking of personal monetary gain. He dedicated everything to the ummah, and everything remains such to this day. We pray that Hadrat continues enjoying the bounty of remaining in the shade of Allāh's mercy forever, and that future generations are not deprived of his blessings. We make du'ā' for patience and peace for all of Hadrat's relatives and disciples. May Allāh *ta'ālā* confer all Hadrat's associates with patience. Āmīn.

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Look at what another newspaper writes:

It was tragic news for the Muslims of India to learn of the demise of Hakīm al-Ummat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* in his hometown Thānah Bhawan. He was a living example of the Sahābah *radiyallāhu 'anhum*. Maulānā Ashraf 'Alī Sāhib Thānwī was from among those practising 'ulamā' of India who are born after centuries and whose loss can never be compensated. We are of the view that India will not be able to make up for this loss even in the next 500 years. Together with being a distinguished scholar, Maulānā Ashraf 'Alī Thānwī was a powerful spiritual leader. His entire life was spent in the service of Islam and Muslims. He rendered a phenomenal service to the Muslims of India by providing an idiomatic translation of the Qur'ān and writing a tafsīr like *Bayān al-Qur'ān*, and thereby expounding those fine points of the Qur'ān to Indians who were totally ignorant of the Arabic language. In addition to this, he wrote 40-50 authoritative religious books for which no answer can be found in present Islamic literature. The wide acceptance and appeal of Maulānā's translation of the Qur'ān and other books can be gauged from the fact that there is not a single Muslim home in India which does not have the Maulānā's translation or other

books. Although the Maulānā has departed from this world, he has left behind a powerful academic and religious treasure which will guide the Muslims of India until the day of Resurrection. The Maulānā's demise is not an irreparable loss for the Muslims of India alone but for the entire Islamic world. We join the Maulānā's relatives, associates and disciples in this tragic incident.

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Another political newspaper writes:

Maulānā Ashraf ʿAlī departed from this world on the night between the 19th and 20th of July at the age of 82. After teaching at Madrasah Fayḏ ʿĀm in Kānpūr, he returned to his hometown, Thānah Bhawan (district Muẕaffar Nagar). This town then became a centre of rectitude and guidance for the whole of India solely through his efforts.

The Maulānā's wisdom, piety and intelligence impressed every level of Muslim society. He enjoys extraordinary popularity as regards his written works. His detailed work, *Bahishtī Zewar*, which is on the subject of Islamic society is well-known. Hundreds and thousands of women learnt about the Islamic way of life through this book and the educational standard of Muslim women increased through it. His commentary to the *Mathnawī* of Maulānā Rūm and his *Bayān al-Qur'ān* for the scholars and elite will always be remembered. His booklets and books in general have enjoyed so much of acceptance and have been printed in such large numbers that as per the statement of such and such Maulānā, their collective value is no less than 4-5 million rupees. Despite the wide acceptance which his works enjoyed, the Maulānā did not reserve any right for himself with respect to any of his books. There was always open permission to publish and print them. The Maulānā's sincerity and open-heartedness can be gauged from this. As per the latest counting of his written works, they total 803.

Although the Maulānā always remained aloof from practical politics, he possessed political vision. He never supported the view that Muslims join the Congress because, no matter what, the Muslim League is a Muslim party. It defends a separate system for Muslims, it claims the rectification and progress of Muslims according to the Islamic way. He supported the view that Muslims should join it as a Muslim group.

The Maulānā was also very popular in India as a lecturer. He travelled extensively throughout India. Thousands of Muslims used to attend his lectures and leave impressed. He has a very large number of murīds. He propagated Islamic teachings extensively in the first half of the fourteenth century through his writings, speeches and personal example. Despite his old age and physical debility, he spent his time in the service of Muslims until the very end. He enjoyed a distinguished position with respect to his personal piety and actions. Although the Maulānā lived a full life, it is unfortunate that this lamp of knowledge and guidance has become extinguished and the assembly of Muslims has been left desolate. May Allāh *taʿālā* forgive Maulānā and elevate his ranks."

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Another newspaper contains a lengthy article from which only the prelude and a few concluding paragraphs are presented to the reader.

The glittering lamp of the night which was fluttering out of weakness and ill-health for several years was finally extinguished on the night of 15 Rajab 1362 A.H. at the age of 82 years, three months and ten days.

In other words, Hakīm al-Ummat Mujaddid Tarīqat Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* suffered from weakness and diarrhoea for several months and eventually bid farewell to this temporary abode on the night between the 19th and 20th of July at 10pm at the time of ʿishā. He left hundreds and thousands of his followers, murīds and associates grief-stricken and forlorn. To Allāh we belong and to Him is our return.

Now this era has ceased totally which was a reminder of Hadrat Shāh Imdādullāh Sāhib Muhājir Makkī, Maulānā Yaʿqūb Sāhib Nānautwī, Maulānā Qāsim Sāhib Nānautwī and Maulānā Shaykh Muhammad Sāhib Thānwī; and whose self combined the lineages of the Sufi masters of Chisht, Hadrat Mujaddid Alf Thānī and Hadrat Sayyid Ahmad Barelwī. Whose heart was a confluence of the oceans of the Chishtī temperament and infatuation, and the Mujaddidī tranquillity and love. Whose tongue was an exposition of the harmony between the Sharīʿah and the Tarīqah. Whose pen had brought about a concord between fiqh and tasawwuf after a lengthy period of mutual

conflict. Whose blessings benefited a world for about half a century through his instruction, training, purification and guidance by the grace and inspiration of Allāh *taʿālā*. Whose writings and speeches exposed the realities of īmān, the intricacies of jurisprudence, the mysteries of Allāh *taʿālā* and matters of divine wisdom. This is why the world referred to him as the Hakīm al-Ummat, the title which was a true reflection of this noblest of people of our era…

As for his mastery in writing, the academics will know that in every written work of his, it was as if all the issues and sources are collectively in front of the author, and that each one is cautiously placed in its appropriate place. Generally what happens is that when an author starts writing on a subject, he sometimes goes to extremes to the extent that other angles on that subject are disregarded. A unique feature of Hadrat's written works is that his pen is cautious on every subject matter, he gives due consideration to each angle, saves himself from extremism, and produces a work which leaves even the scholars completely astounded…

A major achievement regarding Hadrat's revival of the Tarīqah is that it had been – since quite some time – reduced to just a few customs. He purified it from superfluous and extraneous issues, and brought it in line with that of the pious predecessors…

Despite Hadrat's physical debility and illness, he maintained the dignity and systematic organization of his assembly, and continued adhering to his principles and rules. These did not change in the least until his final moments. All praise is due to Allāh *taʿālā* that he lived a perfect life which was based on perfect abstinence and asceticism, perfect following of the Sharīʿah, and perfect emulation of the Sunnah. He was created to come as a model for this era, portrayed a life of striving for sixty years, and then departed.

رحمه الله تعالى وأدخله أعلى عليين، وصلى الله تعالى على النبي الأميين، واله وأصحابه أجمعين.

وآخر دعوانا أن الحمد لله رب العالمين.

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Akhbār Madīnah of Bijnor dated 1 August 1944 contained the following article:

The demise of Hakīm al-Ummat Maulānā Ashraf ʿAlī *rahimahullāh* is a tragedy over which – although is inevitable in this fleeting and temporary abode – the mourning eyes will never stop crying. According to Hakīm Thanāʾī *rahimahullāh*, several centuries are needed for the birth of a perfect human being. Now when such a rare pearl slips away from the hands of the world, then the separation is most difficult. By the grace of Allāh *taʿālā*, Maulānā Thānwī *rahimahullāh* had a long life. It is a great thing for a person to live between 80-90 years in these pain-filled and illness-prone times. By the grace of Allāh *taʿālā*, his health remained so good that he was able to write countless books. Despite all this, our eyes cannot stop tearing from the mere thought of his separation from us.

We never agreed with the Maulānā's political views…notwithstanding all that, we always submitted before and acknowledged Maulānā Thānwī's academic acumen and the loftiness of his purity and piety. The Maulānā was a unique jurist. He was an unparalleled mufassir. He was an unmatched scholastic theologian and a distinguished muhaddith. And with Allāh's blessing, together with the bounties of knowledge and erudition, he was a leader in the field of tasawwuf and the Tarīqah. In these times of deviation and misguidance, his Khānqāh was a lighthouse for the seekers of the truth. A major peculiar trait in him was that he could not tolerate exacting revenge from even his enemies. Very rarely would he utter anything against his opponents. He lived a very principled life. He had a set time-table for eating, drinking, sleeping, waking up, moving about and sitting down – which he used to adhere to very strictly. This is the reason why he enjoyed an enviable good health until the end.

Bearing in mind all these peculiar qualities, we can claim and say that it will be very difficult for the world to produce such a comprehensive personality. In short, the Maulānā's personality enjoyed a very lofty and distinguished position. He has a very large number of disciples in the country. What is worthy of mention is that this number includes many ʿulamāʾ, distinguished scholars and people of insight…May Allāh *taʿālā* engulf him in His mercy and inspire us to follow in his footsteps with patience. Āmīn.

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We now quote a few letters.

A scholar who is a special member of a group holding divergent views writes with pain, sincerity and without any extremism:

May Allāh inspire you with patience. I just received the news of the demise of Ashraf al-'Ulamā' *rahimahullāh*. I cannot understand with what words I must urge not only you, but myself and the Islamic community to exercise patience. What a critical loss, major injury and serious catastrophe! During this time when atheism and agnosticism are advancing, divine decree has sanctioned this additional challenge of taking away a unique personality from us? A personality with whom just a few minutes were sufficient to affect the heart and mind with Islamic realities. I take an oath in the Sustainer who must have already made the deceased's grave a part of Paradise that I now see forlornness from here to there.

There are a few people who know the Qur'ān. There are Hadīth specialists. We also have Sufis, scholars, litterateurs and orators. But where do we have a personality like him who combines all these qualities plus many more. Religiosity is crying, spirituality is mourning and the assemblies of knowledge are silent. You may not believe it, but there are many like myself who had been making this du'ā' from before: O Allāh! Shorten our lives and add to the lifespan of this servant of the Dīn of Muhammad *sallallāhu 'alayhi wa sallam* and the upholder and protector of the Sharī'ah. (There were certainly many who made this du'ā' – compiler).

However, this du'ā' was not accepted. Oh! My pen is crying out for him and my heart is occupied in seeking forgiveness for him. Allāh has forgiven him. There can be no true deputy of the Maulānā (in the present condition). However, convey my salām and condolences to the person whom you people considered to be his most eligible khalīfah and to your Pīr Bhāis as well. (Hadrat Wālā did not believe in the custom of a deputy. In fact, he had written a book titled *Sajjādah Nashīnī* on this subject. Anyway, how can there be a deputy for such rare personalities who come into this world only after centuries? Furthermore, they are not reserved for certain places only [rather they can be sent anywhere in the world] – compiler).

Khwājah Sāhib! Remember that today there are many of those hearts crying with you who, yesterday, had differences with you on certain issues. However, this is a tragedy which has made even us aware of this loss which will probably not be

repaired for years. Khwājah S̲āh̲ib! Do not cry! Rejoice over the fact that your shaykh and mentor rendered the most glittering Dīnī services. Pride over the fact that your eyes were able to see such a perfect person for so many years. You can boast over the fact that you benefited from him for such a long time. Inspiration is from Allāh *taʿālā*. Was salām.

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The following is a letter from a well-known writer:

As-salāmu ʿalaykum wa rah̲matullāh.

What can I say and in what words can I express what passed through my heart when I heard of the major tragedy! I am not only speaking about myself but my entire household – my wife, my sons and my daughters. If I were to offer condolences, than to who because I myself am eligible for condolences. To Allāh we belong and to Him is our return.

There can be no bigger Resurrection-like tragedy for the Islamic world than this one. The world of Islam has become forlorn. The most distinguished scholar of our time, the greatest Gnostic, and the most senior and loyal general of the army of Muh̲ammad *s̲allallāhu ʿalayhi wa sallam* has gone to meet Allāh *taʿālā*. Wretched people like us were not even deserving of this bounty! I am not astonished at the fact that this great bounty has been taken back at its appointed time; I am astonished at how it lived among us for so long.

Kindly convey my sincere condolences to both [H̲ad̲rat Wālā's] senior and junior wife. The Sultanate of both has been taken away. Although in comparison to this fleeting Sultanate, the eternal Sultanate has been established. Everyone must be convinced that it is not only their hearts which have broken, but of countless members of this ummah. May Allāh *taʿālā* bless us with patience until we all reach the court of our Master through the accepted servant of Allāh's beloved [Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*].

Was salām.

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Another distinguished research scholar writes:

As-salāmu ʿalaykum wa rah̲matullāhi wa barakātuh…H̲ad̲rat *rah̲imahullāh* has left this lowly world and gone on to the

highest companionship [with Allāh *taʿālā*]. I learnt of Hadrat's demise in yesterday's newspaper. To Allāh we belong and to Him is our return. Who is going to console and provide solace to whom, after all, this is a tragedy which has struck the entire ummah of Muhammad *sallallāhu ʿalayhi wa sallam*. Hadrat was a Mujaddid of the century. The entire ummah is in need of solace and consolation. The one who is most in need of solace is this worthless fellow who brings a bad name to the ummah and who used to seek Hadrat's guidance and steering at every step of the way. Even now I had so many questions and issues which I had to present to Hadrat, but was waiting for him to recover. I could not find in entire books and libraries what I used to receive from Hadrat's few statements and paragraphs. These alone were the treasures which brought satisfaction to me.

There is no dearth of information in books and authors. However, giving consideration to a seeker's specific conditions, bearing in mind what will be most advantageous to him, and wise affection – all this could only be done by a spiritual master like Hadrat Hakīm al-Ummat. May Allāh *taʿālā* reward him on our behalf and on behalf of the entire ummah.

A Hadīth states: "Death puts an end to a person's actions. Only three things continue: (1) a continuous charity, (2) knowledge from which benefit is derived, (3) a righteous child who makes duʿā' for him." Hadrat *rahimahullāh* initiated continuous charity himself, Allāh willing - people will continue benefiting from his sciences until the Resurrection, and as for spiritual righteous children, there are no better people than like yourself who consider it their honour to make duʿā' for Hadrat's forgiveness and raise in ranks.

اللّٰهُمَّ اغفر له، وارفع درجته في المهديين، وعقبنا منه عقبى حسنة، وافسح له في قبره، ونور له فيه.
آمين يا رب العالمين.

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Finally, I quote a letter which is filled with pain and grief, and which – so to say – expresses the condition of the hearts of all of Hadrat Wālā's attendants. One of Hadrat Wālā's grief-stricken attendant expresses his grief to a very close family member of Hadrat Wālā in the following words. Almost all the attendants share the same sentiments and feelings.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh…On hearing about the tragic news last month, I had lost my senses to such an extent that I could not write any letter to you. Even if I did, what would I have been able to write? I sat down several times to write, and was left thinking about what I should write and to whom? From where can I get those words to express the never-decreasing grief which was never experienced before nor will it be experienced in the future? I am not the only one who is caught up in this grief. Rather, the heart of every Muslim is crying. Tears are flowing and my pen is slipping from my hand. The same condition prevails even now. I am at a loss at what to write. Every person appears to be crying. It is raining; it seems the skies are also crying. O Allāh! What is happening? How is it that the entire world is in mourning? Previously I used to think to myself: When this shadow of mercy is lifted from us, what will happen to sinners like myself? This thought has now become the reality. I cannot think of anyone under whose shadow sinners like myself will take refuge. The pain of separation of a few close relatives had still not subsided when this most painful of tragedies took place which caused me to forget all other sorrows. My parents passed away, my maternal uncle departed and many other close relatives have passed on. But I never experienced such a painful tragedy before nor will I face one in the future.

The lives of my wife and children now appear to be insignificant. When the greatest personality of the time, when the most perfect model of humanity of the era disappears forever from our eyes, when the sun from whose knowledge and virtue the entire world was illuminated sets, then for how long will we be able to manage with lamps which are flickering on the verge of going off? The world appears dark now. We had a support, a place of refuge, a person to whom we could turn. When a sinner used to lose hope from everyone and turned in this direction, he would receive the same reply: "Do not despair of Allāh's mercy. Repent. If your repentance breaks, repent again and make a firm intention each time. I am making duʿā' for you, you too must make duʿā'. Allāh willing, you will be forgiven."

On hearing these affection-filled words from this true heir of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and a genuine deputy of the Sahābah *radiyallāhu ʿanhum*, the worst of sinners would regain courage, turn in repentance and enrich himself with the

treasure of complete īmān. Now where will we get this treasure from? The treasures of the Qur'ān, Hadīth and fiqh are filled with gold and jewels, and will remain so. Unfortunately, the one who could acquire them and distribute them to every house has departed. When an elder in a family passes away, people send letters of condolence and reduce the grief of the relatives. But when that greatest of personalities of our era departs from this temporary abode to the everlasting abode – a personality who has spiritual children in large numbers in every household, when the death of a scholar is truly the death of the world, when every Muslim considers himself to be an orphan, and every house mourns it – then to which houses can letters of condolence be sent, and who is going to send them? Thus, it is best for everyone to cry silently, and to acquire blessings by sending rewards to his pure soul through recitation of the Qur'ān and charity. We must all make duʿā' that Allāh *taʿālā* enables us to live by the guidelines and teachings of Hadrat Wālā until our death.

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By the grace of Allāh *taʿālā*, we quoted a few letters to serve as examples. From the above, the reader must have clearly gauged the deep impact Hadrat Wālā's demise had on every section of the Muslim community. Look at how universal the grief of this major tragedy is! Everyone is affected by it – the friend and the foe. The fact of the matter is that Hadrat Wālā's agreement with a person was for the sake of Allāh *taʿālā*, and his disagreement with someone was also for the sake of Allāh *taʿālā*.

I personally heard him explaining away the statements and actions of his major opponents. He would very often say: "Even if a scholar is my opponent, it pains my heart to humiliate him because this entails bringing disrepute to the Dīn." When any of his opponents were defeated in a debate, he would express sorrow because he felt it entailed his own disgrace because the masses will say that the 'ulamā' are fighting against each other.

A few senior and popular 'ulamā' said from the pulpits: "The tragic incident of Hadrat Wālā's demise is not as painful for the masses as it is for the 'ulamā' because the masses can still solve their problems from people like us, but there is no one to solve the problems which are faced by the 'ulamā'. Where will they go to? The biggest loss is for the 'ulamā'." Some of them

said: “It is not only the murīds, but even the ‘ulamā’ who have been orphaned.”

Coincidentally I just came across a letter written by a distinguished scholar together with Hadrat Wālā’s reply. I present it to the reader who can then gauge to what extent senior ‘ulamā’ used to have their problems solved through Hadrat Wālā. The scholar wrote:

> All praise is due to Allāh *ta‘ālā*, no whispering and doubt remains in whatever Hadrat recommends. It seems as though I have found an explicit text of the Qur’ān and Sunnah. There may be shortcomings in my actions, but Hadrat’s prescription is totally sufficient to bring peace and satisfaction to my mind and temperament.”

Hadrat Wālā gave the following reply in Arabic:

> هذا أحق لصحة رأيي إنشاء الله تعالى، وأنا أدعو لكم أن يزيدكم نورًا وهدًى.

> Allāh willing, this is enough for the correctness of my opinion. I make du‘ā’ that Allāh *ta‘ālā* increases you in effulgence and guidance.

A similar theme was written by a person in a newspaper. I can recall the gist of it:

> A peculiar point which I saw in the Maulānā’s writings is that as one is reading whatever he has written, it feels as if the mind and heart are together accepting whatever he is saying. Some time back, I had delivered the main address in the Urdu Conference and made special reference to Hadrat’s favour to the Urdu language. I had stated that Hadrat did a great favour to the Urdu language by compiling a treasure house of major sciences and facts which were not to be found before this.

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A person holding an M.M.A., L.L.B. degree from ‘Alīgarh College wrote an article in a newspaper which is published from a far-off region of India. He wrote the following towards the end of his article:

> The grief over the Maulānā is undoubtedly universal. From the mourners, we do not only see those who are dressed in jubbah's and turbans. Rather, people wearing hats and suits are also seen.

Hadrat Maulānā Asghar Husayn Deobandī is a famous elder and a reminder of the senior scholars of the past. When he came [to Thānah Bhawan] to offer his condolences, then the moment he entered the Khānqāh, he sat on the bricked-floor, lowered his head, cried for a long time and expressed his grief. All who were present in the Khānqāh came and sat around him and were watching the scene before them. I heard that the Maulānā made this statement: "The Khātam al-Auliyā' (seal of the auliyā') has passed away."

In short, Hadrat Wālā's legacy and spiritual contributions are being applauded and praised from everywhere, and the cries of grief over his departure are raised from all corners.

Everyone – friend and foe – is feeling that a personality who embraced so many perfect qualities cannot be replaced. Based on:

يضع له القبول في الأرض

Allāh instils acceptance for him on earth.

The universal acceptance which he enjoys stems from the acceptance which he enjoys in Allāh's sight.

Why should this not be the case bearing in mind the intense affection and consideration which Hadrat Wālā had with Allāh's creation! I had mentioned previously that there was a time when he used to make du'ā' even for animals. When he used to hear of earthquakes and other calamities, his heart would melt and he would be severely affected. The level of his affection for Muslims can be gauged from the fact that he had devoted his whole life in the service of Muslims. His brimming affection and mercy over their destroyed condition used to have such an effect on him that he said on one occasion: "Allāh *ta'ālā* knows this condition of mine: When I think of the Dīnī and worldly destruction of Muslims – which is by and large due to Muslims' own disregard for consequences – a severe grief spreads through every vein in my body. When I think of eating food, it becomes a bitter experience for me."

When the Turks were defeated, he said: “Allāh *taʿālā* has always maintained me in comfort, this is why I never knew what it is to be grieved. But now I have realized what grief is because the defeat of the Turks and the humiliation of Muslims has afflicted my heart to such an extent that I cannot even enjoy eating and drinking.”

What can be said about that deep affection and consideration which was not only verbally but practically demonstrated. Hadrat Wālā used to give correct guidance to Muslims on every political occasion by publishing various booklets periodically. Benefiting from them or not benefiting from them was left to others.

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The Muslim League Extends An Invitation To Hadrat Wālā

Just three months before his demise when he was gone considerably ill and weak, he provided full guidelines to the Muslim League which were completely in line with the Islamic viewpoint. This is how it came about: The last annual session of the All India Muslim League was held on a large scale in Delhi from 23-26 April 1943. The leaders of the Muslim League informed Hadrat Wālā of it and invited him to attend in the following words: We request you to personally come to Delhi on this occasion and guide the assembly with your statements. This would be best. However, if you cannot come personally, send your representative for which we will be most grateful. We request you to make duʿā’ that through the awe of this gathering, Allāh *taʿālā* bewitches the hearts of the non-Muslims and convinces them to agree to our demand for Pakistan so that an Islamic Sultanate can be established…

Hadrat Wālā wrote the following reply as a message to those attending the session.

Hadrat Wālā’s Reply To The Muslim League

From this worthless and characterless fellow, the destitute among people, who is Ashraf just in name. To the leaders of the Muslim league. May Allāh *taʿālā* help them and may he keep them hale and hearty.

As-salāmu ʿalaykum.

After learning about the objectives of the League, I got the inspiration to practise on the following verse:

قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذٰلِكَ فَلْيَفْرَحُوْا

Say: By the grace of Allāh and His beneficence – in this, then, they should rejoice.[1]

However, if I did not have an excuse, I would have practised on this verse as well:

اِنْفِرُوْا خِفَافًا وَّثِقَالًا

March forth lightly and heavily.[2]

Bearing in mind that I do have a valid excuse, I got the permission to act on the following concession:

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهِ.

There is no sin on the weak, the sick nor on those who do not have anything to spend provided they are sincere to Allāh and His Messenger.[3]

Together with all this, I have acquired the honour of the above verse in the sense that I am going to inform you about two of my books which – Allāh willing – contain a message of action for the forthcoming generations until the day of Resurrection. One is *Hayātul Muslimīn* which is for individual rectification. The other is *Siyānatul Muslimīn* for the democratic system. Although its themes are not colourful, they are weighty. The difference in them is the same as the difference between the poems of Dhauq and Ghālib, or the prescriptions of Hakīm Mahmūd Khān and Hakīm Muhammad Sādiq Khān. If I were to send a representative [as requested by you], he will not be able to accomplish what these books can. However, putting into practise is a pre-requisite. Like a very high quality soup which is filled in bottles. It is valuable, but of no use [because it is not being consumed]. Its benefit will only be demonstrated when it goes down the throat. Without action all these efforts will be

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[1] Sūrah Yūnus, 10: 58.
[2] Sūrah at-Taubah, 9: 41.
[3] Sūrah at-Taubah, 9: 91.

manifestations of: "They merely sat, discussed and then got up." I am always making du'ā' and will make special du'ā' on those days [of the conference]. As a poet says:

لا خيل عندك تهديها ولا مال – فليستد النطق إن لم يسعد الحال

You neither have a horse nor any wealth which you could present. If we cannot benefit from your situation, your speech will suffice.

Note: If I am able to obtain both books here, I will send them by post on the 22nd of April as a gift to you. If not, you could check with one of the bookshops in Delhi.

Was salām.

After making inquiries, I have learnt that *Hayāt al-Muslimīn* can be posted for free, so I am sending a copy. I have also learnt that *Siyānatul Muslimīn* is not available here so you can look for it there.

The reader has seen how, with what importance and with what pain and consideration Hadrat Wālā conveyed the message of truth. To practise or not is left to them. May Allāh *ta'ālā* inspire all.

In short, Hadrat Wālā spent his entire life in the service of Islam, and strove for the success of Muslims in both worlds.

جزاه الله عن جميع المسلمين أحسن الجزاء

May Allāh reward him on behalf of all Muslims with the best of rewards.

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This was with regard to his political services which he rendered to the extent that he could and which was required of those who are engaged in propagation. As for religious services, he spent his entire life in that as was mentioned in detail while describing the conditions related to his death. Hadrat Wālā was so enthusiastic about providing benefit and teaching, that he never experienced peace without them. The reader must have gauged this from some of the conditions which were described previously. With regard to this aspect of his life, I coincidentally came across two short dreams which were seen by senior scholars together with Hadrat Wālā's interpretations in my

copy of *H̲usn al-ʿAzīz* which is presently in front of me. I consider it most appropriate to quote them here. My heart spontaneously felt that they should be presented to the reader to support and strengthen what I said, and to provide some light-heartedness to the reader.

First Dream

I saw a dream in which your blessed chest was filled with milk, thus causing you discomfort. In order to reduce your discomfort, I placed my mouth on the left side and began extracting the milk. I swallowed some of it while some also fell down.

Interpretation

I have no specific affiliation with interpretation of dreams. However, you will most probably consider this excuse to be a discomfort. Therefore, if the one who had seen the dream was junior and the one whom he saw was senior, then I assume that I would give this interpretation: The one who was dreamt of has been given such beneficial branches of knowledge that he feels compelled to pass them on, and feels disturbed when they are not passed on. The one who saw the dream took some of the knowledge (immediately or independently). Some of the milk falling is reference to…

If drinking just a sip of wine can cause a fountain.

Second Dream

I saw a dream in which I was on a journey with you. H̲ad̲rat said to me: "I have been made into a four-legged bed."

Interpretation

It probably refers to the four Sufi lineages in the sense that the services which I rendered to the T̲arīqah have rectified and set right the four Sufi lineages.

Whenever there was a need, H̲ad̲rat Wālā used to bear the harshest of fatigue to render Dīnī services until the very end.

He wrote to seeker:

"Although it was very tiring for me to read the details concerning your conditions and practices, I took the precaution of reading them. I realized that you intermingled necessary and unnecessary, and controllable and uncontrollable themes.

Therefore, a firm and complete answer could not come to my mind, and I did not have the courage to reply to each part of your letter because each part was mixed up with the previous one. Out of consideration to you, I cannot stop you from writing a lengthy letter because certain temperaments are not satisfied until they go into lengthy details. However, let me explain how you should arrange a letter of this nature. If you have several themes which you need to write, then number each part. After doing this, clearly state at the end what you want me to do. The benefit of doing it like this is that I will be able to write the answer over several sessions, and when I am writing an answer to one point, I will not have to worry about the previous point – as is the case at the moment where all points are mixed up. If you can bear this in mind, you have the choice to write a lengthy letter or a short one."

Glory to Allāh! Look at the level of his consideration! Look at the procedures which he laid down! Look at the ease which he provided! All this he did so that even during his condition of illness and weakness, he could continue providing Dīnī benefit to people. May Allāh *taʿālā* reward him with the best of rewards. Āmīn.

H̲ad̲rat Wālā always considered himself to be a servant for all Muslims equally. He did not differentiate between murīds and non-murīds in his Dīnī services to them, and demonstrated this practically as well. In short, if a person spent his entire life in this way in serving Allāh's creation and – so to speak – sacrificed his life for it – then it is not surprising at all for the entire world, whether friend or foe, to mourn over his departure from this world.

I recall a statement of H̲ad̲rat Wālā on this subject: "Nowadays people do not appreciate and value. In fact, some of them oppose me. However, later on, everyone will hold their heads and cry. Only then will they appreciate."

This is exactly what happened.

May Allāh *taʿālā* inspire all to formally study H̲ad̲rat Wālā's writings and to put them into practice because they will – Allāh willing – find Dīn in its original and complete form in his writings. May Allāh give benefactors to pay attention in this regard so that libraries containing H̲ad̲rat Wālā's writings are opened everywhere so that people can have access to them. The

person who undertakes a formal study of Hadrat Wālā's writings will – Allāh willing – clearly see the rare and priceless jewels and pearls of sciences which they are filled with. In fact, I consider it essential for every Muslim to read them. Those who are educated must read the simple books or simplify the difficult books and read them to those who cannot read and write. In this way, they themselves will benefit and they will benefit others as well.

Further, the 'ulamā' can render services to Hadrat Wālā's writings in the following ways:

1. Selecting and collating themes on Sufism.
2. Compiling points on the Qur'ān and Hadīth.
3. Summarizing or simplifying the *Mawā'iz*.
4. Compiling the answers to objections made by modernists and presenting them in a new format.
5. Explaining complex themes and subject matters.
6. Arranging fatāwā according to juridical chapters, and so on.

In short, whatever form of general propagation and total benefit that comes to the mind must be adopted. Inspiration is from Allāh *ta'ālā* alone.

A Few Specific Bequests

Hadrat Wālā did not leave any of his affairs in such a state whereby there could be a Shar'ī objection later on. Quite some time ago he noted detailed bequests about his entire estate and had it published. Janāb Maulānā Shabbīr 'Alī Sāhib is presently distributing the estate very diligently and with absolute caution. Hadrat Wālā left behind just four heirs, two brothers[1] and two wives. By the grace of Allāh *ta'ālā*, both brothers have been blessed with a lot of wealth. They only took one or two items as a source of blessings which were used by Hadrat Wālā, and gave the remainder to Hadrat Wālā's two wives. May Allāh *ta'ālā* reward them with the best of rewards in both worlds for this gift.

Some of the bequests which are for general benefit and applicable to all are quoted briefly below. If anyone wants to

[1] These were step brothers from the mother's side.

see them in detail, they can be found in volume three of *Ashraf as-Sawāniḫ*.

1. I plead to all my friends to seek forgiveness for my minor, major, intentional and unintentional sins.

2. Due to some of my bad characteristics, some servants of Allāh *taʿālā* experienced verbal and physical afflictions in my presence and my absence. Some rights have also been trampled.[1] Whether the rightful people know about them or not, I humbly appeal to everyone – juniors and seniors – to pardon me with all their heart solely for Allāh's sake. Allāh *taʿālā* will overlook their shortcomings. I too pray for them that Allāh *taʿālā* bestows them with pardon and wellbeing in both worlds. There are many virtues for pardoning the shortcomings of a person who apologizes…

3. As for the shortcomings of this nature [mentioned above] which have been committed by others against me, I gladly pardon them for their past and future shortcomings solely for Allāh's pleasure and with the hope of having my own shortcomings pardoned.

4. I stress on my friends specifically and to all Muslims in general that it is compulsory on each person to acquire knowledge of Dīn and to teach it to his children. This can be done through books or companionship. There is no other way of safeguarding one's self from Dīnī tribulations which are the order of the day. They must certainly not display any shortcomings in this regard.

5. I advise students not to be deluded and proud by mere studying and teaching. Success in teaching and imparting knowledge is dependent on the service, companionship and affectionate gaze of the Ahlullāh. They must adhere to this very strictly. A poet says:

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[1] Similarly, if anyone has a monetary claim over me, he must inform me and I will pay him or he may pardon me. This is especially so when there were those incidental occasions when the stamps of those who wrote letters to me – stamps costing one or two rupees – were found mistakenly with the refuse. Because I could not establish the owners, they were spent as lost items. However, the rightful owners have the right to approve the way they were spent or inform me and I will pay them back.

> Even if a person becomes an angel without the affection and attention of the special servants of Allāh *taʿālā*, his book of deeds will be black.

6. The Madrasah which is presently under my administration here [in Thānah Bhawan] holds a certain status which needs to be explained… My heart desires that attention be paid to its continued existence after me. Whoever Allāh *taʿālā* inspires to serve this Madrasah must not alter its system which includes an extremely important part of character training and rectification of the self. Allāh willing, there is hope for a lot of goodness and blessings in this.

7. Bearing in mind the Dīnī and worldly harms, I advise special precautions with regard to the following:

21. Do not act on the demands of desires and anger.
22. Hastiness is extremely detrimental.
23. Do not do anything without consultation.
24. Give up backbiting completely.
25. Excessive talking even if on lawful matters is extremely harmful. Excessive intermingling with people without any extreme need and without any desired advantage – especially when it leads to the level of friendship, and to make matters worse, when every Tom, Dick and Harry is made into a confidant – is also extremely harmful.
26. Never eat food without having a real desire to eat.
27. Do not engage in conjugal relations without a real urge.
28. Do not incur a debt without a severe need.
29. Do not even approach wasteful spending.
30. Do not accumulate unnecessary items and goods.
31. Do not accustom yourself to sternness and severity. Let softness, self-control and forbearance be your salient qualities.
32. Abstain totally from ostentation and having airs in all matters – even in your words, actions, food and clothing.
33. A person in a position of authority must neither be rude to leaders nor intermingle too much with them. As far as possible he must not make such a leader an objective especially to acquire worldly benefits from him.
34. Consider clarity and transparency in dealings to be more important than integrity.
35. Be particularly cautious with narrations and stories. Very senior religious and intelligent people are reckless

in this regard – whether in understanding them or relating them.

36. Never consume any medication without an absolute need. And when there is a need, never consume it without permission from an expert and affectionate doctor.
37. Be very particular about restraining your tongue from every type of sin and futile talk.
38. Search for the truth, do not be dogmatic about your own view.
39. Do not increase contacts and relations.
40. Do not interfere in a person's worldly matters.

8. I request all my associates to remember me for the rest of their lives and to read Sūrah Yā Sīn or three times Sūrah Ikhlās daily, and send the rewards to me. However, they must not do anything else which is against the Sunnah or any bid'ah which is committed by the masses and elite.

9. As far as possible, do not attach your heart to the world and whatever is in it. Never be negligent of the Hereafter. Always remain in a condition whereby if death comes to you at any time, you do not have any concern or desire.

لَوْ لَا اَخَّرْتَنِيْ اِلٰى اَجَلٍ قَرِيْبٍ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصَّالِحِيْنَ

If only You would give me respite for a short while so that I may give in charity and become of the righteous.[1]

Constantly seek forgiveness for sins of the day before the approach of the night, and sins of the night before the approach of the day. As far as possible, try to free yourself from all rights which you owe to fellow humans.

10. Believe that a good death is the most superior and most perfect of all bounties and favours. Make special du'ā' for this with absolute supplication and beseeching after the five salāhs. Be forever thankful for īmān as per the promise:

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ

If you are thankful, I will give you more.

This is also from among the great causes of a good death…

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[1] Sūrah al-Munāfiqūn, 63: 10.

11. No one must ever assemble to convey rewards to me – neither formally nor informally. If people happen to assemble for some other reason, and then decide to recite Qur'ān for the sake of conveying rewards to me, they must make it a point to disband and each person may individually convey rewards through du'ā', charity or optional worship – depending on what his heart desires. Items which were used by myself during my lifetime must not be used as items for obtaining blessings. However, if a person has become a Shar'ī owner of any of my belongings, and stores it with him secretly, there is no objection to it. He must neither announce what he has nor show it to others.

This totals eleven bequests which, based on their number, could be referred to as eleven stars which will – Allāh willing – be enough for one's guidance and practice. May Allāh *ta'ālā* give the ability. Āmīn.

May Allāh *ta'ālā* fulfil the wish which Hadrat Wālā expressed for the continuation of his Madrasah. There is strong hope for its continuation by the will of Allāh *ta'ālā*. through the blessings of Hadrat Wālā, the Respected Principal Sāhib – who is responsible for the carrying out of the bequest – is carrying out the bequests especially the one related to the Madrasah. He is quite enthusiastic, has the know-how, and is moving ahead exactly in line with Hadrat Wālā's temperament. May Allāh *ta'ālā* always help him. May the Madrasah continue providing various beneficial and important religious services, and may they continue in a beautiful manner - especially the services of compiling and authoring of books, issuing of fatāwā and inviting to the truth. May Allāh *ta'ālā* provide and continue providing unseen means for the realization of all this. Āmīn.

Condolence

Most people have said this and they are absolutely correct: Who is going to console who? After all, it is a tragedy which struck the entire ummah of Muhammad *sallallāhu 'alayhi wa sallam*. The entire ummah needs to be consoled. On such an occasion, the most consoling point is that when our master, the beloved of Allāh *ta'ālā*, the Chief of all Prophets Hadrat Muhammad *sallallāhu 'alayhi wa sallam*, did not remain in this world, who else is there who can remain?

What gives us solace is that the task for which Allāh *taʿālā* sent Hadrat Wālā in this world – i.e. the revival and exposition of Dīn – was carried out fully through the help of Allāh *taʿālā*. He left the path completely clear and level for us and then departed from our midst. I feel that if we really want to fulfil Hadrat Wālā's rights, we must practise even more on his teachings and guidelines so that he continues receiving rewards in the form of continuous charity. There can be no better way of conveying rewards to him. Moreover – Allāh willing – through the blessings of this, each person, according to his capacity, will be able to become eligible for his eternal companionship in Paradise. As the saying goes, we can kill two birds with one stone.

Just today one of Hadrat Wālā's attendants related his dream to me. Hadrat Wālā entered with Hadrat Hājī [Imdādullāh] Sāhib Muhājir Makkī, Hadrat Maulānā Rashīd Ahmad Gangohī and Hadrat Maulānā Muhammad Qāsim Sāhib Nānautwī *quddisallāhu asrārahum*. When he [the attendant] asked who these people were, Hadrat Wālā introduced each one to him and said: "You too will remain with me over here. You will remain in my service."

May Allāh *taʿālā* bless him [the attendant] and all of us with this treasure. The most effective way of acquiring it is as mentioned above. That is, the inspiration to obey and follow Allāh *taʿālā*. Āmīn.

As for patience, it is something which Allāh *taʿālā* gives gradually. Like a person who had written to Hadrat Wālā when his son had passed away: "I have full conviction in Allāh's order and the fact that He is all-wise. However, my heart is no longer settled. Kindly provide me with a treatment which would bring tranquillity to my heart." Hadrat Wālā wrote back: "There is no procedure for acquiring natural tranquillity. It will come gradually on its own. As for rational tranquillity, it can be acquired by meditating over the fact that Allāh *taʿālā* is the absolute judge and He is the most wise."

This was actually a short letter of condolence written by Hadrat Wālā. Now observe a detailed letter of condolence.

On the occurrence of this tragic incident, I said to my friends that even on this occasion, we needed Hadrat Wālā for our consolation. The manner in which Hadrat Wālā's words of

consolation can bring solace to us cannot be achieved from anyone else. But he is no more. Now look at this coincidence. A person sent me a detailed letter of consolation which was written by Hadrat Wālā himself eleven years ago. The person is a mujāz-e-suhbat of Hadrat Wālā and also a relative.

At the time, he was studying in London while his father passed away here [in India]. It seemed as though it came from the unseen when this person sent this letter of condolence to me for the consolation of grief-stricken people like myself. It was read in many homes, many copies of it were made and sent out. On seeing the wide acceptance of this letter, the person [to whom it was originally written] decided to have it printed exactly as it was written. He eventually did this. May Allāh *taʿālā* reward him.

It is hoped that the subject matter will be most admonitory and solacing. It will also demonstrate the unattached and disinterested manner in which Hadrat Wālā lived in this world. The fact that Hadrat Wālā is a Hakīm al-Ummat will also be demonstrated because it shows the subtle manner in which he conveyed his message, and how he took full consideration of the time and occasion in conveying his condolence. Had this not been the case, the person who was so far away in a foreign land would have been so affected by this tragedy that he might have even returned home without completing his studies. Or he might have undertook this long journey to come and go back, and spent a large amount of money for it. The letter is as follows:

My dear brother. As-salāmu ʿalaykum…Quite some time back I was coming to the Madrasah when I met the small son of Hāfiz Iʿjāz on the way. I engaged in some light conversation with him which probably agitated him, so he said: "May Allāh cause Big Abbā [referring to me] to die." I pondered over the effect which his statement had on me and – all praise is due to Allāh *taʿālā* – I felt like a traveller who left the comfort of his house and is journeying somewhere for some work. The journey is such that he has to face difficulties and discomfort at every step of the way. Someone tells him: "May Allāh convey you to your house." No matter what intention the person said it with, what effect will it have on the one who heard it? He will obviously be very happy and think to himself that this person made a very good duʿā' for me. If he made the duʿā' with the intention of a curse,

then together with the happiness which the traveller will feel, he will be surprised and think to himself: "This person is quite silly. He is considering the duʿā' to be a curse." All praise is due to Allāh *taʿālā*, this is the same feeling which went through me [when the child said that Allāh must cause me to die]. I laughed and thought to myself that this child thinks that he made a terrible duʿā' against me but in reality it is in my favour.

Now what was the cause of this effect which it had on me? It was solely through intellect and Dīn which I acquired from the companionship of the pious elders. Had this not been the case, the natural effect of this duʿā' would have been disapproval. Allāh *taʿālā* conferred the wealth of intellect and Dīn so that they both can take precedence over one's natural response in situations of this type. It is through the grace of Allāh *taʿālā* that He blessed you with Dīn, intelligence and also the companionship of the Ahlullāh which has considerably strengthened and added to these two powers [intellect and Dīn]. Thus, if you are faced with such a situation, you will certainly keep your intellect and Dīn to overwhelm your natural temperament. Now let me tell you of occasions of this nature.

Your father was ill since a long time and you have been receiving information about his ill health. He has now left this world of hardships and temporary abode and proceeded to his original resting place of the Hereafter. You will certainly be affected by this news, and it is neither rationally nor Islamically reprehensible to be affected. In fact, it is a sign of love and mutual mercy which every Muslim has a right over another Muslim. This applies even more when a person has a stronger kinship with the other, and even more when it is one's mentor and tutor. However, together with this, we are required to overwhelm our natural disposition through our intellect and Dīn, and be pleased with the decree of Allāh *taʿālā*. We must neither become agitated and distressed nor transgress the limits. We must take control of our heart and help the deceased by conveying rewards to him either by physical acts of worship such as optional prayers and recitation of the Qur'ān or by monetary charities – whatever is easy.

The incident may not have too much of effect on the heart, but concern for his salvation may perplex you. What I can say in this regard is that although the deceased was free as regards

his actions, his beliefs, emotions, capabilities, his desire to benefit all especially people of Dīn, respect for all, kindness towards them and concern for their wellbeing are all qualities which attract the mercy of Allāh *taʿālā*. Furthermore, the hardships which he had to endure during his illness will – as per the Hadīth – become atonements for his sins. If we had to cast aside all this, conveying rewards to him can bring him the same benefit as actions themselves. It is now left to those who have survived him [if they want to convey rewards to him or not].

In short, exercise patience. The perfection of this patience includes that you must not be so affected by this incident to the extent that it causes you to change your programme of action. You cannot bring benefit to him or anyone else by causing harm to yourself, so what benefit is there in such a futile exercise? You must complete whatever you have to do over there and then come here, as was planned since before. I conclude with a duʿā'.

From Thānah Bhawan, 6 Rabīʿ al-Awwal 1351 A.H.

Final Request

Although this account is disjointed, it is as the saying goes:

> When you have a pain, then no matter which side you lie down, it is still a pain.

Relating the incidents and conditions related to Hadrat Wālā's demise are certainly not enough for remorse, however – Allāh willing – they are satisfactory. As for the disjointed nature of this account, people who have an interest will – Allāh willing – find it as a poet says:

> He has come all tattered and hair dishevelled. Look at this person with nothing in his possession. What wealth will he come up with.

And he will say:

> Even the dishevelling of his beauty has brought joy.

As for those who have an even higher level of interest, there is sufficient material for them in this. They can arrange it as they wish and present it like a formal book so that a useful work is prepared for the elite. I had said the same thing in *Ashraf as-Sawānih*. I am a Majdhūb, I am not an author. I certainly have

feelings and emotions, but I do not know how to present them in an orderly manner. However, whatever I said is what I heard from Hadrat Wālā. The reader too must have seen from this disjointed account which has been presented with grief the high level of Hadrat Wālā's life and death. It is as though Allāh *taʿālā* demonstrated to us that if you want to see a life, this is how it must be, and if you want to see a death, then this is how it must be. May Allāh *taʿālā* bless everyone with a life and death like this. Hadrat Wālā was certainly a unique and all-embracing personality who had threaded thousands of people of different conditions and various ideas in one single thread. Allāh *taʿālā* says:

وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا

Hold on to the rope of Allāh altogether and do not disperse.[1]

People from every level of society – small to big – were infatuated by Hadrat Wālā. They all used to come to him and be immensely impressed. Many senior leaders – despite their political differences – also came and left highly impressed. Many wealthy and affluent people, Nawābs, Englishmen holding high positions would present themselves humbly before Hadrat Wālā and leave extremely satisfied and happy.

Hadrat Wālā himself used to say: "When I have a few words with a person, he becomes so impressed as if his heart is now in my hand." He also said: "When a seeker comes to me, then by the grace of Allāh *taʿālā*, his illness and its treatment comes to my mind just by speaking a few words with him." The cheerful and the serious would each consider Hadrat Wālā to be like himself although Hadrat Wālā's temperament was matchless. He used to treat each person according to his temperament and disposition. He himself used to say: "I do not wield the same stick at everyone."

Even when the condition was the same, Hadrat Wālā's different treatments were because he also looked at peculiarities in temperaments. Generally, it was prohibited to write poetry when writing to one's shaykh because it was considered disrespectful. However, some of those who had an inclination for poetry used to quote it in their letters and Hadrat Wālā

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[1] Sūrah Āl ʿImrān, 3: 103.

tolerated it out of consideration to their inclinations. Janāb Qādī Muhammad Mukarram Sāhib is from his extended family and also a poet. He had been making requests for bayʿah since a long time. However, Hadrat Wālā used to be –by and large – hesitant in accepting the bayʿah of relatives because if he were to apply all his rules to them, it would be against the demands of kinship, and if he did not, it would amount to betrayal. This is why he deferred his requests for bayʿah. Qādī Sāhib left his workplace on one occasion solely for this purpose and wrote a poem on the way.

Now when he came, then instead of making a verbal request for bayʿah, he presented the poem which he had written. Hadrat Wālā's sharp gaze immediately perceived his request in it although he does not make any explicit mention of bayʿah in it. Hadrat Wālā said to him: "You are really persisting. Very well, you must come to my house after ʿasr and I will accept your bayʿah there." He called him to his house so that other relatives do not come to know of it because he used to refuse bayʿah from relatives.

As the saying goes:

طرق الوصول إلى الله بعدد أنفاس الخلائق

The ways of reaching Allāh taʿālā are as many as the breaths taken by the creations.

Hadrat Wālā's treatment of each seeker was different. However, his treatment was so heart-satisfying that although he used to issue warnings, scold and reprimand in most cases, every person remained faithful to him until the very end, and even cries out for him to this day.

Someone tried to find fault with Hadrat Wālā's methodology and read the following verse in support of the need for him to adopt a softer approach:

وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ

Had you been harsh, hard-hearted, they would have dispersed from around you.[1]

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[1] Sūrah Āl ʿImrān, 3: 159.

Hadrat Wālā immediately replied: "This verse is actually in support of me. By the grace of Allāh *ta'ālā*, no one is dispersing from here. Despite my methodology [and strictness], people are remaining attached to me. In the light of this verse, it is gauged that I am not hard-hearted. If not, people would have certainly dispersed. The fact that they do not disperse also proves that I am not hard-hearted."

It is a fact that when Hadrat Wālā expresses his displeasure at a person or expels him, he constantly thinks of him, speaks about him and expresses his remorse. Hadrat Wālā's treatment of the person in this manner is solely to issue a warning. His heart is always focussed on him. In fact, later on, his kindness towards the person is even more than before. At the exact time of reprimanding him and after that also, Hadrat Wālā continues looking at him and focussing on his heart as though even in this condition [of reprimanding] he is conveying blessings to him. This is perceived very clearly by those who possess the perception for it.

Every person was heard saying this or each one felt that "Hadrat Wālā probably shows the most kindness towards me." Why should this not be the case when Hadrat Wālā himself used to say: "I love all my associates, but I do not allow it to be displayed for their own good." It was through the effect of this love that Hadrat Wālā was seen happy over a specific joy which was experienced by some of his most ordinary attendants. Hadrat Wālā would express his happiness as though it was of his special beloved or of a very close relative. Some attendants and some very close relatives had differences with him – based on some misunderstanding - which lasted for several years. Despite this, Hadrat Wālā never allowed any ill-feeling towards them to enter his heart. He would always receive them with a smile and concern until the misunderstandings were removed.

Hadrat Wālā was an example of a perfect human being even in character. He used to show utmost respect and honour to the 'ulamā' and seniors. During his last days, he accepted a gift from a scholar and placed it against his eyes and hosted him as his own guest. Hadrat Wālā said to him: "You can come here whenever and at whatever time you like. There are no restrictions on you." Hadrat Wālā also said to him with regard to the meals: "Forgive me if the food is not to your liking. I am

not requesting your pardon but am eligible for it." Look at his concern and hospitality despite his debility and old age!

Bearing in mind that Hadrat Wālā tutored each seeker according to his temperament, the seeker used to benefit tremendously and very quickly. Hadrat Wālā said to me on one occasion: "The benefit which is acquired elsewhere after several years is acquired here within a few weeks by virtue of the acceptance of the spiritual lineage of Hadrat Hājī Sāhib."

Hadrat Wālā always attributed his every bounty to the blessings of Hadrat Hājī Sāhib; he never attributed it to himself. So much so that he continued saying the same thing even one day before his demise. He also said this on numerous occasions: "I lose my senses at the slightest thought of Hadrat Hājī Sāhib. I experience this but others are not aware of it." I say: The enthusiasm and yearning with which he speaks about Hadrat Hājī Sāhib for long periods of time results in others perceiving this condition of Hadrat Wālā to a certain extent.

In short, Hadrat Wālā had that level of love for his shaykh which is referred to as fanā' fī ash-shaykh. Hadrat Wālā used to refer to this quality as the key to success. This is how he acquired all these treasures. May Allāh *taʿālā* also bless us with this quality through the blessing of Hadrat Wālā. Āmīn.

Hadrat Wālā used to say: "Hadrat Mujaddid Alf Thānī *rahimahullāh* said: 'The person who has emulation of the Sunnah and love for his shaykh has acquired everything. Even if a person sees darkness in the presence of these two, it is still considered to be light. If there is any deficiency in any of these two, then even if a person sees light, it is considered to be darkness.'" May Allāh *taʿālā* bless us with these two qualities to the level of perfection through the blessings of the teachings and guidelines of Hadrat Wālā. Āmīn.

Sound Advice

The attendants of Hadrat Wālā are by and large seen to be quite confused and worried. They do not know what to do or where to go. Their confusion and worry is totally understandable because their eyes saw such a perfect Sufi master who is only born after centuries. Where will they get such a personality now? In view of this situation, who is there who can equal him?

Since the sun has set just recently, the flickering lamps appear as though they are not even burning. However – Allāh willing – after some time they will glitter just as Hadrat Wālā himself used to speak about regularly. He used to say: "At present, in the presence of seniors, the juniors appear very junior. However, these are the ones who will glitter later on and will be seen as seniors. Allāh *taʿālā* will take Dīnī services from them. This has always been the norm of Allāh *taʿālā*. There is no need to be worried."

On one occasion Hadrat Wālā was speaking about a senior khalīfah of his. He went into a fervour and went to the extent of saying: "When I have left such people by the grace of Allāh *taʿālā*, there should be no grief over my demise."

In short, in the present situation, we have to fulfil our objectives from these flickering lamps. If the seekers have total capability and potential, they will be able to acquire total benefit and blessings. Lamps can be lit from small flickering flames as well. Since a long time ago Hadrat Wālā paid particular attention to ensuring that if he leaves this world suddenly, the work of Dīn must not stop; it must continue.

Consequently, he used to refer seekers to his khulafā' and respond to fatwās by referring the questioners to Deoband and Sahāranpūr. The reason he gave for doing this is that the work of Dīn must not be restricted and confined to one person so that it does not stop when he is no longer there. Rather, it must continue as previously. Consequently, the flow of seekers had subsided considerably as compared to before.

All praise is due to Allāh *taʿālā*, Hadrat Wālā did not leave any aspect of Dīn unfinished for us. By the grace of Allāh *taʿālā*, Hadrat Wālā's written works are there to provide complete guidelines for every matter of Dīn. Consequently, he even informed us of this subtle plot of the self which prompts some seekers to think that they cannot revert to Hadrat Wālā's khulafā' because they [some seekers] feel that these khulafā' are too junior. Whereas, even if we had to assume that the junior is not on the desired level of perfection, if the spiritual lineage is correct, benefit and blessings will certainly be derived from him at some time or the other, and the seeker's objective will be fulfilled. If he himself is not fully qualified, the one above him will be. If the one above him is not, then the one above the second one will be. And so on. This is not even the

case here. By the grace of Allāh *taʿālā*, one after the other [in the spiritual lineage] is not only fully qualified, but is at the head of all the erudite Sufi masters. Here the seeker will – Allāh willing - be able to fulfil his object from the one closest [there is no need to look at the higher levels in the lineage].

Whatever it is, there is no reason to be despondent. The seekers may revert to whomever they have an affinity with. Allāh willing, they will not be deprived. Even if there is no affinity, Hadrat Wālā provided a procedure to be followed. He said that the person must write about his own conditions to a few khulafā', and the one in whose reply he finds the most consolation, he must place his trust in Allāh *taʿālā* and revert to that person.

I [the compiler] say: If a seeker is not satisfied by writing once, he must continue writing to a few khulafā' on several occasions about several conditions. Allāh willing, after some time he will gauge with whom he has affinity and he will settle on the right person. He must then continue his rectification under that one person. No matter what, he must impose on himself to continue reading Hadrat Wālā's books as he does with a wazīfah. This is because Hadrat Wālā used to say: "Even if it is just two pages, they must be read daily like a wazīfah." There is benefit in this and there is constant renewal. This is more so after Hadrat Wālā's demise because his blessings, teachings and guidelines can only be obtained from his writings.

Hadrat Wālā used to constantly emphasize abstention from sins, excessive speech and excessive intermingling with people. So much so that he included these in his bequests. He used to say with reference to some of his books, e.g. *Ashraf as-Sawānih*: "Appoint someone as your mentor and continue studying these books. Allāh willing, they will most certainly be enough for you to reach Allāh *taʿālā*." This is what we have to do now. We must make it a point of studying Hadrat Wālā's books and practising on them. Everything is to be found in them. Hadrat Wālā left no stone unturned. He made the path of Dīn absolutely clear and easy. I made reference to this in a couplet:

> You made the path so easy that we can say that you turned the path into the destination.

A righteous person saw Hadrat Wālā in a dream in which he said: "I have given everything to everyone, especially to such and such khalīfah."

However, courage is most certainly a prerequisite for action. Hadrat Wālā has a statement in this regard. He emphatically said: "The essence of the entire path is in two things, sincerity and courage. And from these two, courage is the fundamental ingredient because it is also needed for sincerity." Thus, courage becomes the essence of the path. If Allāh *taʿālā* inspires a person to this, the path will be absolutely clear and straight. Just lift your foot and move forward.

As per the teaching of Hadrat Wālā, a person should not bother about matters which are not within his control. He must not be deficient as regards matters which are within his control. If there is a shortcoming in this regard, he must make up for it with immediate repentance and then occupy himself with the task ahead. He must continue in this way for the rest of his life.

As per the instruction of Hadrat Wālā, consider rectification of your faults to be more important than different forms of dhikr. He explained the manner of doing this as follows: "Look at the faults and defects [of a person] which are listed in *Tablīgh-e-Dīn* and the seventh part of *Bahishtī Zewar*. Or, the defects which you see within yourself from experience – all these must be noted on a piece of paper. Continue adding to this list whenever you recall any new defect. When you write to your mentor, then write about one defect with a few examples. Thereafter act on the treatment which he prescribes for you. Once you are firm in the treatment of one defect, i.e. you do not experience too much of difficulty in recalling the treatment and practising on it, then get the next defect treated. Continue in this way until all defects are rectified."

This short and concise explanation is enough for the seekers. If details are sought, then even an entire volume will not be enough. Anyway, it will not be of general benefit to provide details because each quest has a different condition, and conditions also differ with changes in time. The decision in this regard can only be made by the mentor. I now take my leave from the seekers with the following words:

> Success is realized after striving, not from mere talking.
>
> Success is achieved with concern and showing due importance. It comes with adherence to dhikr.

Continue making duʻā’ under every condition because nothing can be achieved without inspiration from Allāh *taʻālā*. Be especially particular about making the following duʻā’:

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا، وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَتَكَ، اِنَّكَ اَنْتَ الْوَهَّابُ. رَبَّنَا اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ، صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ. اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَاَتْمِمْ عَلَيْنَا نِعْمَتَكَ، وَاَسْبِغْ عَلَيْنَا مِنْ فَضْلِكَ، وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِيْنَ.

O Allāh! Do not deviate our hearts after having guided us. Confer us with mercy from You, surely You alone are the giver. O Allāh! Perfect for us our light and forgive us, surely You have power over everything. O Allāh! The turner of hearts. Turn our hearts to Your obedience. O Allāh! Open the locks of our hearts with Your remembrance, perfect Your favours on us, pour Your grace on us, and include us among Your righteous servants.

A duʻā’ for softness is not enough. Rather the effect of the duʻā’ must manifest itself. A Hadīth states:

إذا أراد الله شيئا، فهيأ له أسبابه

When Allāh wills for something, He provides the means for it.

This will only be realized when a person has courage and has the inspiration to utilize his power of choice. No matter what, it is obligatory on a servant to pluck the courage and continue fulfilling the rights of servitude. At the same time, he must continue acknowledging his incapability. This advice is for seekers in general.

I now address the mujāzīn-e-bayʻat and mujāzīn-e-suhbat and say to them with utmost respect that, to a certain extent, their responsibility has increased. All gazes are now focused on them. All of them have to pay particular attention to the training of seekers in their respective places. If they do this, their collective attention can, to a certain extent, make up for the centre of rectitude and guidance who has passed on. At the same time, they have to adhere strictly to those limits and

restrictions, and give full consideration to them and preserve them – as was the distinguishing mark of Hadrat Wālā's programme of training. For example, the seeker must not be turned into one who is sought. Yes, the one who reverts on his own must be served with one's heart and soul, and with full attention and affection.

I now address the reader in general and take leave. All praise is due to Allāh *taʿālā*, in some way or the other, this totally ignorant person, a non-author, a scribe who compiled this disjointed work has, by the help of Allāh *taʿālā* and the blessings of Hadrat Wālā, completed this conclusion to the biography after mid-day of Thursday, 22 Ramadān al-Mubārak 1362 A.H. while in a state of iʿtikāf in the Masjid of Khānqāh Ashrafīyyah. It was at this time that the sun of guidance had been buried. May Allāh *taʿālā* accept this last insignificant service of mine and may He make it beneficial. May He pardon me – through His grace and kindness – for whatever external and internal errors which my unworthy self committed in the course of its writing. May He protect me from the consequences of these mistakes in both worlds.

آمين يا رب العالمين، بحرمة سيد المرسلين وخاتم النبيين صلى الله عليه وسلم، وعلى آله واصحابه اجمعين، وآخر دعوانا ان الحمد لله رب العالمين.

ASHRAF AL-MALFŪẔĀT FĪ MARAḎ AL-WAFĀT

Compiled by Muftī Muhammad Shafī' Deobandī

Prelude

This most worthless of the creation and the most insignificant of the attendants in the Ashrafī court, Muhammad Shafī' Deobandī, states that Hadrat Wālā's entire life and almost all the time of his life were devoted to teaching and instruction. When looking at Hadrat Wālā's "business" on the whole, the following verse comes spontaneously to my tongue:

اِنَّا اَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

We appointed them to a specific task, and that is remembrance of the Hereafter.[1]

It seemed as if Hadrat Wālā is from among those appointed servants of Allāh *ta'ālā* whom He selected for Himself.

However, the nature of his teaching and instruction towards the latter part of his life was perceived in a more distinguished manner. One or two years before his demise he said in an assembly: "Those who are taking services from me at present are eating a ripe fruit. Previously, it was as though they were eating an unripe or half-ripe fruit." Someone who was present in the assembly remarked: "Those who ate the fruit in all three of its stages have really benefited."

When I presented myself on 16 Jumādā al-Ūlā 1361 A.H., Maulānā 'Abd al-Bārī Nadwī, Maulānā Mas'ūd 'Alī Sāhib Nadwī and many other personalities were residing in the Khānqāh. Because the length of stay of these personalities was short, Hadrat Wālā – despite his chronic illness and severe weakness – used to devote four lengthy assemblies during the night and day for them. I used to attend as well. It felt as if Hadrat Wālā wanted to dissolve everything and give everyone to drink. He dictated valuable principles which are difficult to obtain over several lifetimes.

[1] Sūrah Sād, 38: 46.

The time for the journey to the Hereafter was drawing near. Hadrat Wālā was concerned about completing the different books which needed to be rounded up. The lengthy works which he had commenced himself were – by the grace of Allāh *taʿālā* – completed. Some of the works needed lengthy conclusions and Hadrat Wālā could not bear the burden of completing them. At the same time, as per Hadrat Wālā's temperament, leaving a task unfinished was no less than the difficulty of completing it. However, Allāh *taʿālā* had blessed Hadrat Wālā with a special ability to find an easy solution for the most difficult tasks.

He adopted a unique course of action for these tasks. In this way, the need for completion was fulfilled and he was able to finish off the lengthy tasks. I recall three works in this regard. One is the book *Kathrah al-Azwāj li Sāhib al-Miʿrāj* in which Hadrat Wālā intended to collate all the Ahādīth which have been related by the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This was a very difficult task which required a lot of research and toiling. He collated the largest section himself, i.e. the narrations of Umm al-Mu'minīn Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*, confined himself to it and had it published. He said to me with reference to the remaining sections: "I do not have the strength to work now. I have drawn attention to the need for this book and also demonstrated a specific style for it. A servant of Allāh *taʿālā* will complete it in the future." Consequently, this book has been published many times and is proving to be most beneficial to the masses and the scholars.

When Hadrat Wālā said: "A servant of Allāh *taʿālā* will complete it in the future", the thought crossed my mind that I will do it and I also thought of informing Hadrat Wālā of my intention. But then I remembered that he had already given me some other work which I had not completed as yet. This is why I could not pluck up the courage to tell him. The strange thing about it is that it never crossed my mind again. I only thought of it today when I sat down to write the prelude to the *Malfūzāt*. Even more surprising is that I am in the same situation as I was at that time, i.e. I am still occupied in the work (of writing *Ahkām al-Qur'ān*) which Hadrat Wālā had delegated to me. Allāh *taʿālā* probably reserved this task for some accepted servant who will fulfil it better than me. I still have the intention of trying to complete it if I get the time. If not,

فكم حسرات في بطون المقابر

Many regrets are lying in the bellies of the graves.

The second work which Hadrat Wālā had personally commenced with was the collation of authentic facts about Ibn Mansūr and to write the final word about him. The third work which he had started writing himself was a reply to a book attributed to Hāfiz Ibn Qayyim in which a claim was made that the Hell-fire is not eternal. This is a claim which is against the belief of the entire Muslim ummah.

The following was decided for the second two books: Hadrat Wālā personally wrote references to concise aspects of Ibn Mansūr's life, provided explanations to intricate and difficult articles, and provided the final word on Ibn Mansūr. This last aspect was the most important and had to be done by Hadrat Wālā alone. He also gave the following title for this book: *al-Qaul al-Mansūr fī Ibn al-Mansūr*.

Similarly, as regards the second book, he gave answers to the noteworthy proofs of Hāfiz Ibn Qayyim and provided solutions to difficult sections. He then had the manuscripts of both books kept safely in the library of Imdād al-'Ulūm Thānah Bhawan. He published a bequest which was directed to 'ulamā' in general and to Hadrat Maulānā Zafar Ahmad Sāhib and myself in particular. He asked us to complete these two books. However, Allāh's interaction with Hadrat Wālā had always been:

> What you wish for, Allāh *ta'ālā* wishes for the same.
> Allāh *ta'ālā* fulfils the wishes of the righteous.

Subsequently, the first book was completed in detail by Hadrat Maulānā Zafar Ahmad Sāhib. It was checked by everyone and after it was approved, it was published when Hadrat Wālā was still alive. The second book was completed by Maulānā Muhammad Idrīs Sāhib Kāndhlawī who is a teacher at Dār al-'Ulūm Deoband. Hadrat Wālā perused through it, approved of it, and added his foreword to it. I also had the occasion of going through it. However, this book was most probably not published. In short, Hadrat Wālā had personally initiated these works, but did not have the strength to complete them himself. However, they were completed before his eyes as described above.

The writing of *Bawādir an-Nawādir* had been completed but arrangements for its printing had not been made. Hadrat Wālā's blessed heart was focused in this direction. Janāb Shaykh ʿAbd al-Karīm Sāhib, a Session Judge in Karachi, sent 1 000 rupees for its printing. This amount was sufficient to print 1 000 volumes at that time but there was some delay in transcribing it. Subsequently, the cost of paper had risen considerably because of the war. So Hadrat Wālā asked for 250 copies to be printed. He added: "If it is going to cost more than 1 000 rupees, the original donor should not be informed. Instead, I will give the additional cost and I will take the number of copies which are equal to the amount which I gave."

This is exactly what happened. Hadrat Wālā gave several hundred rupees from his side and some copies came into his share. This book was produced at the exact time when Hadrat Wālā's illness had become extremely severe. He used to wait daily for its arrival. When it finally arrived, special effects of joy were visible on his face. Hadrat Wālā personally distributed the copies which came into his share among his attendants. He instructed for the remaining copies to be sent to the Judge Sāhib who will do as he wills with them.

In short, Hadrat Wālā's temperament was always given to not postponing any work. The natural weakness which comes with his present age and the inundation of illnesses since a long time were all pointing to the approach of that day [when he will leave this world]. Bearing this in mind, his attention to these tasks was even more.

The writing of *Ahkām al-Qur'ān* was related to this weak servant. He had initially drawn attention to it in 1351 A.H. at Dār al-ʿUlūm Deoband when it was decided to initiate a Daurah Tafsīr course. He had pointed to the need for a book containing Qur'ānic proofs for Hanafī rulings, points of differences with the other Imāms and replies to these differences. Based on what the content of this should be, he gave it the title *Dalā'il al-Qur'ān ʿalā Masā'il an-Nuʿmān*, and delegated the task of writing it to me. This task was neither easy nor small. I commenced it according to the time which I had. Around this time, Hadrat Maulānā Zafar Ahmad Sāhib had just completed his writing of *Iʿlā' as-Sunan* so Hadrat Wālā delegated this task to him. Coincidentally, a short while later the Maulānā got a

job in Dhaka so he proceeded there, and the work was postponed.

H̲ad̲rat Wālā became very concerned about this work in 1361 A.H. and wanted to get an ʿālim who was free to devote his time solely to this work so that it could be completed quickly. When this could not be realized, he decided to distribute the work among several scholars. Two manzils of the Qur'ān came into my share.

Due to certain events, I resigned officially from Dār al-ʿUlūm Deoband in Rabīʿ ath-Thānī 1362 A.H. and after freeing myself on 21 Jumādā ath-Thāniyah, I presented myself before H̲ad̲rat Wālā. After a consultation, it was decided that I will work on *Ah̲kām al-Qur'ān* in this free time of mine.

This was a time when H̲ad̲rat Wālā's illness and weakness were at their peak. Apart from the difficulty of moving about, he could not even speak for long periods of time. However, the natural demand and engrossment with Dīnī services which were embedded in his blessed heart had made every difficulty enjoyable.

In this condition of his, he made it a point that when I commenced with a sūrah, he would read it several times and when he came across any verse from which a ruling of the Sharīʿah could be derived, he would explain it to me. He would then advise me to search for the explanation in the different books of tafsīr, and if I find them coinciding with his explanation, I must include it with a reference to the tafsīr from which I found it. If I did not find it, I myself must ponder over it and if my heart was satisfied with it, I could write it with a reference to him.

In this way, I reached Sūrah an-Naml towards the end of Jumādā ath-Thāniyah. I had to go into a detailed explanation on the issue of knowledge of the unseen and this took quite some time. H̲ad̲rat Wālā asked me one day: "Have you completed [Sūrah an-] Naml?" I replied: "It is taking me long because I have to write a detailed explanation on the issue of knowledge of the unseen." He asked me again after two days. I still hadn't completed the discussion. I felt bad that H̲ad̲rat Wālā was waiting for it to be completed and I did not do it as yet. H̲ad̲rat Wālā was extremely considerate of the ease and relief of his attendants. This is why he did not ask me about it

for several days. And I myself did not have the courage to initiate any academic discussion before him because of his severe weakness.

After many days he asked me: "The discussion on the issue of knowledge of the unseen is probably not completed as yet?" I replied: "All praise is due to Allāh *taʿālā* it has been completed. Sūrah an-Naml has also been completed and I have already written on a few verses of Sūrah al-Qaṣaṣ." Ḥaḍrat Wālā expressed his joy. He then spoke about the story in Sūrah al-Qaṣaṣ wherein Ḥaḍrat Mūsā *ʿalayhis salām* killed a Copt, sought forgiveness from Allāh *taʿālā* and Allāh *taʿālā* forgave him. Ḥaḍrat Wālā said: "I have a question on this. The Copt was an unbeliever and that too one who was a ḥarbī.[1] According to the rule of the Sharīʿah, it is permissible to kill such a person. Why, then, did Ḥaḍrat Mūsā *ʿalayhis salām* seek forgiveness? Furthermore, Allāh's acceptance of his supplication further establishes the fact that his killing the Copt was inappropriate. My question is: What is the reason for considering the killing of a ḥarbī unbeliever to be impermissible or inappropriate?"

Ḥaḍrat Wālā then said: "I have thought about this for quite some time. When Muslims have a formal verbal or written covenant with unbelievers, it becomes obligatory on Muslims to uphold the conditions of the covenant. Similarly, sometimes a practical covenant takes place in the sense that they are safe from each other in their mutual social dealings and interactions. They engage in mutual business transactions without any fear of each other. This is a type of practical covenant for which they are obliged to uphold. If, at any time, Muslims have to attack such people, they will first have to inform them that the covenant is cancelled and they [unbelievers] must no longer feel safe from the Muslims. Each group then has the right to its own actions. Without the cancellation of the covenant, there is a type of excuse which – according to the Sharīʿah – cannot be trampled under any condition by any unbeliever."

"The incident with the Copt was of this nature because Mūsā *ʿalayhis salām* together with the Banī Isrāʾīl who were associated to him, and the Copts were citizens of Pharaoh's

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[1] An unbeliever who is at war with Muslims.

kingdom. They were all safe from each other. In such a situation, killing the Copt suddenly amounted to breaking this practical covenant. This is why Mūsā *ʿalayhis salām* was reprimanded, he sought forgiveness and was forgiven."

"Another question could be posed at this point: Bearing in mind that this killing was a crime, how could Hadrat Mūsā *ʿalayhis salām* who is from among the senior Messengers and is divinely protected from sin have committed this crime? The answer is obvious, i.e. Mūsā *ʿalayhis salām* did not kill him intentionally. He merely hit him lightly in order to move him aside but the Copt died. Mūsā *ʿalayhis salām* therefore did not commit a sin. However, it appeared to be an act of disobedience. This is why he – being a Messenger of Allāh – considered it to be a sin and sought forgiveness."

Hadrat Wālā then said: "This is my thought. If you find support for it from the Qur'ān, Sunnah or the writings of the true 'ulamā', then you must write this explanation and attribute it to them [whichever source you obtained the support from]. If you do not find any support for it, you may attribute it to the one from whom you heard it [Hadrat Wālā is referring to himself] because I do not see any point here which is against the accepted rules and principles."

I replied to Hadrat Wālā that I will search for this explanation and present it to him. This statement was made in an assembly which was conducted on 1 Rajab 1362 A.H. and Hadrat Wālā departed from this world 15 days after that. I researched the above explanation the same day and – all praise is due to Allāh *taʿālā* – I found support for it in *Sahīh Bukhārī* from a narration of Mughīrah ibn Shu'bah and a clear explanation of it in Qastalanī's commentary of *Sahīh Bukhārī*. I intended to present it to Hadrat Wālā but he was either unconscious or drowsy most of the time. I did not get an opportunity to inform him.

I went to Deoband on 3rd Rajab because one of my relatives had fallen extremely ill, and my regret [at not being able to mention my findings to Hadrat Wālā] remained in my heart. Long after Hadrat Wālā's demise – after my heart and mind settled down a bit – I sat down to write the explanation of the verse. It was a time when there was neither anyone to correct my mistakes nor anyone to express joy over something beneficial which I wrote.

> Now where will the young plant find nurturing in the true sense of the word. On which land will the fully laden cloud of the heart rain.

Now my condition is that when I face any academic difficulty:

> How I wish I could meet you who have an answer for every difficult question! You can find a solution to everything without any hesitation.

However, if I am able to solve any complexity by virtue of Hadrat Wālā's company and I write something which – according to me – is good, then I cry over the fact that I do not have anyone to show it to who would express joy at seeing it and give due appreciation to it with du'ā's.

Just yesterday I was having a look at *Jam' al-Jawāmi'*, the famous book of 'Allāmah Taqī ad-Dīn Subkī Shāfi'ī. It is on the principles of jurisprudence and its last chapter is on Sufism. In it I came across Hadrat Wālā's golden principle which – on its own comprises half of Sufism. That is, Hadrat Wālā's principle on whether something is within one's control or not, and whose explanation is fully known to all his attendants. The book under discussion takes this issue as a principle and solves the difficulties faced by seekers through it. On seeing it in this book, I immediately felt that I should take the book and present it to the examiner of meanings [Hadrat Wālā]. However, I came to my senses and was left holding my heart.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ، اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ، اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

Hadrat Wālā had given me a few pieces of advice with regard to the writing of *Ahkām al-Qur'ān*. I had noted them there and then. These words are unique and priceless principles which serve as guiding lamps for not only every written work but for every Dīnī and worldly task. I feel I ought to quote them here. These are actually statements which were made at various times and not in one assembly.

Golden Principles For Academic And Practical Practices

1. Whatever time you have set aside for this work, you must make it a point to adhere strictly to it from the beginning. If you do not feel like doing that work on any day and this happens before you have commenced the work [for that day], then you must not bother. You must force yourself to do it. If

you do not feel like doing it after you have commenced for that day, they you must not compel yourself too much. Instead, leave aside the work for that day. The reason for this is that when it comes to practical works, the essential objective is reward. And this is acquired under any condition, whether you feel like doing it or not. As for academic works, the essential objective is for the work to be accomplished in a beneficial and useful way. This cannot be realized if there is no interest and eagerness on your part. However, if the absence of eagerness at the beginning of the task is going to be considered to be an excuse, then no work will be done.

2. If any thought or idea comes to your mind by the way and you think of writing on it, then you must write it very briefly. There is no benefit in details in the wrong places.

3. When you are investigating a juridical ruling, you must most certainly provide its reference from the books of jurisprudence. It is not necessary for it to be a statement of the Imām himself. Rather, the statements of the seniors of the madh-hab will suffice.

4. If, due to some need, you are unable to do any work on any particular day, you must certainly do a little work for that day – even if it means writing just one line. This is so that you are saved from the un-blessedness of missing a day's work. Hadrat Wālā added: This was the practice of Hadrat Maulānā Mamlūk ʿAlī Sāhib in his classes. If there were to be no lessons on a certain day, he would assemble all his students from the different classes in one sitting, and teach just one line from each lesson. There is a lot of blessing in this practice.

I [Muftī Muhammad Shafīʿ] say: This has always been the practice of Hadrat Wālā himself. The blessings of it can be seen in his various works.

I recall an incident which I had recorded in Ramadān 1357 A.H. The doctors advised Hadrat Wālā to do a bit of walking. Subsequently, he would walk out into the fields after ʿasr. I also used to accompany him. Wasl Sāhib Marhūm and a few others were also in the habit of walking daily to the railway line bridge which is over the pond. There is another bridge on the western side for ox-carts. They used to walk to this point daily. I thought to myself that Hadrat Wālā never walked even a step less than his normal distance. One day when he reached the

railway bridge, the road was blocked by cattle and oxen. He could not proceed further. So he turned back. However, he stepped aside from the daily return route and walked towards the railway station. We all proceeded with him but did not know why he was acting against his norm and walking towards the railway station. Then he himself said to us: “The distance which had been reduced [because it was blocked by the cattle] has now been covered by walking in this direction.” One can gauge from this that if he was so particular about adhering to mere supererogatory works [such as a casual walk], then how much more particular he must be about adhering to works which are the objectives!

One day in the course of his walk he said: “I am very particular about adhering to my practices which are related to others. However, I am very free with regard to those which are related to my self. Consequently, I take a rest sometimes in the afternoons and sometimes I do not.”

5. I have one statement of H̲ad̲rat Wālā which he made on 13 Ramad̲ān 1354 A.H. and which I noted. It has great benefit in the task of writing and other academic works. H̲ad̲rat Khwājah ʿAzīz al-H̲asan S̲āh̲ib *rah̲imahullāh* was busy compiling *Ashraf as-Sawānih̲*. He had taken an extended leave for this purpose. Mention was made in H̲ad̲rat Wālā’s assembly that H̲ad̲rat Khwājah S̲āh̲ib’s leave is about to come to an end and he still has a lot of work left. So H̲ad̲rat Wālā said:

> I had always been saying that whatever little comes before you, you must note it down. Thereafter you have your entire life to make additions as you recall them. This is how work is done. But no one listens to old people. When a person is overtaken by the zeal of his youth, he feels he will write down everything. The end result is that he is unable to write anything.

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I now present those *Malfūz̲āt* in chronological order which I had personally noted in H̲ad̲rat Wālā’s assemblies when he was on his death bed.

Note: It was H̲ad̲rat Wālā’s practice not to allow his *Malfūz̲āt* to be printed without checking and editing them himself. He also gave permission provided one condition was met. As far as I

could, I took this condition into consideration. If, after this, there is still any shortcoming, then it must be attributed to me.

وما اريد الا الاصلاح ما استطعت، وما توفيقي الا بالله العلي العظيم

Muhammad Shafī' Deobandī, *may Allāh pardon him.*

18 Jumādā al-Ūlā 1362 A.H.

1. Some people are in the habit of imposing their point. Even if it is shown to be wrong, they do not give up their point. They feel that honour lies in it. The fact of the matter is that even if the addressee keeps silent for whatever reason, his disdain for the person and the latter's ignorance become embedded in his heart. In addition to this, it causes harm to the person and is also sinful.

2. The fundamental quest in remaining in the company of the Sufi masters is to acquire their temperament which is purely a gift to them [from Allāh *ta'ālā*]. As for actions, these are within their control and choice and can change suddenly. However, a genuine and correct temperament sometimes cannot be achieved even in 50 years.

19 Jumādā al-Ūlā 1362 A.H.

3. One statement of Maulwī 'Ubaydullāh Sindhī really appeals to me, although it may not be correct for the situation in which he said it. The Maulwī Sāhib requested me to write a commentary to the *Mathnawī* but I excused myself by saying that I do not even remember the special definitions. He said: "The real time for knowledge is when a person forgets the definitions." [Hadrat Wālā added]: He is an intelligent man and he is absolutely correct in what he said because as long as a person remembers definitions, he is overwhelmed by words. Once definitions are wiped out, meanings overwhelm the person [and this is of essence].

4. A Hadīth states that the ummat will be divided into 73 sects, 72 are destined to Hell while one shall go to Paradise. The question that comes up is that if being destined to Hell means that they will remain eternally in Hell, then the unbelief of all these sects is certain. And this is against the view of the Ahl as-Sunnah. If eternal stay in Hell is not meant, there will be no difference between the one successful sect and the remaining 72 sects because even those who committed evils

from the successful sect will be in Hell for a certain period of time. [Hadrat Wālā said]: The answer to this objection is that the punishment which will be meted out to the 72 sects will be because of incorrect beliefs, while the other will be punished for evil actions and not incorrect beliefs. All these Islamic sects which the Ahl as-Sunnah do not label as unbelievers will be protected against remaining in Hell for eternity.

5. I [Muftī Muhammad Shafī'] asked a question: In the Qur'ānic verse:

وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُنَ

As for the poets – it is only those who are in error that follow them.[1]

The error of the followers alludes to the error of those who are followed [i.e. the poets]. From this can we extract the rule that the person whose following is deviated be considered to be deviated as well? Hadrat Wālā replied: "Provided his following has an influence on the deviation. It must not be that he is following the person in something else while there are other causes for the deviation."

6. I am inclined to feel that the greatest proof of Rasūlullāh's prophet-hood is his spontaneity. It is not possible for something [or someone] to have no formality in anything without total and absolute honesty, in which everything is exposed without concealing anything in the least.

7. I was fifteen years old when I went to Deoband. I was considered to be a child but I was enthusiastic about attending the assemblies of the pious elders. I went to Hadrat Maulānā Muhammad Qāsim Sāhib *rahimahullāh* on one occasion. He said: "Bhāi, you must be more concerned about counting than studying. There is a difference between the two." He then explained the difference with a story. He said: "There were two students. One had memorized *Hidāyah* the other had merely read it by looking inside. The one who had studied by looking inside said: 'Such and such text is in *Hidāyah*.' The memorizer rejected this. The other opened *Hidāyah* and showed the text to him, and said: 'The following ruling is derived from this text.' The memorizer acknowledged what the other said and added:

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[1] Sūrah ash-Shu'arā', 26: 224.

'The fact of the matter is that you studied *Hidāyah* while I wasted my time in bearing a useless burden.'" This was really the true quality of our elders. I say without any fear of refutation that our Hadrat was in no way inferior to Ghazzālī and Rāzī.

8. Hadrat Maulānā Shāh 'Abd al-'Azīz Sāhib *rahimahullāh* was proud of two individuals, viz. Maulānā Muhammad Ismā'īl Shahīd for his intelligence and Maulānā Is-hāq Sāhib for his narrations. He used to read this verse:

اَلْحَمْدُ لِلّٰهِ وَهَبَ لِيْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ

All praise is due to Allāh who blessed me with Ismā'īl and Is-hāq despite my old age.

9. Maulānā 'Abd al-Bārī Sāhib Lucknowī asked: "Does piety have any influence on satisfaction of the heart?" Hadrat Wālā replied: "It certainly has. I have come to one more conclusion in this regard, viz. respect has a very major role and influence in it. In other words, respect for the elders. Our elders state that the major reason for the sciences and knowledge possessed by Hadrat Maulānā Muhammad Qāsim Sāhib *rahimahullāh* was his respect for elders."

10. Hadrat Wālā was speaking about the difference in dispositions of Hadrat Nānautwī *rahimahullāh* and Hadrat Gangohī *rahimahullāh*. He said: The peculiar traits of each disposition are different. The benefit of one is general but not complete. The others is complete but not general. For the purpose of action, I am naturally inclined to the disposition which is complete even though it may not be general. However, in my interaction with others, I prefer the other [general] disposition. In other words, one must not be harsh and stern with others.

20 Jumādā al-Ūlā 1362 A.H.

11. Hadrat Wālā was speaking about a certain person. He said: He was a religious man but he had one shortcoming, he considered himself to be religious. There was a need for him to obliterate himself.

12. Maulānā said in a dream:

> Either the concern of the head, the mind or of Dīn,
> my trial only revolves in one of these.

13. Our Hadrat Hājī Sāhib was a proof of Allāh on earth and a shadow of Allāh on earth. However, I say: Even if someone considers it to be a claim, everyone has not understood him. Yes, those whom he wanted to understand, Allāh *taʿālā* fulfilled His will and enabled them to understand.

14. Hadrat Mujaddid Sāhib *rahimahullāh* rightly said: "The person who has emulation of the Sunnah and love for his shaykh has acquired everything. Even if a person sees darkness in the presence of these two, it is considered to be light. If there is any deficiency in any of these two, then even if a person sees light, it is considered to be darkness." Hadrat Wālā added: I am of the view that even love for the shaykh is not the actual objective. It is also a means for emulation of the Sunnah. The fact of the matter is that the fundamental thing is what was brought by the Prophets *ʿalayhimus salām* and which was sent via the angels, viz. orders and prohibitions. While following these, no matter what type of unintentional conditions and states a person experiences, they will not be harmful in the least.

21 Jumādā al-Ūlā 1362 A.H.

15. Hadrat Wālā's illness was continuing. His weakness was increasing by the day. However, by virtue of his Allāh-bestowed courage, he carried out all his tasks at their appointed times. He had the practice of conducting an assembly after zuhr at the house of Maulwī Jamīl Ahmad Sāhib which was next to the female section of Hadrat Wālā's house. It was the season of hot winds and intense heat. Add to this his physical debility. It was no easy task to come here, yet he came daily.

One day, the moment he arrived, a person said something which was against Hadrat Wālā's temperament. This caused a change in him. He said: "People do not look at my weak state. My condition is such that I feel extremely fatigued by taking just two steps out of my house. When I go back from here, I will fall onto my bed. I will not be able to perform wudū' or perform salāh for a long time [because I will have to catch my breath and regain my strength]. It is not my habit to continually sing and talk about my condition. The thing which needs to be spoken about is Allāh's name. Of what benefit is there in mentioning someone's condition unnecessarily?

22 Jumādā al-Ūlā 1362 A.H.

16. As per the instruction of Hadrat Wālā, I [Muhammad Shafīʿ] was in Thānah Bhawan working on *Ahkām al-Qur'ān.* I reached the Friday morning assembly a bit late, so he asked me: "What, have you done some work today as well?" I replied: "Hadrat, I did do some work today also. I do not like to miss out on any day." Hadrat Wālā said: "That is how work ought to be done. One has to remain attached to it." I said: "Hadrat, this task is such that I should not even have taken the courage to take it up. However, while in Hadrat Wālā's service, I did not even imagine that I am bearing a heavy load." Hadrat Wālā said: "People of the past also wrote: 'I am not qualified for this task.' Yet, Allāh *taʿālā* took a lot of work from them. This is the key to success, i.e. we [must thing to ourselves that we] are not qualified. The fact of the matter is that Allāh *taʿālā* takes work from whomever He wills whenever He wills." He added:

مَا يَفْتَحِ اللهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا

Whatever of mercy Allāh opens up for the people, none can withhold it.[1]

Hadrat Wālā made duʿā' that Allāh *taʿālā* opens the gates of mercy.

It is related that when Hadrat Yūsuf *ʿalayhis salām* tried to flee from Zulaykhā, he found all the doors locked. However, he did not stop in his efforts to escape when he saw the doors locked. He ran towards a door and Allāh *taʿālā* helped him. Whichever door he ran towards, the lock would break and fall, and the door would open.

When you look at a long road from a distance, then it seems as though the trees on either side of the road are meeting. As though the road is coming to an end at the point where the trees of either side are meeting. An inexperienced driver sees this and feels that if he is going to continue on this road, he will meet in an accident, so he stops there and then. Such a driver will never cover the distance. But if he continues driving, he will find the road opening out to him as he proceeds.

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[1] Sūrah Fātir, 35: 2.

17. A splinter got into Hadrat Wālā's hand. He removed it and said: "There is a lesson to be learnt from this. Look! The body cannot tolerate the slightest foreign object to enter it. How, then, can any extraneous thing be accommodated in the heart? Unfortunately, due to an absence of feeling in our heart, we are not disturbed by futile thoughts. However, the Ahlullāh are even more discomforted by such thoughts than they are with a splinter. Look at the pure words of the Hadīth which express this theme:

الإثم ما حاك في صدرك

Sin is what makes an impression on your heart.

18. I cannot tolerate for a single minute to sacrifice the convenience of others for my own convenience. If I am not able to be even self-sacrificing [by giving preference to others], I will at least not cause any inconvenience to others.

23 Jumādā al-Ūlā 1362 A.H.

19. A person who was suffering from certain worldly calamities wrote a letter to Hadrat Wālā and said: "I fear an evil end. I feel as though Allāh *taʿālā* is displeased with me." Hadrat Wālā said: "It is not even remotely connected to an evil end. In fact, calamities and pains are strong aides to a good end. A person's acceptance [in Allāh's court] increases through them. In fact, if he did not have acceptance previously, he acquires it now. Allāh *taʿālā* says:

فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلَاهُ رَبُّهُ فَاَكْرَمَهُ وَنَعَّمَهُ فَيَقُوْلُ رَبِّيْ اَكْرَمَنِ. وَاَمَّا اِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُوْلُ رَبِّيْ اَهَانَنِ.

As for man, when his Sustainer tests him by giving him honour and bounties, he says: "My Sustainer has honoured me." But when He tests him by restricting his sustenance, he says: "My Sustainer has disgraced me."[1]

The person's error was removed in this way. That is, calamities neither indicate that a person is rejected by Allāh *taʿālā* nor do comforts and luxuries indicate that he is accepted in Allāh's sight.

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[1] Sūrah al-Fajr, 89: 15-16.

Hadrat Wālā said: People have become accustomed to running after taʿwīdh and other practices, but they pay no attention to duʿā’ nor do they believe in it. I am not saying that this is their belief, but their approach to taʿwīdh and other practices seems to demonstrate that they firmly believe that Allāh *taʿālā* will fulfil their needs through them. Allāh forbid, it is as though they feel that Allāh *taʿālā* has no alternative but to fulfil their needs. As for duʿā’, they feel Allāh *taʿālā* has the choice of accepting and not accepting.

21. Some Sufis relate this witticism. They say that linguistically and in common understanding, a person is considered *bāligh* when *manī* (semen) issues forth from him. While, according to the Sufis, a *bāligh* person is one who is expelled from *minā*, i.e. he is free from any claims and presumptions.

22. The Muʿtazilah claim that it is against the purity of Allāh *taʿālā* to believe that He is the creator of evils. However, the erudite scholars say that the creation of evils demonstrates more of Allāh’s absolute and total power.

When an expert calligrapher writes the letter *jīm* very beautifully, it will not be considered to be such a great feat as opposed to if he wrote it by spoiling its appearance to the extent that no one can recognize who wrote it.

I [the compiler] add to this: A person who can drive a fast car or motorbike at a slow speed is considered to be a more adept driver [than the one who drives it fast]. (Muhammad Shafīʿ)

25 Jumādā al-Ūlā 1362 A.H.

23. A Hadīth states:

لا تنظروا إلى ذنوب العباد كأنكم أرباب

Do not look at the sins of people as though you yourself are God and they are trampling on one of your rights.

A person asked me: “Is it permissible to offer salām to a person who does not perform salāh?” I replied: “It is obligatory on you to offer salām to him.” I said this because I perceived that he looks at the other with scorn and is proud because he considers himself to be absolved.

We ought to show mercy to sinners, as we do to sick people. However, because a sinner commits a sin by his own choice, rational abhorrence for him is enough. Let it not happen that you denounce him all the time.

24. It is mentioned in *ar-Rahmah al-Muhdāt* that a Prophet passed by a graveyard which had new graves. When he went close, he learnt that most of them were being punished. He made duʻā' and continued on his way. He passed by the same graveyard after quite some time when most of the graves were ruined. When he went close, he learnt that all of them have been forgiven and are enjoying the delights of Paradise. He was astonished and asked Allāh *taʻālā*: "They obviously did not do any actions after they passed away. How, then, were they forgiven?" Allāh *taʻālā* replied: "When their graves became dilapidated and ruined, and there was no one to inquire about them, I felt sorry for them and forgave them." Hadrat Wālā added: "You see, there is one more advantage in having a bare grave [with nothing built around it]."

25. It is popularly believed that one of the wives of Hadrat ʻAlī *radiyallāhu ʻanhu* was a female jinn from whom Muhammad ibn al-Hanafīyyah was born. I asked Hadrat Maulānā Muhammad Yaʻqūb Sāhib *rahimahullāh* about it so he said: "It is the habit of Arabs to attribute every strange occurrence to the jinn. They refer to an excellent and strange thing as *ʻuqrā* because *ʻuqar* is the name of a valley which is believed to be inhabited by jinn. Similarly, someone said in praise of Muhammad ibn al-Hanafīyyah and his brothers as follows:

بنو جنّيّة مولدت سيوفا

They are the children of a female jinn who gave birth to swords.

From this, someone misconstrued it to mean that they are the offspring of a female jinn. Whereas the fact of the matter is that because of their extraordinary bravery, the poet referred to them as "children of a female jinn".

26. On one occasion, Maulānā Anwar Shāh Sāhib related a strange narration in Murādābād when someone asked him: "Are the jinn also buried in the ground like humans?" He replied: "No. They are buried in the air." He added: "It is not rationally far-fetched because the fundamental of burial is for a

creation to be conveyed to the essential element from which it was created. Man's major essential element is soil, so he is buried in the soil. It is not far-fetched to assume that the major essential element of jinn is fire or air, and that they are conveyed to it after they die."

"My maternal uncle was a very intelligent man. He used to say: It seems as though the Hindu practice of cremating their dead has come from the practice of their gods because they are jinn. It is possible that because their origin is fire, they cremate their deceased. On seeing them – the gods – doing this, the Hindus imitated them without understanding the origin." Hadrat Wālā added: "This is not a narration but it is also not far-fetched."

26 Jumādā al-Ūlā 1362 A.H.

27. When Hadrat Maulānā Ismāʿīl Shahīd *rahimahullāh* and his companions left for jihād, they obliterated themselves to such an extent that they did not even carry food utensils with them. They used to wash one corner of a masjid, pour their food onto the floor and eat directly from there. When they finished eating, they would wash the floor once again. This despite the fact that their army contained many wealthy people and princes.

28. Hadrat Sayyid [Ahmad Shahīd] Sāhib *rahimahullāh* was unsuccessful because the people on whom he relied were not worthy of being relied on. They were not there at the time of difficulty.

29. Allāh *taʿālā* had blessed Hadrat Maulānā Muhammad Yaʿqūb Sāhib *rahimahullāh* with a unique comprehensiveness. He had a view on every matter. He used to say: "Shāh Jahān was a more capable king than ʿĀlamgīr while the latter was certainly more religious."

لکل فن رجال

There are specific people for every type of work.

27 Jumādā al-Ūlā 1362 A.H.

30. A person presented some sweetmeat to Hadrat Sultān Nizām ad-Din *rahimahullāh*. One of those who was in the assembly said:

الهدايا مشترك

Gifts have to be shared.

He was making reference to the following Hadīth:

من أهدي له هدية فجلسائه شركاؤه

When a person receives a gift in any assembly, those who seated with him are also partners in the gift.

Hadrat Nizām ad-Dīn said: "O brother! You can have all of it." The man replied: "You are acting against the Hadīth." Hadrat said: "No. What the Hadīth means is that the person who receives the gift must not keep it for himself, he must include others who are seated with him. I am giving all of it to you and not keeping anything for myself. How can this be in conflict with the Hadīth?"

Hadrat Wālā said: Hadrat Imām Abū Yūsuf *rahimahullāh* explained this Hadīth as follows: "It refers to food and drink items which are normally distributed and eaten in an assembly. Cash money or clothing are not included." He added: "The meaning of this statement of Hadrat Imām Abū Yūsuf *rahimahullāh* is the original principle which is both rational and traditional. That is, the gift falls in the ownership of the person for whom the giver intended. Others are not partners in it. However, in some instances, the general norm is for people to bring foods and drinks to an assembly with the intention of distributing it to all who are present, but out of respect for the assembly, the gift is placed before the elder [the one conducting the assembly]. In such a case, all those who are present in the assembly certainly have a right over what was presented. This is the import of the Hadīth. It does not refer to normal gifts. Allāh knows best.

I [the compiler] say: First of all the Hadīth experts have reservations about the authenticity of this Hadīth. ʿAllāmah Tāhir Muftī *rahimahullāh* states in *Tadhkirah al-Maudūʿāt* that most scholars have reservations about this Hadīth. However, by Hadrat Imām Abū Yūsuf *rahimahullāh* explaining it in this way [as explained above], shows that he considered it worthy of being presented as a proof. When a Mujtahid uses a Hadīth as proof, it falls under the ruling of affirming that Hadīth, as is established in the principles. (Muhammad Shafīʿ)

31. When any people are engrossed in doing something against the truth, we ought to work against them. However, it is essential to abstain from evil thoughts and verbal abuses because this will bring harm to us.

32. A novice must not worry too much about whether a certain act of his was a sin or not. And if it was, how serious was it? Instead, when he suspects that a certain thing which he did was sinful, he must consider it to be a sin, make up for it, seek forgiveness and continue with what he was originally supposed to be doing.

33. The ʿulamā' have written that there is no progress in engrossment and it is not something of much excellence. Instead, sometimes when a person cannot bear a certain excellence, then Allāh *taʿālā* – as a way of giving him a prize – causes him to become engrossed so that he does not perceive any calamity. It is similar to making a person inhale chloroform before an operation.

11 Jumādā ath-Thāniyah 1362 A.H.

34. People do calculations and computations in their heart and want the whole world to run according to that. When this does not happen, they fall into misery. The pure Sharīʿah has a unique balance for everything. There can never be any distress from it. Look! A Sahābī said to Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

إن امرأتي لا ترد لامس

My wife does not stop any person from touching her.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Divorce her." The Sahābī said: "I love her." In other words, if I were to divorce her, I will become distressed and I might fall into sin with her. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Retain her [do not divorce her]." The first instruction was based on the demand of the person's pride and self-respect. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* learnt that it was difficult for him to bear this, he permitted him to retain her in his marriage. What this meant was that efforts must be made to protect and safeguard her. If she still does something wrong, you will be absolved of it, and she will be answerable for it.

لَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى

No bearer of burden will bear the burden of another.

Man must make as much arrangements which are within his power. After that he must not worry about the calculations, estimations and expectations which he has to be according to what he wants.

35. Allāh *taʿālā* has set a limit for each thing. The eyes can see up to a certain distance and not beyond. The ears can hear to a certain extent and not beyond. Similarly, the intellect can grasp to a certain point, it cannot go beyond that. I do not know why people think that its power to grasp is unlimited. When their intellects cannot understand a thing, they want to reject it.

36. The easy and short method must be adopted in every task. To fall into unnecessary prolongation and difficulty is both irrational and also against the Sunnah. Allāh *taʿālā* had conferred such strength and courage to Rasūlullāh *sallallāhu ʿalayhi wa sallam* with which he could have borne as much difficulty as he wanted, and he could have practised on the obligatory ordinances alone [without practising on the concessions]. Despite this, it was his noble practice that when he was given a choice between two tasks, he would always opt for the one which was easier and simpler. The wisdom behind this was so that the ummah could follow the Sunnah, the weak ones from the ummah are not deprived of following the Sunnah, and they are not grieved at being deprived of this. Obviously, there was no one who had more reliance [on Allāh *taʿālā*], abstinence and contentment than Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Despite this, he used to give one year's supply of grain to his wives. He did this so that the ummah does not feel restricted in this regard.

After making the above statement, Hadrat Wālā addressed [Hadrat] Khwājah Sāhib and said: "Khwājah Sāhib! These are points which need to be noted. You will probably not find them anywhere after me."

Maulwī Fadl Haq Sāhib Khayrābādī used to say: "The law and the cure will be trampled after me."

Maulwī ʿAbd as-Samīʿ Sāhib Meerutī came to Kānpūr on one occasion so I requested him to deliver a talk. Although he was against our elders with regard to the current bidʿāt, he would not say anything wrong in his lectures. This is why I did not

consider it harmful to request him to deliver a talk. The Maulwī Sāhib had quoted one of his poems in the talk. I recall one of its couplets:

> Where will you find this poor soul (in future)? Show
> it some hospitality for a few days.

I [the compiler] say: The mood of the assembly changed completely when we heard this from Hadrat Wālā's blessed tongue. The moment my friend got up from the assembly, he said to me: "Maulwī Sāhib! It seems as though very little time is left for Hadrat's company." Unfortunately, even at that time no one even imagined that he will depart from this world within one month.

The astonishing thing is that the benefits and blessings of the assembly had more or less ceased from that very day. Although he continued benefiting us until the end, the manner in which his normal assemblies used to be conducted no longer remained.

37. We cannot even estimate the extent of Allāh's mercy, and which of His favours we can ever thank Him for sufficiently. If we look at the style of the Qur'ān we will realize that it centres around human emotions, human intellect and human perception. It uses the same modes of expression which are used by man. This, notwithstanding the fact that there is no comparison whatsoever between the Being and speech of Allāh *taʿālā*, and our intellect and understanding. It is an immense mercy on man that Allāh *taʿālā* came down to the level of man's understanding and addressed him accordingly. Without any similarity at all, His example is like how elders speak to children and try to win them over by adopting their ways of expression.

The following and other similar expressions are to be found in several places of the Qur'ān:

لَعَلَّكُمْ تُرْحَمُوْنَ

Perhaps you may be shown mercy.

The commentators of the Qur'ān delve into the import of the word *laʿalla* which means "perhaps" and expresses doubt. It is known for a fact that Allāh *taʿālā* has absolute knowledge of everything, there is no possibility of doubt in His speech. This

is why the scholars provide various explanations. Some of them say that *laʿalla* in this context is used for certainty and not doubt. However, Hadrat Maulānā Muhammad Yaʿqūb Sāhib *rahimahullāh* said that these are unnecessary formalities. The fact of the matter is that this word is used to come down to man's level of perception. Man ought to have a doubt or uncertainty on this occasion. This is why Allāh *taʿālā* expressed it with a word which demonstrates doubt."

Maulānā Muhammad Yaʿqūb Sāhib did not acquire these sciences through a lot of reading. Rather, Allāh *taʿālā* created a light in his heart through which these points were exposed to him. No one pours water in a well, it gushes forth from within. Similarly, all the sciences which the Ahlullāh have are not exposed to them from the outside. This is why some elders state: "Do not worry too much about collating the statements of the Sufi masters. Instead, worry about becoming like the one who is making the statements so that the same type of sciences may emanate from your tongue."

38. Allāh *taʿālā* had knowledge that there will also be in this ummah people who will be overpowered by sleep and lethargy, and that they will miss their salāhs. Out of consideration to such people, Allāh *taʿālā* caused one salāh of His Rasūl to be missed so that the people may obtain an excellent example from him.

فسبحان من رؤف رحيم

Glory to the affectionate and merciful one.

14 Jumādā ath-Thāniyah 1362 A.H.

39. I do not say that ʿulamāʾ should not go to the rich because necessity is a thing which compels a person.

Hadrat Wālā made the above statement when in the assembly there was a discussion about an erudite scholar making efforts to obtain a job in the Hyderabad parliament, and although intercessions were made in his favour, his application was unsuccessful.

40. Humiliation is essentially the presentation of one's need. If a person is wearing torn clothes, worn out shoes, and patched garments, then this is most definitely not humiliation.

Hadrat Wālā added: A person must be free, he must not become restricted to an attendant. He must get into the habit of doing things himself. This has always been my habit even though I have studied a bit about Dīn and remained in the company [of elders]. The same was the case with my brother, Akbar ʿAlī. All this is through the blessings of the pious elder through whose prayers we were born.[1]

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[1] Refer to the section on Hadrat Wālā's birth to learn the incident surrounding his birth. (translator)

DEPUTYSHIP

We are generally asked – either in writing or verbally – who is Hadrat Wālā's deputy? It is surprising. How can a shaykh who is unique as regards his excellent knowledge, piety, cognition, love [for Allāh] and instruction – in short, in all aspects – and who is the Mujaddid and Imām of his time, a personality to whom 'ulamā' revert, and an erudite Sufi have a deputy? As for service of Dīn, this is being carried out by his Mujāzīn who are listed below. They are rendering all sorts of services and are occupied in their respective works. If it [the question about a deputy] stems from the belief that it is essential to have someone in Thānah Bhawan, and in the Khānqāh specifically, then it [the question] is most probably based on the custom of *sajjādgī* which has been initiated by materialists. Hadrat Wālā explained the evils and Shar'ī harms of this custom in section two of the addendum to his book *Islāh ar-Rusūm*. He also devoted a booklet to this subject. The book is titled *Sajjādah Nashīn* and is an addendum to his book, *Tuhfah ash-Shuyūkh*. It was written and published in 1347 A.H. A selected portion of it is presented here.

There are three forms of *sajjādgī* or deputyship:

1. The murīds assemble and appoint a son, relative or attendant as a *sajjādah nashīn*.
2. Other *sajjādah nashīn* mashā'ikh appoint him.
3. The shaykh himself appoints someone on his own or through the participation of other mashā'ikh.

Each of these three forms can be divided into three different situations:

1. The one who is appointed as a *sajjādah nashīn* is not qualified for the task of rectification and instruction, and is also caught up in fabricated and baseless customs.
2. He is not involved in fabricated and baseless customs, but is not qualified for the task of rectification and instruction.
3. He is qualified for the task of rectification and instruction.

If he is involved in fabricated and baseless customs then this is an extremely despicable level. If he is unqualified, then those who follow him and pledge bayʿah to him after considering him to be a shaykh and pious person, then the sin and burden of the deviation of all these people will also fall on those who made efforts to install him [as the deputy]. This sin and burden will continue falling on them for as long as the spiritual chain continues.

In the first form, it is the action of ignorant people and stems from absolute ignorance. In the second and third forms, it is a testimony to his excellence and being a leader. And a testimony is only permissible when one has full knowledge of the situation. Here, knowledge of his qualification is unknown. In fact, it is known that he is unqualified. The act is therefore impermissible, it is a deception, and a cause of deviation for the creation of Allāh *taʿālā*. It is because of this that countless sins and thousands of innovations spread from the person himself and then to others. This is a glaring fact to all.

As for the third form, i.e. he is qualified for the task of rectification and instruction, outwardly there seems to be no harm in it. However, when examined deeply, then it also contains many evils. For example, the murīds generally consider the deputy to hold the exact position as that of the shaykh, and they give preference to him over all the khulafā' even though the latter may be more qualified than him. Those who have faith in the deputy will assemble as many seekers as they can, and bring them to the deputy in whatever way they can. They consider the deputy to be the sole one to be reverted to merely because he is sitting in the shaykh's place. So much so, if his qualification no longer remains or changes, they consider it disrespectful to leave him and believe that it entails humiliation to the shaykh. They will do whatever they can to keep him in place. This results in the same custom-worship.

The above-mentioned evil is present. As time passes, ensuring that the place [of the shaykh] is kept occupied then becomes the essential objective. Sometimes, even that qualified deputy now begins to worry about who is going to take his place after him. Thereafter, no distinction remains between who is qualified and who is not. And like monetary inheritance, this position [of deputy] also becomes an inherited position. Making the place the objective results in believing it to be so sanctified

that if an objection is made against the person who is seated there or he is taken to account for something, then it is considered to be a disparagement of the place or the shaykh. Whereas there is no place which is more sanctified than the Kaʿbah. Yet, when those who were in charge of its upkeep were unqualified, Allāh *taʿālā* rejected them by saying:

وَمَا كَانُوْا اَوْلِيَاءَهٗ، اِنْ اَوْلِيَاؤُهٗ اِلَّا الْمُتَّقُوْنَ. وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ.

They are not its guardians. Its only guardians are those who are righteous, but most of them are unaware of it.[1]

It is therefore safest to give permission for rectification and instruction to those who are qualified even if they do not have any ties of kinship. However, there must be no worry or concern about who is going to take one's place. The one who is qualified must then deal with his khalīfah in the same way and this must continue for as long as Allāh *taʿālā* wills. Someone rightly said with reference to not allowing one's self to be influenced by who is qualified for the place and who is not:

> Hasan from Basra, Bilāl from Abyssinia, Suhayb from Rome and Abū Lahab from the sand of Makkah, how strange is this indeed!

This brings us to the end of the selected extract.

All praise is due to Allāh *taʿālā* this has been the practice of all our elders. That is, they gave permission for rectification and instruction, and those who were given permission could then live wherever they wanted and could continue serving Dīn there. Hadrat Miyājī Nūr Muhammad Sāhib *rahimahullāh* was in Lauhārī. His khulafā', Hadrat Hājī Sāhib, Hadrat Hāfiz Muhammad Dāmin Sāhib and Hadrat Maulānā Shaykh Muhammad Sāhib were in Thānah Bhawan. If any one of them had placed so much of importance on the place as is generally observed nowadays, he could have lived in Lauhārī because it is not so far away. It is just three miles from Thānah Bhawan. Hadrat Hājī Sāhib *rahimahullāh* emigrated in 1857 and left Thānah Bhawan. Our Hadrat Wālā was not even born at the time. However, if Hadrat Hājī Sāhib or any of the other khulafā' had placed any importance to occupying this place specifically, then anyone from Hadrat Maulānā Rashīd Ahmad Sāhib,

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[1] Sūrah al-Anfāl, 8: 34.

Hadrat Maulānā Muhammad Qāsim Sāhib, Hadrat Maulānā Muhammad Yaʿqūb Sāhib and others would have lived in Thānah Bhawan. Qādī Muhammad Ismāʿīl Sāhib who was the khalīfah of Hadrat Maulānā Shaykh Muhammad Sāhib did not settle down here. Instead, he went to his hometown, Mangalore. None of the khulafā' of Hadrat Maulānā Rashīd Ahmad Sāhib did this. Hadrat Maulānā Khalīl Ahmad Sāhib remained in Sahāranpūr, Hadrat Maulānā ʿAbd ar-Rahīm Sāhib lived in Rāipūr, Hadrat Maulānā Mahmūd Hasan Sāhib was in Deoband and Hadrat Maulānā Siddīq Ahmad Sāhib remained in Mālīr Kautlah or Ambhetah. The same can be said of the other khulafā' of these personalities.

Our elders purified and cleansed the Dīn of all these impure customs. It is therefore most surprising to see those of their spiritual lineage thinking of adopting those customs!

In short, no one has been appointed to the customary post of a deputy of Hadrat Wālā. However, his blessings still continue and – all praise is due to Allāh *taʿālā* - his khulafā' have initiated khānqāhs in their respective places. The names of these khulafā' are listed below. This list contains the names of those whom we know were alive at the time of Hadrat Wālā's demise and have been permitted to accept bayʿah and to instruct others.

As for Khānqāh Ashrafīyyah and its programmes of Qur'ān studies, Arabic, Persian, writing and compiling, arrangements for the stay of seekers, etc. all this is, by the grace of Allāh *taʿālā*, continuing to this day. These continue under the supervision of Maulānā Shabbīr ʿAlī Sāhib who is the trustee and principal of the Khānqāh. The decreed time was bound to come and the Khānqāh was bound to be devoid of Hadrat Wālā. It is not possible to make up for this loss. As for all other arrangements, they continue as they always had been. All praise is due to Allāh *taʿālā*, no change has taken place as yet. Yes, one thing is certainly saddening, viz. the number of attendants frequenting it has dropped drastically, and it is not within the people here to ask them to come. If all attendants make it a point of coming here whenever they get a chance, and spending a few days in the remembrance of Allāh *taʿālā*, then the splendour of the Khānqāh would remain in tact. Those who come will also acquire the blessings of the Khānqāh.

This ought to be done by all the attendants. Every person must take out some time and come to the Khānqāh. All praise is due to Allāh *taʿālā*, arrangements for people coming here are still in place. Inspiration is from Allāh *taʿālā* alone.

The list of Hadrat Wālā's khulafā' now follows. He had two types of khulafā, Mujāzīn-e-Bayʿat and Mujāzīn-e-Suhbat. Both are provided below.

List Of Khulafā'

This list has been compiled from volume three of *Ashraf as-Sawānih* and from parts 2, 3, 4, 5, 6 and 7 of its other sections. Those of Hadrat Wālā's khulafā' who passed away during his life time or those who permission was withdrawn by Hadrat Wālā and their names subsequently published in the sections are not included in this list. This list contains the names of khulafā' who were alive at the time of Hadrat Wālā's demise and were also granted permission by him. Those whose demise we came to know of while compiling this list have been highlighted in the footnotes together with the date of their demise. If anyone whose name is not in this list and he still claims that he is a khalīfah of Hadrat Wālā, then he is wrong.

Mujāzīn-e-bay'at

1. Maulwī Muhammad ʿĪsā Sāhib,[1] professor of Arabic, Allāhābād.

2. Maulwī ʿAbd al-Ghanī Sāhib, principal of Raudatul ʿUlūm, Phulpūr, district Aʿzamgarh.

3. Hājī Sher Muhammad Sāhib, Sukkhur (Sindh).

4. Maulwī Afdal ʿAlī Sāhib, Bārah Bankī.

5. Maulwī ʿAbd al-Majīd Sāhib, Gaurgānoh.

6. Khwājah ʿAzīz al-Hasan Sāhib, Assistant Inspector Madāris, Lucknow.

7. Maulwī Habībullāh Sāhib, Persian teacher at Government High School, Jālūn.

8. Maulwī Wāhid Bakhsh Sāhib, Bhāwalpūr.

9. Hājī Shamshād ʿAlī Sāhib, Thānah Bhawan.

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[1] He passed away on 25 Rabīʿ al-Awwal 1363 A.H.

10. Muhammad ʿAbdullāh Khān Sāhib, Bhopal.

11. Sayyid Fakhr ad-Dīn Shāh Sāhib, Sukkhur (Sindh).

12. Maulwī Saghīr Muhammad Sāhib, Bengal.

13. Maulwī ʿAbd al-Majīd Sāhib, North Wazīrastān.

14. Maulwī At-har ʿAlī Sāhib, district Memon Singh.

15. Maulwī ʿAbd al-Wahhāb Sāhib, Chātgām.

16. Abul Barakāt Sāhib, Sultānpūr (for the masses only).

17. Maulwī Nadhīr Ahmad Sāhib, Karnāl.

18. Maulwī Rafīʿ ad-Dīn Sāhib,[1] Allāhābād.

19. Maulwī ʿAbd as-Salām Sāhib, Peshawar.

20. Maulwī Muhammad Mūsā Sāhib, a teacher at Masjid-e-Nabawī, Bāb an-Nisā', Madīnah Munawwarah (Muhājir Madanī).

21. Maulwī Muhammad Saʿīd Sāhib, Madras.

22. Maulwī Nadhīr Ahmad Sāhib, Muzaffar Nagar.

23. Maulwī Maqsūd ʿAlī Sāhib, Barīsāl.

24. Maulwī Wasīyyullāh Sāhib, Aʿzamgarh.

25. Maulwī Muhammad Husayn Sāhib, head teacher at Madrasah Nuʿmānīyyah, Amritsar.

26. Maulwī Sirāj Ahmad Khān Sāhib Amrohī, Murādābād.

27. Maulwī Mumtāz Ahmad Sāhib, Saundyāgiyā.

28. Munshī Haqdād Sāhib, Lucknow.

29. Maulwī ʿAbd al-Jabbār Sāhib, Fīrozpūr.

30. Maulwī Walī Ahmad Sāhib, a teacher at Madrasah Qādirīyyah, Murādābād.

31. Maulwī Khayr Muhammad Sāhib, rector at Madrasah Fayd Muhammadī, Jālandhar.

32. Maulwī ʿAbd ar-Rahmān Sāhib Kāmilpūrī, teacher at Mazāhir al-ʿUlūm, Sahāranpūr.

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[1] Passed away on 14 Jumādā ath-Thāniyah 1363 A.H. after maghrib in Allāhābād.

33. Maulwī Muhammad Tayyib Sāhib, principal of Dār al-ʿUlūm Deoband.

34. Maulwī Muhammad Shafīʿ Sāhib, Dār al-Ishāʿat, Deoband.

35. Maulwī Muhammad Nabīh Sāhib, Murādābād.

36. Maulwī Muhammad Sābir Sāhib, Murādābād.

37. Nawāb Ahmad ʿAlī Khān Sāhib, Sahāranpūr.

38. Hakīm Karam Husayn Sāhib,[1] Sītāpūr (Audh).

39. Maulwī ʿAbd ar-Rahmān Sāhib, Allāhābād.

40. Hājī Muhammad ʿUthmān Khān Sāhib, Delhi.

41. Master Qabūl Ahmad Sāhib, assistant master at Government High School, Sītāpūr.

42. Maulwī Jalīl Ahmad Sāhib, ʿAlīgarh.

43. Shihāb ad-Dīn Sāhib, Meerut.

44. Maulwī Masīhullāh Khān Sāhib, Jalālābād.

45. Maulwī Murtadā Hasan Sāhib, Bijnor.

46. Hakīm ʿAbd al-Khāliq Sāhib,[2] Punjab.

47. Master Thāmin ʿAlī Sāhib, Government High School, Lalatpūr.

48. Hāfiz ʿInāyat ʿAlī Sāhib, Ludhiyānā (for the masses only).

49. Maulwī Walī Muhammad Sāhib, Gaurdā Sapūr.

50. Maulwī Nūr Bakhsh Sāhib, Chātgām.

51. Maulwī ʿAbd al-Wadūd Sāhib, Peshawar.

52. Maulwī Asʿadullāh Sāhib Rāmpūrī, a teacher at Mazāhir al-ʿUlūm, Sahāranpūr.

53. Maulwī Hakīm Ilāhī Bakhsh Sāhib, Sukkhur, Sindh.

54. Master Muhammad Sharīf Sāhib, a teacher at District Board School, Punjab.

55. Master Sher Muhammad Sāhib, a teacher at District Board Model School, Punjab.

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[1] Passed away on 10 Dhū al-Hijjah 1363 A.H.
[2] Passed away on 8 February 1945.

56. Hāfiz Walī Muhammad Sāhib, Farkhābād.

57. Maulwī Kifāyatullāh Sāhib, a teacher at Madrasah Saʿīdīyyah, Shāhjahānpūr.

58. Maulwī Hāmid Hasan Sāhib Amrauhī, Meerut.

59. Hakīm Fadlullāh Sāhib, Sindh.

60. Bābū ʿAbd al-ʿAzīz Sāhib, Gujrānwālā.

61. Maulwī Rasūl Khān Sāhib, a teacher at Oriental College, Lahore.

62. Maulwī Muhammadullāh Sāhib, a teacher at Madrasah Ashraf al-ʿUlūm, Dhāka.

63. Hakīm Maulwī ʿAbd al-Haq Khān Sāhib, Fatahpūr.

64. Hakīm Khalīl Ahmad Sāhib, Sahāranpūr.

65. Mahmūd al-Ghanī Sāhib Sahāranpūrī, Hyderabad, Deccan.

66. Munshī ʿAbd al-Hayy Sāhib, previously a lawyer and now a homoeopathic doctor, Jaunpūr.

67. Maulānā Sayyid Sulaymān Sāhib, Dār al-Musannifīn, Aʿzamgarh.

68. Maulānā ʿAbd al-Bārī Sāhib, Jāmiʿah ʿUthmānīyyah, Hyderabad Deccan.

69. Maulwī Abrār al-Haq Sāhib, Madrasah Islāmīyyah, Hardoi.

70. Maulwī Faqīr Muhammad Sāhib, Sarhad.

Mujāzīn-e-suhbat

1. Saʿīd Ahmad Khān Sāhib, Balrām, Aytah.

2. Hāfiz ʿAlī Nazar Baig Sāhib, Murādābād.

3. Shaykh Muhammad Hasan Sāhib, Lucknow.

4. Maulwī Mahmūd al-Haq Sāhib, Hardoi.

5. Munshī ʿAbd al-Walī Sāhib, Bahrā’ich Audh.

6. Shaykh Muhammad ʿAbd al-Karīm Sāhib, pensioner session judge, Karachi.

7. Muhammad Jalīl Sāhib, sub-judge, Sahāranpūr.

8. Maulwī Anwār al-Hasan Sāhib, honorary magistrate, Lucknow.

9. Munshī ʿAlī Shākir Sāhib, Lakhīmpūr.

10. Muhammad Najm Ahsan Sāhib, Partābgarh.

11. Maulwī Manfaʿat ʿAlī Sāhib, Sahāranpūr.

12. Munshī ʿAlī Sajjād Sāhib, deputy collector, Jaunpūr.

13. Mazhar Ahmad Sāhib, Bhopal.

14. Hāfiz Muhammad Tāhā Sāhib, Gorukhpūr.

15. Khwājah Muhammad Sādiq Sāhib, Amritsar.

16. Munshī ʿAbd as-Sabūr Sāhib, Shāhjahānpūr.

17. Bakhshish Ahmad Sāhib, Gorukhpūr.

18. Hāfiz Liqā'ullāh Sāhib Pānīpattī, Hyderabad, Deccan.

19. Maulwī Zuhūr al-Hasan Sāhib, Mazāhir al-ʿUlūm, Sahāranpūr.

20. Maulwi Ishfāq ar-Rahmān Sāhib Kāndhlawī, a teacher at Fatahpūrī Delhi.

21. Maulwī Sultān Mahmūd Sāhib, head teacher at Fatahpūrī Delhi.

22. Hāfiz Muhammad Ismāʿīl Sāhib, Delhi.

23. Munshī Muhammad Yaʿqūb Sāhib, Ruhtak.

24. Maulwī ʿAbd as-Samad Sāhib Banārsī, Kānpūr.

25. Maulwī Hamīd Hasan Sāhib Deobandī, Kautlah.

26. Maulwī Riyād al-Hasan Sāhib, Meerut.

27. Hakīm Muhammad Saʿīd Sāhib Gangohī, Sahāranpūr.

28. Munshī ʿAbd al-Hamīd Sāhib, Lucknow.

29. ʿAbd al-Ghafūr Sāhib, Jaudpūr.

30. Hakīm Fayyād ʿAlī Sāhib, Bhopal.

31. Maulwī Mahmūd Dāwūd Yūsuf Sāhib, Rander, Surat.

32. Mīr Imām ad-Dīn Sāhib, Hyderabad, Deccan.

33. Maulwī ʿAbd al-Majīd Sāhib, Aʿzamgarh.

34. Maulwī Muhammad Miyā Sāhib, Allāhābād.

35. Maulwī Muhammad Yūsuf Sāhib Binnaurī, Majlis ʿIlmī, Dhābel, Surat.

36. ʿAlī Sājid S̱āẖib, homoeopathic doctor, Lucknow.

37. Maulwī Saʿīd Aẖmad S̱āẖib Lucknowī, head teacher at Madrasah Takmīl al-ʿUlūm, Kānpūr.

38. Sayyid Maulwī ʿAbd al-Karīm S̱āẖib, Sarẖad.

39. Shaykh ʿAbd al-Ghaffār S̱āẖib, Aʿẕamgarh.

40. Maulwī Muẖammad Naʿīm S̱āẖib Bukhārī, Kabul.

41. Maulwī Sakhāwat H̱usayn S̱āẖib, Orissa.

42. Munshī ʿIrfān Aẖmad S̱āẖib, Sahāranpūr.

43. ʿAzīz ar-Raẖmān S̱āẖib, Delhi.

44. Shafīq Aẖmad Gangohī, a teacher at Madrasah Sulaymānīyyah, Bhopal.

45. Shāh Muẖammad S̱āẖib, Sarẖad.

46. Khwājah Waẖīdullāh S̱āẖib, Rājpūtānah.

47. Maulwī ʿAbd al-Karīm S̱āẖib, Karnāl.

48. Sayyid H̱asan S̱āẖib, Lucknow.

49. Maulwī Sayyid H̱asan S̱āẖib, a teacher at Dār al-ʿUlūm Deoband.

50. Maulwī Masʿūd ʿAlī S̱āẖib, Aʿẕamgarh.

51. Maulwī H̱akīm ʿAbd ar-Rashīd Maẖmūd S̱āẖib Anṣ̱ārī, Gangoh.

52. Maulwī H̱akīm Muẖammad Masʿūd S̱āẖib Gangohī, Bombay.

53. Master Manẕūr Aẖmad S̱āẖib, Sahāranpūr.

54. H̱akīm Bahā' ad-Dīn S̱āẖib, Hardoi.

55. Ẕafar Aẖmad S̱āẖib Thānwī, Bombay.

56. Maulwī ʿAbd al-Ghanī S̱āẖib, Bārah Bankī.

57. Anwār Aẖmad S̱āẖib, Patna.

58. Qurayshī Shafīʿ Muẖammad S̱āẖib, Sindh.

59. Shāh Muẖammad H̱alīm S̱āẖib, Aʿẕamgarh.

THE FINAL WORD

This insignificant servant, Muhammad Shabbīr ʿAlī, the attendant at Khānqāh Imdādīyyah Ashrafīyyah says to his brothers in the Tarīqah that the demise of Hadrat Hakīmul Ummat Mujjadidul Millat Maulānā Ashraf ʿAlī Sāhib *quddisa sirruhu* was a cause of thousands of sorrows for all his associates. This guide in the Tarīqah, teacher of the Sharīʿah and guide who was unparalleled in today's times has been taken away from this world. In addition to the previously-mentioned qualities which he possessed, he was a physical and personal tutor for me.

A major portion of my life was spent in his service. Hadrat Wālā said to his brother and my father, Munshī Akbar ʿAlī Sāhib Marhūm: "I have no children, so give Shabbīr to me. I will bring him up as my own child." All I can say in this regard is that if Hadrat Wālā had his own children, he would not have brought them up with such pride as he did with me. The fact of the matter is that Hadrat Wālā's acts of kindness to me caused me to even forget about the kindnesses of my own parents. Thousands and thousands of thanks are due to Allāh *taʿālā* that I spent my life with Hadrat Wālā until his very end. Every type of tutor – physical and spiritual – has therefore been taken away from me. My grief is thus a double grief.

للناس هم ولي اليوم همان

People have one grief, but I have a double grief today.

First there was a time when I was living my life under Hadrat Wālā's supervision. Now the time has come for me to proofread and edit the conclusion to Hadrat Wālā's biography. His biography was completed during his lifetime by his khalīfah, Janāb Hājī Khwājah ʿAzīz al-Hasan Sāhib Ghaurī. He was requested to also write on the final days and demise of Hadrat Wālā. Khwājah Sāhib fulfilled this service with intense sorrow and grief, and also with extreme enthusiasm. However, certain incidents and conditions resulted in a continued delay in its completion. Those who know Khwājah Sāhib well are aware that a zealous type of love overwhelms him in whatever task he does. The same applies to this task. First of all, the manuscript could not be completed. When it was completed to a certain

extent, it could neither be edited nor could the scribe transcribe it [because it was illegible]. It was therefore given to him to make it readable.

Khwājah Sāhib came to the Khānqāh in July 1944. The manuscript was being prepared to make it readable but could not be completed. It was decided to send the manuscript and the re-written portions to him so that he could edit them. Khwājah Sāhib and a few others left the Khānqāh on 16 July 1944 for Jālandhar and Amritsar so that they could meet their Punjabi Pīr Bhāis there. They had left specifically to meet Maulānā Khayr Muhammad Sāhib and Maulānā Muhammad Hasan Sāhib.

Who knew that this true lover of Hadrat Wālā is departing from the Khānqāh for the last time! People saw the condition in which Khwājah Sāhib was after the demise of Hadrat Wālā. He was a true lover. He was wandering about from here to there in his desire to meet his beloved. He used to go around quoting the *Malfūzāt* – the message of his beloved – to anyone he met. Khwājah Sāhib was never settled after Hadrat Wālā's demise – today he is Thānah Bhawan, tomorrow in Lucknow, then in Aʿzamgarh, and then in Sītāpūr. He was going around to Hadrat Wālā's various attendants and special associates in an effort to reduce his grief. The journey to Punjab was for the same reason.

While in Amritsar, Khwājah Sāhib suffered from a fever on 19 July 1944. He first consulted Unani experts [hakīms] and then resorted to doctors. He was diagnosed with pneumonia and was gone extremely weak. He did recover slightly while engaged in the remembrance of Allāh *taʿālā*. Hadrat Maulānā Muhammad Hasan Sāhib Amritsarī nursed him. There was a slight improvement in his illness and his weakness lessened a bit. He had not recovered completely when Khwājah Sāhib decided to return to his hometown on 5 August 1944. Hadrat Maulānā Muhammad Hasan Sāhib sent his nephew, Maulwī Muhammad ʿIrfān Sāhib, to accompany him on the journey so that he does not experience any discomfort on the way. Khwājah Sāhib reached his hometown, Aurai, on 8 August 1944. He was fatigued by the journey and remnants of his illness were still with him. On reaching Aurai his fever returned and he also developed chest pains. He continued with medical treatment. Eventually this chirping nightingale of the Ashrafī

garden departed from this worldly abode on 17 August 1944 and joined his beloved shaykh. To Allāh we belong and to Him is our return.

Proofreading the conclusion of this biography and describing the final days of Khwājah Sāhib are adding to my grief and sorrow. Khwājah Sāhib described his childhood and early days, how he acquired blessings from Hadrat Wālā, his lineage and family, and all other details related to his life in *Ashraf as-Sawānih*. There is no need to repeat them. The person who reads *Ashraf as-Sawānih* will find details about the shaykh and murīd in one place. When reading the conclusion to the biography, he will also learn about the final days of Khwājah Sāhib.

I had said in the beginning that after preparing a readable copy, I intended sending it to Khwājah Sāhib for proofreading but his appointed time did not allow this. I was eventually forced to give it to Janāb Maulānā Muftī Muhammad Shafī' Sāhib Deobandī. The Muftī Sāhib read it word for word and made corrections. I then checked it word for word and – all praise is due to Allāh *ta'ālā* – I found that the incidents and conditions were related most correctly and cautiously. May Allāh *ta'ālā* – through the blessings of Hadrat Wālā – bless us with a good death. May Allāh shower His mercy on the one who says Āmīn.

Shabbīr 'Alī, *may Allāh pardon him.*
Servant of Khānqāh Imdādīyyah, Thānah Bhawan
7 Muharram 1364 A.H.

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TRANSLATOR'S NOTE

Al-hamdulillāh, thumma al-hamdulillāh – all thanks are due solely to Allāh *taʿālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest duʿā' to Allāh *taʿālā* to accept this translation, to make it a means for my salvation in this world and the Hereafter, and to include me in the *silsilah* of Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *quddisa sirruhu* by virtue of this humble contribution.

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ – لَعَلَّ اللهَ يَرْزُقُنِيْ صَلاَحًا

I love the righteous although I am not of them. Perhaps Allāh will bestow me with righteousness [by virtue of my love for them].

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām
Mahomed Mahomedy
08 Jumādā ath-Thāniyah 1436 A.H./30 March 2015
Durban, South Africa.